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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

It was once possible, by writing a book on the Atonement, to make a reputation. It is not possible now to make even a sensation. We seem to have no stake in a new theory of the Atonement. We seem to have settled into the belief, and we have begun to give it voice, that an invulnerable theory of the Atonement cannot be built.

Coleridge said, and even Coleridge was not the first to say it, that the operative cause of the Atonement is a 'transcendent' cause, and he defined a transcendent cause as 'a cause beyond our comprehension and not within the sphere of sensible experience.' '*Factum est*,' he said, 'and beyond the information contained in the enunciation of the Fact, it can be characterized only by the consequences.' Archbishop Magee, of Dublin, agreed with Coleridge. 'I know not,' he said, 'nor does it concern me to know, *in what manner* the sacrifice of Christ is connected with the forgiveness of sins: it is enough that this is declared by God to be the medium through which my salvation is effected. I pretend not to dive into the counsels of the Almighty.'

Archbishop Magee represented a very different general line of thought from Coleridge. Dean Church represented a different line of thought from either. Yet Dean Church arrived at the same conclusion. 'I see the suffering,' he said; 'I am told, on His authority, what it means and involves. I can if I like, and as has often been done, go on and make a theory *how* He bore our sins, and *how* He gained their forgiveness, and *how* He took away the sins of the world. But I own that the longer I live the more my mind recoils from such efforts. It seems to me so idle, so, in the very nature of our condition, hopeless.' And Mr. Balfour has said that it *must* be too vast for our intellectual comprehension, otherwise it would be too narrow for our spiritual needs.

Thus the theory that no theory of the Atonement is possible has spread. It has recently grown very bold. 'The New Testament,' says Dr. R. F. Horton, 'has no theory about the Atonement.' And then he frankly and sweepingly asserts that 'we are entirely out of our depth in any discussion of the subject.'

Yet a new book has just been written on the Atonement, and it contains a new theory. It is the Fernley Lecture for 1897. Its title is *The Spiritual Principle of the Atonement* (Kelly, 8vo, pp. xxiii, 498. 5s.); its author, the Rev. John Scott Lidgett, M.A., Warden of the Bermondsey Settlement.

Through five hundred pages Mr Lidgett has discussed the Atonement, unafraid of Dr. Horton's sweeping statement. He has reached the end of his discussion before he even notices that statement. Then he considers it briefly in a Note. And after tracing the history of this dogma that there is no dogma of the Atonement, as we have traced it after him, he answers Dr. Horton with two short arguments.

First, Mr. Lidgett feels that, whether these statements are right or wrong, the atmosphere in which they live and move is quite unlike the atmosphere which the Bible creates around it. The Bible never says, with Coleridge, that the fact of the Atonement is a 'transcendent' fact, nor even admits, with Magee, that it is an 'expedient.' The death of Christ is regarded in the Bible as a sin-offering, consisting of sufferings and death on the objective side, and of perfected obedience on the subjective; and to this offering correspond propitiation, the putting away of sin, and redemption. And the whole manner of the writers conveys the assumption, that if the connexion of the former with the latter is not explained, it is not because the grounds and nature of it are hidden, but because they are too clear to require explanation. That which from us demands elaborate, and from some of us apparently impossible, explanation, was an everyday perception to them. The absence of a theory of the Atonement is its presence in the form of an intuition.

But secondly, if the Atonement cannot be explained, then the Incarnation is robbed of its most precious jewel. The Incarnation is the manifestation of God to men. No man had seen God at any time. Then the Word was made flesh, and the only-begotten Son revealed Him. But how is that a revelation of God, or of the character of God, which leaves unexplained its most awful demand? How can man pretend to see God in Christ if he is forbidden to look at Him in His most significant relation to Christ? How can we even pretend to know Christ Himself if He is hidden from us throughout the most solemn moments of His life?

Two volumes of the new season's announcements have reached us at the last moment. The one is Professor McGiffert's *History of Christianity in the Apostolic Age*; the other, Professor Marvin Vincent's edition of *Philippians and Philemon*.

Professor Vincent's volume shows us that *The International Critical Commentary* is not to be uniform either in thickness or in price. And that is altogether as it ought to be. Few things are more unscientific than the demand that all the volumes of a scientific series should be of a uniform thickness whatever their subject or importance. Both volumes seem to show that the best scholarship of America is not behind the best scholarship of this country. But we can touch on one point only, and we shall find it in McGiffert.

In 1893 Professor Percy Gardner published a pamphlet on *The Origin of the Lord's Supper*. To those who were at ease in their critical Zion the stir that pamphlet made was inscrutable. It is true it was generally condemned. But the wonder was, that starting so revolutionary and incredible an hypothesis, it received any notice at all. For its suggestion was that the Lord's Supper owed its origin entirely to St. Paul.

Professor McGiffert counts that pamphlet worthy of a passing notice yet. He calls it a very suggestive pamphlet. And although he considers its hypothesis impossible, inasmuch as it is inconceivable that the Jewish wing of the Church would have taken to the Lord's Supper if if it had originated with St Paul, he nevertheless maintains that it has forced upon us the recognition of one important fact. That fact is, that 'it is not absolutely certain that Jesus Himself

actually instituted such a Supper and directed His disciples to eat and drink in remembrance of Him.'

For the words 'in remembrance of Me' do not occur in the Gospels. In the Received Text of St. Luke they occur, it is true. But the passage is omitted in the oldest MSS., and it is regarded as an interpolation by Westcott and Hort. In St. Matthew and St. Mark they are not found. And even if they belong to the true text of St. Luke, as some affirm, 'they are evidently,' says Dr. McGiffert, 'dependent upon St. Paul, and supply no independent testimony as to the original utterance of Christ.'

Professor McGiffert has no doubt that our Lord ate the Last Supper with His disciples, as recorded in all the Synoptic Gospels. He has no doubt that He said of the bread which He broke and gave to His companions, 'This is My body,' and of the wine which He gave them to drink, 'This is My blood of the covenant, which is shed for many,' and that He did it with a reference to His approaching death. But he finds no evidence that it was the institution of a memorial feast. And he thinks that to read into its simple and touching act subtle and abstruse doctrines, is to do Jesus a great injustice.

That, almost immediately after His death, Christ's disciples ate the Lord's Supper in memory of Him is, however, wholly beyond dispute. And Dr. McGiffert believes that the origin of the custom was very simple. For when the disciples ate and drank together 'they could not fail to recall the solemn moment in which Jesus had broken bread in their presence, and with a reference to His impending death had pronounced the bread His body and the wine His blood; and remembering that scene, their eating and drinking together must inevitably, whether with or without a command from Him, take on the character of a memorial feast, in which they looked back to His death, as He had looked forward to it.'

Our fathers sang—

> There is a fountain filled with blood
> Drawn from Immanuel's veins,
> And sinners plunged beneath that flood
> Lose all their guilty stains,—

and they found it a pleasant song to sing. We hear it called grotesque. We hear it called repulsive. We see it dropped from almost all our hymnals. And now Dr. Monro Gibson comes forward and says that it had no business ever to be sung, for it is very bad theology.

It is in the *Expositor* for September that Dr. Monro Gibson says so. He does not mention the hymn. But he goes to the Scripture on which the hymn is founded, and he says that that is not its meaning. The Scripture is Rev. 7^{14}, 'They have washed their robes, and made them white in the blood of the Lamb.'

There are other passages like this, but this passage is central. Dr. Gibson believes these passages are rarely preached from now. And when they are, they are misinterpreted. He gives an example. He says it is from 'one of the first preachers of the day.' We do not know at this moment who the preacher may be, but if he often expounds his passages as he expounds this one, Dr. Gibson does not flatter the preachers of the day. For he says, 'the blood signifies the suffering of mortal human life; and the whole declaration is, that this glorious fellowship of noble sufferers, the radiant brotherhood of triumphant saints, were exalted to their heavenly glory and perfectness through the natural and earthly steps of sanctified suffering.'

Dr. Monro Gibson does not expound the passage in that way. He finds some reference to the Atonement in it. But it is not the 'most

unnatural and repulsive' reference which 'the ordinary English mind' finds in it. For he thinks that the ordinary English mind regards the blood of the Lamb as literal blood. Perhaps in that he somewhat strains the matter. For if to the ordinary English mind the blood is literal blood, then the robes are literal robes, and the washing is literal washing. Still, it is sure enough that the ordinary English mind does not understand the passage as Dr. Monro Gibson here interprets it.

To the writer of the passage and to its readers, Dr. Monro Gibson believes it would recall the morning and evening sacrifice. In that sacrifice the blood is the central thing. But it is not blood as blood. The blood is the life. And when the animal is slain, its blood is caught and sprinkled on the altar, to signify that the life of the animal is offered to God. Now the animal represents Israel. Every morning, then, and every evening, the devout Israelite surrenders his life symbolically in that animal, and takes it up again that he may present it unto God. Twice a day he dies unto sin and lives unto righteousness.

But that was only a shadow of good things to come. In the fulness of time the Lamb of God gave His life and took it again. Observe the double-sided act. Both sides are necessary to the full atonement. 'I lay down my life that I may take it again.' 'I have power to lay it down, and I have power to take it again.' Now *this* death was the death of the race, and this return to life was the return of the race. When Christ was crucified, then I was crucified with Him,—not in mere symbol as when the animal was slain, but in spiritual fact; and when He rose from the dead, I rose in Him to newness of life. And, therefore, when our writer says, 'They have washed their robes, and made them white in the blood of the Lamb,' his readers would understand him to mean that they had died to sin and lived to righteousness in Him.

But the 'in.' Surely the choice of such a preposition is strange if there is no washing and no blood to wash in. Not more strange, says Dr. Monro Gibson, than the choice of the same preposition when redemption is plainly spoken of. Thus, in this very book (Rev 5^{9}) we read, 'Thou wast slain, and hast redeemed us to God *in* Thy blood.' Or when remission of sins is mentioned, Rev 1^{5}, 'Unto Him that loved us, and loosed us from our sins *in* His blood.' There is a whole circle of expressions, all gathered round the atonement, which *in the Greek* contains this same phrase 'in His blood,' though it is often lost to view through mistranslation. Take Ro 5^{9}, 'Being now justified *in* His blood,' or Eph 2^{13}, 'Ye that once were afar off are made nigh in the blood of Christ.' Therefore it is not the washing that is in the blood of the Lamb, says Dr. Monro Gibson, it is the person who is wearing the robes. As the devout Israelite looked upon the morning sacrifice and said, 'I am in that blood of the Lamb, for it represents the life of Israel, and I am one of Israel,' so the redeemed can say of the blood of the Lamb of God, 'I am in that blood which is first poured out in death, and then caught up and carried into the presence of God; I die in His death, making a surrender of the flesh with its affections and lusts, I enter with boldness into the Holiest of all, that henceforth I may live not unto myself, but unto Him that loved me and gave Himself for me. I being in the blood of the Lamb, have washed my robes and made them white.'

Last year Professor Zimmern, of Leipzig, the distinguished archæologist, published a pamphlet under the title of *Vater, Sohn, und Fürsprecher in der Babylonischen Gottesvorstellung*. In calling his pamphlet 'Father, Son, and Intercessor,' he claimed to have discovered in the Babylonian pantheon a trinity of gods that corresponded with the Christian Trinity of Father, Son, and Holy Ghost. His pamphlet seemed to make good the claim of its title. The originality of even the Christian Trinity was reluctantly given up.

The Babylonian trinity, whom Professor Zimmern found so startlingly like the Christian that he spoke of the latter as only a more developed form, are Ea, Marduk, and Gibil-Nusku. Tortured by disease, or otherwise distressed through the influence of some malignant spirit, the human sufferer appeals to Marduk for relief. Marduk proceeds to the abode of his father Ea. As if to forestall the confessional 'equal in power and glory' of our Christian creeds, Ea disclaims the possession of superior knowledge. 'What can I tell thee that thou dost not already know?' are the words he addresses to his son. Nevertheless, he instructs Marduk in the remedies that are to be applied, and Marduk proceeds to the earth to do his father's will. Yet even Marduk does not, or does not always, apply the remedy directly. Marduk himself is sometimes approached by the human suppliant through Gibil-Nusku, and then Gibil-Nusku is the comforter who takes the things which Marduk obtains, and shows them unto men.

Professor Zimmern's pamphlet is now criticised, in *The American Journal of Theology*, by Professor Morris Jastrow of Philadelphia. Professor Jastrow does not deny the Babylonian trinity. He does not seem to disprove its remarkable similarity to the Christian Trinity. But he almost entirely abolishes its originality, and even its religious significance.

For Professor Jastrow shows that the Babylonian trinity is a deliberate manufacture of the Babylonian priests, and of merely political importance. In the Babylonia of very early days Nippur and Eridu were cities of the first rank. Each city had its patron god. The chief god of Nippur was En-lil, afterwards known as Bel, 'the lord.' The chief god of Eridu was Ea. Then came the Arabian conqueror Khammurabi about 2300 B.C., who made himself master of the country, and Babylon the capital of his empire. With the rise in the fortunes of the city of Babylon came a rise in the position of its patron god. That god was Marduk. Since Babylon is now chief of the cities of Babylonia, Marduk must be chief of the gods. Accordingly the priests of Babylon set to and altered the ancient theologies. There was the story of the creation of mankind. In it Bel of Nippur was the great god who overcame the primeval chaos, Tiāmat, and prepared the way for the creation of man. But the priests of Babylon now alter that. Bel yields his titles, including the very name of Bel or 'lord,' to Marduk; and, as with the Hebrews, to yield the *name* was to yield all power and prerogative. Ea, the god of Eridu, makes a similar transfer. Other gods follow their example. And now, armed with the combined strength of the pantheon, Marduk goes out against the monster Tiāmat, and gains an easy victory.

The same reshaping takes place in the theology of intercession. In the older texts it is Ea that watches over the welfare of mankind and hears their cry. But under the hand of the priests of Babylon, Marduk is appointed to that popular office. Ea is not dethroned. Marduk is introduced beside him. The younger god becomes the son of the older. But their equality is emphasised, and Marduk hears the human cry. With Gibil-Nusku the process is similar. At first associated with Bel as son or servant, just as Marduk is associated with Ea, Gibil-Nusku is sent one day with a message to Ea. Ea hears the appeal, but sends the answer back by Marduk. And so these three, Ea, Marduk, and Gibil-Nusku, are brought together, and almost by accident, assuredly without knowing what they do, the priests of Babylon devise a trinity of Babylonian gods that stand to one another, and to men, almost as Father, Son, and Holy Ghost.

The Secret of Christian Experience is the title of an Address which Dr. Robertson Nicoll delivered at the close of the session of the Theological College, Bala. Subsequently published in *The British Weekly*, it has now been issued by Messrs. Hodder & Stoughton.

The Secret of Christian Experience is an address with a purpose. In that it much resembles a modern popular novel. It is also theological, which the popular novel now must always be. Still, it is not a novel, and it is not intended to be popular. For it lacks the necessary dash of heresy. The multitude runs after the theological novel, not for its theology, but for its heresy. It hopes to win heaven in spite of the theologians, and runs after the novel to discover the way. *The Secret of Christian Experience* is not written for the miscellaneous multitude,—it is written for those who profess the faith as it is in Jesus.

Now, for those who profess the faith as it is in Jesus, one thing is necessary—a secret Christian experience. Dr. Robertson Nicoll uses the word 'secret' in the biblical sense. That is secret which is hid with Christ in God. That is secret which is the property of the Holy Ghost, and is given to every individual directly by the Holy Ghost. Every person who would reach the secret of Christian experience must come—through anguish and fear for the most part, and always through anxiety and eagerness—into immediate and living contact with the Holy Spirit of God.

John Henry Newman used to say that so imperatively was the Christian experience a secret that you dare not preach the doctrine of the Atonement to the unconverted. Dr. Robertson Nicoll does not say that. He says, indeed, 'no book, no earthly teacher can ever impart that hidden wisdom without which your ministry must be a thing of nought.' But his Address is to those who are preparing for a ministry. In a ministry they must have a message. This is the very message they must have. He does not say they dare not preach the Atonement to the unconverted. He says they dare not preach anything else.

Not only so. Dr. Robertson Nicoll holds that the Christian experience is a normal experience. You may have it as well as I. It is a secret. It is a secret in the exclusive possession of the Holy Ghost. No teacher can impart it to another. No teacher can do more (though he dare not do less) than bring another into the Presence and leave the other there. Still, it is the same secret that the Holy Ghost imparts to all. This is the very purpose of Dr. Robertson Nicoll's Address,—to show that the Christian experience ought to be one and the same for every soul of man.

Well, the normal Christian experience, the experience which ought to belong to every soul of man, is a mixed experience. It is a combination of wretchedness unfathomable and joy unspeakable. Dr. Robertson Nicoll goes back to Bunyan for his first account of it. In 'his most beautiful book,' *Grace Abounding*, Bunyan speaks as follows: 'Upon a day the good providence of God did cast me to *Bedford* to work on my Calling, and in one of the Streets of that *Town* I came where there were three or four poor *Women* sitting at a door in the Sun, and talking about the things of God; and being now willing to hear them discourse, I drew near to hear what they said, for I was now a brisk Talker also myself in the matters of Religion. But I may say, *I heard, but I understood not*; for they were far above, out of my reach. Their talk was about a new Birth, the work of God on their hearts, also how they were convinced of their miserable state by nature. They talked how God had visited their souls with his love in the *Lord Jesus*, and with what words and promises they had been refreshed, comforted, and supported against the temptations of the Devil. Moreover, they reasoned of the Suggestions and Temptations of Satan in particular, and told to each other by which they had been afflicted, and how they were borne up under his assaults. They also discoursed of their own wretchedness of heart, of their Unbelief; and did contemn, slight, and abhor their own Righteousness, as filthy and insufficient to do them any good. And methought they spake as if Joy did make them speak; they spake with such pleasantness of Scripture Language, and with such appearance of grace in all they said, that they were to me as if they had found a new World, as if they

were *people that dwelt alone, and were not to be reckoned amongst their Neighbours.*'

The experience of those three or four poor women became in time, as we know, the experience of Bunyan himself. It is, says Dr. Robertson Nicoll, the normal Christian experience. It ought to be the experience of every one of us. Within the heart of every one of us there ought to be, at one and the same moment, an exuberant joy and a bitter anguish; joy over the finished work of Christ on our behalf, whereby we have received the adoption of sons, anguish over our own evil heart of unbelief.

But Dr. Robertson Nicoll believes that this, which ought to be the experience of all, is not the experience of many. Some want the joy and some the sorrow.

Some want the joy. No one can have the exuberant joy of Bunyan's three or four poor women, who has not a faith, sure and steadfast, in the finished work of Christ. We do Dr. Robertson Nicoll injustice to endeavour to condense his argument. But with that apology we shall venture to say that he finds William Law, and the followers of William Law to-day, guilty of that mistake. Of course he finds others far more guilty than they. But William Law and his followers are evangelicals. So he names them, and passes the others by. And he says with decision, that if Wesley had not broken with William Law and learned from Peter Bohler that 'herein is a mystery: Let Thy blood be a propitiation for me,' the evangelical revival, so far as it depended upon Wesley, would never have existed.

From two opposite sides two different men in our day have been drawn to the writings of Law. The one is Dr. Alexander Whyte, the other Mr. Andrew Murray. Dr. Whyte has been drawn to Law by his teaching about human nature and about the Divine requirements. For Dr. Whyte has a profound consciousness of sin, and Law's teaching on sin has touched and greatly reinforced a tendency that already existed. Nor does Dr. Robertson Nicoll find fault with Dr. Whyte for that. On the contrary, 'we need such preaching as that,' he says. 'We never needed it more,' he says, 'than at a time when the corruption of human nature is preached not so much by believing men as by great unbelieving teachers like Ibsen.' Many of us, he holds, have fallen into the Roman error of thinking, if we do not dare to say, that the corruption of human nature is monstrously exaggerated, a doctrine from which the idea of supererogation naturally springs. But there is a danger in the truer view. It is the danger of forgetting that he that is bathed needeth not save to wash his feet; the danger of thinking that every time the feet need washing the bathing itself has to be done over again. It is the danger of losing all the joy of the justification in the perpetual need of pardon.

The other is Mr. Andrew Murray. It is not Law's teaching about the corruption of human nature that has drawn Mr. Murray to him, it is his call to perfection. Now, as to whether perfection may be attained in this life, Dr. Robertson Nicoll does not dogmatize. It is a question of experience, he says. It may be that we have lived with them, and after years and years of communion we have found that certain human beings have attained perfection. But even if it is so, how, he asks, could those spirits *claim* to be perfect? As to those who claim to be perfect, it is but just to say that they usually make the claim with faltering lips. But if perfect, could they make the claim at all? Is not perfection a perfection in self-forgetfulness that would not know its own perfection?

But Dr. Robertson Nicoll fears that Mr. Andrew Murray and those who agree with him are found in a double blunder. They think too little of *outward* righteousness wherein they might have joy, and too much of *inward* righteousness wherein they ought to have much sorrow. Bunyan's

two or three poor women spake as if joy did make them speak when they talked how God had visited their souls with His love in the Lord Jesus; but they did not fail to discourse also of their own wretchedness of heart. And yet the impression that they made upon an onlooker so shrewd as Bunyan was that they were as if they had found a new world, as if they were people that dwelt alone, and were not to be reckoned amongst their neighbours.

Apollos: A Study in Pre-Pauline Christianity.

By the Rev. Arthur Wright, M.A., Tutor of Queens' College, Cambridge.

When St. Paul in his third missionary journey settled down at Ephesus, he found that a Christian Church had long been established there. Possibly it dated from the great day of Pentecost, when 'Jews from Asia,' of which province Ephesus was the capital, had been present at the Feast (Acts ii. 9). His old acquaintances, Aquila and Priscilla, were amongst the members. His future helper, Apollos, had but recently departed. There were twelve other brethren, of whom we shall have something to say presently, and doubtless there were a few more of whom nothing is known. That it was a small and struggling community is indicated by the fact that it had never separated from Judaism. Whatever of special love-feasts, eucharists, and other Christian ordinances were kept, must have been celebrated, as they usually were in those earliest days (Acts ii. 46), in the private houses of the brethren. Public services were supplied by the synagogue. St. Paul, on his first visit, joined himself to that synagogue and preached on the Sabbath (Acts xviii. 19). On his second visit he did so again. It was his rule 'to become a Jew to the Jews, that he might gain the Jews.' And either experience had taught him how to avoid giving offence, or the Jews of that synagogue were unusually docile. Perhaps, having welcomed the Christians from the first, they had incurred the enmity of other synagogues, and did not like to recede. For in a city like Ephesus there must have been several synagogues. Anyhow, three months elapsed before the apostle found it advisable to separate the brethren.

The first thing which struck St. Paul, on his second visit, and has perplexed the interpreters of the Acts of the Apostles ever since, was the existence of the twelve brethren, who 'had been baptized into John's baptism.'

These men were in the same condition in which Apollos had recently been. The two cases are placed together by the historian, and will throw light upon one another.

What, then, was exactly the position of Apollos, when Aquila and Priscilla 'took him unto them, and expounded to him the way of God more accurately'?

He was, we read, 'an eloquent man and mighty in the Scriptures.' So much might be predicated of many a Jewish Rabbi. But he 'had been instructed in the way of the Lord, and spake and taught accurately the facts concerning Jesus.' He was therefore a Christian, and, indeed, in some sort, a Christian minister. He was 'fervent in spirit,' but he had this defect that 'he knew only the baptism of John.'

Now when we combine this statement with St. Paul's question to the Twelve, 'Unto what then were ye baptized?' and their answer, 'Unto John's baptism,' it becomes evident that the words are not to be taken in any transcendental sense, but as a plain allegation of fact. Apollos and the others had received, not Christian, but pre-Christian baptism.

It is usually assumed that they had all been baptized by one of John's disciples, and not a few have inferred that the twelve had been baptized by Apollos himself. To me it seems almost certain that the rite had in all cases been administered by John the Baptist in person.

For these men were Jews, and every true Israelite recognized the moral obligation of going on pilgrimage to the city of David at least once in his life. A place like Ephesus sent many scores of Jews every Pentecost to keep the Feast. Jews of Jerusalem also migrated to the city of Artemis, and settled down there for the purpose of trade. It is

practically certain that there would be at least twelve men then living at Ephesus, who in their youth had shared in the general enthusiasm, when 'all Jerusalem and all Judæa and all the region round about Jordan' had gone forth to John's baptism.

For a short season John had in very truth been 'a burning and a shining light.' But I see no indication that his work was continued by his disciples after his death. Already in his lifetime he had begun to 'decrease.' Jesus 'made and baptized more disciples than John.' And when once John had pointed out the Lamb of God, his work was accomplished. It was impossible that he should appoint any other successor than our Lord.

Moreover, if these twelve men had been baptized by Apollos, why did he not impart to them his more perfect knowledge before leaving Ephesus? He was in no hurry to go. According to the Western text of the Acts, certain Corinthians, who were sojourning in Ephesus, invited him to return with them to their country. To leave his converts, without so much as introducing them to Aquila, is a more heartless thing than we like to suppose him guilty of. No one can have had such claims upon him as these firstfruits of his ministry.

Aquila, if I read his character aright, was no orator. He could not stand up in the synagogue, like Apollos, and address the congregation. But he had worked side by side with St. Paul at their common trade. And he invited to his house and held private conversations with such as were willing to hear a plain man talk on religious questions. He had initiated Apollos into certain mysteries of the faith, and he would gladly have initiated the others, if they had consulted him.

But we have yet to grapple with the central difficulty of this remarkable narrative. How comes it that Apollos, a Christian minister, 'knew only the baptism of John?'

Readers of THE EXPOSITORY TIMES are aware (see vol. vii. p. 241) that in 1895 Dr. F. Blass, Professor of Classical Philology in the University of Halle, put forward the idea that Apollos had learned what he knew of Christianity from some written book, and not from the mouth of a Christian teacher.

If such a book existed at that early date (about 50 A.D.), we should all agree with Dr. Blass that it must have been St. Mark's Gospel, or some first edition thereof.

It is much to be noticed that of late years independent investigators, working on different lines and from different standpoints, have been forced to the conclusion that our Gospels, or their component parts, were in existence at a very early date. We who remember the time when the most strenuous efforts of our apologists were needed to prevent the Gospels from being relegated to the second century, cannot but rejoice at the change which has come over critical opinion. Far be it from me to quarrel with anyone who, being a competent scholar, puts forth opinions so exceedingly welcome.

But still it is our bounden duty dispassionately to examine the grounds for this opinion, and to reject it, or at least postpone its acceptance, if we are not satisfied.

Hence the Editor of THE EXPOSITORY TIMES pertinently pointed out that the word 'instructed,' in the sentence: 'Apollos was instructed in the way of the Lord (Jesus),' is the rare and significant κατηχεῖσθαι 'to be catechised,' which is expressly assigned to oral teaching.

If this objection could not be removed, Dr. Blass's theory must fall to the ground. And therefore he soon replied to it (p. 564), and argued that κατηχεῖσθαι has not a very strict meaning as to where the instruction comes from, whether from a book directly or from a person. He continues, that in Rom. ii. 18, κατηχεῖσθαι, and, in John xii. 34, ἀκούω, 'to hear,' are used of book knowledge, even as Plato (*Phædrus*, 268 c.) writes ἐκ βιβλίου ποθὲν ἀκούσας, 'having caught up from some book.' Thus, he concludes, even ἀκούω itself does not necessarily imply oral instruction.

I find myself unable to agree with these expositions. To begin with the last; Plato is describing a quack doctor, a mere ignoramus, who sets up for a physician because he has happened upon a few pills, and 'has heard [some prescriptions] from a pamphlet.' It seems to me that there is a sting in the condensed phrase: '*heard* from a pamphlet.' Plato wishes to insinuate that the impostor can neither read nor write, but has employed someone to decipher the MS. for him.

Again, the accomplished Jew of Rom. ii. 18, who poses as a guide to the blind, an instructor of fools, a teacher of infants, 'cannot be one of the vulgar crowd of Jews, but must be able to study the law for himself, like the Jews of Berœa.' True, but even such a Rabbi was once an uncon-

scious babe, and began, like Timothy, 'to know the Holy Writings,' with other boys at the feet of the *Chazzan*, who 'catechised them out of the law.' Learning by heart, as I have shown elsewhere, was almost the only conception of education in the East. And the catechumens were certainly not allowed to finger the sacred rolls. Their teacher read a passage to them; they (probably) copied it down upon their tablets, and then recited it, like modern Chinese boys, at the top of their voices, until by noise and repetition it 'was dinned into them,' as the word implies, and so became a life possession.

Learning the law by heart is so contrary to modern habits that a Western reader does not readily grasp the idea. Yet when the Pharisees said, 'This multitude which knoweth not the law is accursed' (John vii. 49), they were speaking of men who, from their tender years, had habitually heard the Pentateuch read in the synagogue, and were far better acquainted with it than most devout Englishmen are with the New Testament. Only as they could not repeat it *verbatim*, they fell short of the standard which the Pharisees expected.

To come to the next passage (John xii. 34), 'We have *heard* out of our Bible that the Messiah abideth for ever.' The Pharisees, who speak thus, may either be recalling the catechetical lessons of their youthful days, or they may be proudly boasting of their regularity in attendance at the synagogue. Or, as our Gospels are not built upon the reports of shorthand writers, but on the free recollections of 'illiterate men,' the exact words which the Pharisees used may have been altered into what a layman would say. There are plenty of ways of escape for those who question whether 'heard' can ever mean 'read.'

But, indeed, as *ἀναγνῶναι*, 'to read,' means strictly 'to read aloud,' the familiar phrase, 'Did ye never read?' points, I think, to the public reading of Scriptures in the synagogue, rather than to private study. Copies of the Septuagint may have been fairly common amongst Greek-speaking Jews, but the Hebrew Bible was not so accessible. In the face of 'Ye search the Scriptures' (John v. 39), we can hardly doubt that some Rabbis possessed the sacred rolls, but at a later date touching them 'defiled the hands,' and must have been discouraged both at that time and long before, or such a notion would never have arisen.

I freely admit that the sentence, 'I *heard* from Mr. Smith this morning that he had been ill,' conveys to the educated Englishman the idea that you had received a letter from him in which the fact was stated. But the transference is due to the penny post, which has superseded the verbal message of the courier. My contention is that oral teaching in the time of the apostles was so familiar an institution, that the word which denotes it must be supposed to have its proper meaning, unless the context demands some other rendering. Now *κατηχεῖσθαι* occurs only eight times in the New Testament. And in six of these (Luke i. 4, Acts xviii. 25, Rom. ii. 18, 1 Cor. xiv. 19, Gal. vi. 6 *bis*) it seems to me to have its full meaning. Twice (Acts xxi. 21, 24) it is used in its primitive sense respecting the Church at Jerusalem, which 'has had dinned into its ears' the falsehood that St. Paul induced the Jews of the Dispersion to give up circumcising their children and offering sacrifices in the temple when they became followers of Christ.

It may be that clearer examples of *ἀκοῦσαι*, in the wider sense of *μαθεῖν*, can be produced from classical authors. These would require to be examined on their own merits. I only ask for delay and consideration before we accept the laxity of use for which Dr. Blass contends. I find nothing to correspond to it in the Septuagint, which has very great weight in determining the meaning of New Testament words.

Dr. Blass admits that St. Mark's Gospel already at that early date must have reached Apollos in its present mutilated form, the concluding verses being lost, which I think probably corresponded to Matt. xxviii. 8–10, 16–20, in the latter of which the disciples are ordered to baptize into the name of the Father and of the Son and of the Holy Ghost. But this admission throws immense difficulties in the way. For if the Gospel circulated so many years during St. Mark's lifetime, why did he not replace these lost verses? He was alive when 2 Tim. iv. 11 was written (A.D. 66), and even when 1 Pet. v. 13 was written—probably a much later date.

Again, if St. Mark's Gospel had been widely circulated in primitive times, how came St. Matthew and St. Luke to present so many variations from it? Much longer time is needed for the oral stage to produce the state of text which we actually find in the Synoptists.

For these reasons, although I strongly hold that St. Mark's Gospel—or about two-thirds of it—existed in oral form some years before A.D. 50, I do not see my way to concede that the written Gospel was in existence at that date. I shall offer some further reasons for this reluctance below.

But, to return to Apollos; he had been baptized by John. He had been taught to expect the Messiah at once. Possibly Jesus had been pointed out to him as such. He then, according to the Western text of Acts xviii. 25, returns to Alexandria, where rumours would reach him from time to time of what was happening in Palestine. He would hear of our Lord's ministry, of His mighty works, His rejection, crucifixion, and resurrection. For a long time report would give him only the broad outlines of the facts, but in the course of twelve or fifteen years one of those catechists, whom the Church of Jerusalem sent out in large numbers, visited the metropolis of Egypt. This itinerant was neither apostle, evangelist, nor preacher. He had learned by heart, and was anxious to teach others, 'the facts concerning Jesus,' and he formed a class for that purpose. Apollos became one of the pupils, and, like Theophilus, was 'orally instructed' in the way of the Lord, until he became perfect and was able to teach others also. For when he came to Ephesus, 'being fervent in spirit,' he could not keep silence, but '*repeated by rote*, and taught accurately the facts concerning Jesus.'

I once more adopt the Western reading, ἀπελάλει, but I have ventured to assign to it *meo periculo* a new interpretation. The word is so rare that it is only known to occur again in Lucian, *Nigrinus*, sec. xxii., where the authorities explain it 'to chatter much.' But this rendering does scant justice to Lucian, and is plainly unsuited to St. Luke. It seems to me that as the ordinary sense, 'to forbid,' found in ἀπαγορεύω and in ἄπειπον, is out of the question, it is not impossible that in the silver age ἀπολαλῶ may have been used for ἀπὸ στόματος λαλῶ or ἀπὸ γλώσσης λαλῶ, both of which phrases signify 'to repeat by rote.' If 'to speak off the mouth' and 'to speak off the tongue' were English phrases to denote *extempore* discourse, 'to speak off' would be likely soon to acquire the same meaning.

My interpretation, if true, will give new point to the quotation from Lucian, who is describing the miseries of parasites at their patron's dinner table, and complains, amongst other things, that they are called upon for *recitations* of passages unfit for publication, to amuse the company. At the same time, it is so admirably adapted to what St. Luke, according to my view of the situation, wanted to say, that I feel bound, for that very reason, not to press it too strongly. It is something, however, to have found a meaning which gives point to both passages, and if only the rendering, 'glibly recite,' be conceded, I shall be content.

Apollos had been baptized by John: ought he to seek rebaptism? His master had told him, 'I baptize with water . . . but the Messiah will baptize with the gifts of the Holy Spirit.' But the Messiah's ministry was over. He had ascended into the heavens. Apollos could not approach Him. Was it necessary, or desirable, or indeed of any use, to apply to one of His disciples? The question, like many questions which agitated the Church in the first age, was a difficult one. Christ Himself had been baptized by John, and in this had 'fulfilled all righteousness.' What was enough for our Lord, may well have been thought enough for His servants. The catechist, who had taught Apollos, had not been sent to baptize. Like St. Paul he preferred to keep to his own department. I can well believe that even evangelists were wont to keep the question of baptism in the background, lest in their haste they should introduce false brethren and informers into the fold. Rebaptism is never popular. The Anabaptists were particularly hated. Roman Catholics now on receiving a man insist only on conditional rebaptism, or they would find great difficulties in imposing it. For it is a slur on your original baptism, a confession that your first teacher was incapable. I can well believe that Apollos, knowing the efficacy of John's baptism, and not yet having experienced the superiority of Christian baptism, deliberately decided to abide as he was. And if he felt thus, what wonder if the other twelve men, who were only laymen, should follow his example? Neither Alexandria nor Ephesus had been visited by an apostle, by the laying on of whose hands the gifts of the Spirit were bestowed. And, until he met Aquila, Apollos had seen no one who had received those gifts.

Much difficulty has been introduced into the situation by the assumption that the case of these men was exceptional. The truth I suspect to be

that St. Paul was exceedingly familiar with such cases. John's disciples were scattered everywhere over the Roman Empire, and St. Paul, in the course of his journeys, must have encountered them repeatedly. Nor were the converts of the great day of Pentecost less numerous or much more grounded in the faith. They had received Christian baptism, and had witnessed some of the gifts of the Spirit; but they had been imperfectly instructed, and their Christianity was defective in doctrine.

When St. Paul met Christians in Churches which no apostle had visited, his desire was to 'impart to them some spiritual gift' (Rom. i. 11, etc.). To this end he asked, 'Did you receive any spiritual gift when you were made Christians'? This means, 'Have you ever come in contact with an apostle? Did he ever lay his hands upon you?' The twelve replied, 'We did not even hear that gifts of the Spirit were granted.' By this they admit the possibility of such gifts, for the saying of the Baptist had taught them so much; but they were not aware that the gifts were already obtainable. They probably expected to have to wait for them until they reached the other world. St. Paul—no doubt after a good deal of instruction—baptized them into the name of the Lord Jesus, and then laid his hands upon them, and their faith was confirmed by the possession at last of these gifts.

There is something attractive in the picture of the unity of early times, when the ordinary Jew, the disciple of the Baptist, and the full-grown Christian could worship in the same synagogue, and felt no call to excommunicate and curse one another. Let us remember that this was only possible because Christianity was at a very low ebb. These Christians believed that Jesus was the Christ, but in nothing else did they, as a rule, differ from the Jews. They insisted on the necessity of circumcision. They upheld sacrifices as the only atonement. They regarded the crucifixion as a stumbling-block. They ignored it as far as possible, holding that it was only a necessary prelude to the resurrection. They did not preach Christ crucified. The sermons of Apollos differed very little from the sermons of an ordinary Rabbi. The catechetical teaching of Apollos was accurate, but his doctrine was grievously defective. Aquila, who had been trained under St. Paul, felt its hollowness. St. Paul's activity inevitably led to disruption.

We, in these days, may pray for unity and strive for unity; but let us remember that unity may be bought too dear. If we got it by renouncing all that is valuable in our creed, we should have reason to regret that the old days of cursing have passed away.

The Expository Times Guild of Bible Study.

Neither Deuteronomy nor St. Mark seems a book that men are anxious to study. Both the number of new names and the number of papers received were quite below the average. As for the latter, they are few enough to be dealt with privately. Those who sent papers in will receive their volume as promised if they apply to the Editor for it.

What shall we choose for next year? In the Old Testament let us try the Book of Judges, and in the New, the Epistle to the Philippians. The Book of Judges presents difficult problems for the student of the history and literature of the Old Testament, but what a table it spreads for the preacher! And as for the Philippians, is it not Bishop Lightfoot who says that it stands to the Epistle to the Galatians as the building itself stands to the buttresses that support it?

The conditions of membership in The Expository Times Guild of Bible Study are simple. Whoever undertakes to study (that is to say, not merely to *read*, but more or less carefully, and with the aid of some commentary or a concordance at least, to *study*), either the Book of Judges or the Epistle to the Philippians, or both, between the months of November 1897 and July 1898, and sends name (in full with degrees, and saying whether Rev., Mr., Mrs., or Miss) and address to the Editor of The Expository Times at Kinneff, Bervie, Scotland, is thereby enrolled in the membership of the Guild. There is no fee or other obligation.

A concordance is an excellent aid to Bible study. Bishop Westcott says *he* knows no better, and wants no other. Messrs. T. & T. Clark have recently

published a new concordance to the Greek New Testament by Moulton and Geden. It is likely to supersede every other, and be unsuperseded for many a year. That for Philippians, if we can use the Greek, would do very well. But there are now two excellent commentaries on Philippians that work upon the Greek text. They are Bishop Lightfoot's (Macmillan, 12s.) and Professor Vincent's (T. & T. Clark, 8s. 6d.). The latter is just out. It seems a fine piece of scholarship, and it had the advantage of Lightfoot going before it. Of smaller commentaries on Philippians the best is Principal Moule's in *The Cambridge Bible*. It is published at 2s. 6d., and there is a Greek edition at the same price.

As for the Book of Judges, the one great commentary in the English language is Moore's. Forward enough for the foremost of us, it is nevertheless the work of a most accomplished scholar, and brimful of literary and religious interest. It is also one of the volumes of *The International Critical Commentary*. It is published at 12s. Of smaller books on Judges the best is Sutherland Black's. It is one of the *Smaller Cambridge Bibles*, and costs no more than one shilling.

Black and Moule will do very well for the easy-minded; but we hope that many of our members will be serious enough to enter upon the study thoroughly, and to master either Moore or Vincent.

Two Interesting Biblical Quotations in the 'Apostolic Constitutions.'

By Professor Eberhard Nestle, Ph.D., D.D., Ulm.

In the Chapter Library of Verona, Mr. Edmund Hauler, of Vienna, deciphered a very ancient Latin palimpsest, which turned out to contain a translation of the *Didascalia Apostolorum*, *i.e.* of the original work on which the present *Apostolic Constitutions* are based. The original Greek of the *Didascalia*, which is supposed to belong to the beginning of the third century, is not yet recovered; it is known to us only, and to very few indeed, through the Syriac translation, published anonymously by P. de Lagarde (Lipsiæ, 1854, *L'ouvrage n'a été tiré qu'à cent exemplaires*), and by his retranslation of it into Greek, hidden in the sixth volume of Bunsen's *Christianity and Mankind* (London, 1854, 'Analecta Ante-Nicæna,' vol. ii.). As this early work of de Lagarde has proved not quite satisfactory, the heartier is our welcome to the new discovery. The 'find' is the more surprising, as no trace had hitherto been found of any knowledge of this work, either in its original or in its later form, in the whole Western Church before the sixteenth century, when Capellius published a fragmentary Latin translation in 1546, and Turrianus the Greek text in 1563. Under the title *Didascaliæ Apostolorum Latine redditæ fragmenta Veronensia*, E. Hauler will publish the whole at Leipzig through B. G. Teubner (see *Mitteilungen* of B. G. Teubner, 1897, n. 2, p. 51 f.). In the meantime, he has given a specimen of twelve pages, with some introductory and explanatory remarks, in the 'Sitzungsberichte der Kais. Akademie der Wissenschaften' of Vienna (Philosophisch-historische Classe, cxxxv. Band, Jahrgang 1895; Wien. 1896; xi. Abh., 54 pp.), under the odd title, *Eine Lateinische Palimpsestübersetzung der Didascalia Apostolorum*. Odd I call this title, because of course it is not the translation that is palimpsest, but the MS. which has preserved it. But this by the bye.

In this essay, as well as in his previous announcement in the *Mitteilungen* just quoted, Hauler calls attention to the importance which the biblical quotations of this version will have. They are both numerous and extensive; and thus we get, he says, a large stock of continuous passages wanting as yet in the works of Sabatier and his followers, 'from one of the old Ante-Hieronymic Bible Versions.' Whether this be so, we must wait to decide till his edition appears, for it is just as possible, or even more likely, that the translator of the *Didascalia* did not refer

for these quotations to the version or one of the versions already extant in Latin in his day, but himself translated, *ad hoc*, the biblical quotations from the Greek just as he did with the text of the *Didascalia*, in which they are embedded. But the interest of the two quotations to which I wish to call the attention of the readers of THE EXPOSITORY TIMES is independent of this question.

I.

The first quotation is found three times in the *Apostolic Constitutions* (Book I. chap. x.; III. chap. v.; VII. chap. ccix.; p. 13, l. 8, ed. de Lagarde, 1862; p. 100, l. 21; and p. 208, l. 12). In the Syriac *Didascalia* only the first passage is preserved (p. 9, l. 18), and so, too, in the Latin version, as hitherto published (p. 13, l. 25). In the Greek text the first two passages are the same *verbatim*. If a Christian woman—this is the context—does not live as a true Christian, her husband, if he be a believer or a heathen, may be scandalised and blaspheme God, and she will be found out before God as an inheritor of the Woe (σὺ τοῦ Οὐαὶ κληρονόμος εὑρεθήσῃ παρὰ Θεῷ. Οὐαὶ γάρ, φησί, δι' οὗ τὸ ὄνομά μου βλασφημεῖται ἐν τοῖς ἔθνεσιν. In the second instance (p. 100, l. 21), the context is similar; the case supposed is that not of a married woman, but of a *widow*, who does not behave as she ought: Ἔνοχος ἔσται τῆς προπετείας ἡ πρεσβῦτις καὶ τῆς βλασφημίας καὶ τὸ Οὐαὶ κληρονομήσει. Οὐαὶ γάρ, φησίν, etc. For both passages de Lagarde quotes Isa. lii. 5. In the third instance (p. 208, l. 12) there can be no doubt that this passage of the prophet is in view. There Christians are admonished not to incur the reproach which Israel of old had to bear (Mal. i. 6); for the glory of the fathers is the piety of the children, and the honour of the lords the fear of the slaves, as their contrary is disobedience and from thence blasphemy, καθάπερ ὁ Κύριος ἔφη. Δι' ὑμᾶς γάρ, φησί, βλασφημεῖται τὸ ὄνομά μου ἐν τοῖς ἔθνεσιν (thus, according to Codd. y z, the little difference as to the way in which the quotation is introduced—καθάπερ ὁ Κύριος ἔφη and φησί are omitted by Lagarde—does not concern us). That here Isa. lii. 5 is quoted everybody will admit, though even this form does not quite agree with our present Greek or Hebrew text. In the latter we have nothing to correspond to δι' ὑμᾶς nor to ἐν τοῖς ἔθνεσιν, but at the beginning וְתָמִיד כָּל־הַיּוֹם. In the printed text of the Septuagint we have διὰ παντὸς after δι' ὑμᾶς, in two Codices (109, 302) after τὸ ὄνομά μου; these words, as in our quotation, are omitted in three quotations of Justin, Chrysostom, and Isidore of Pelusium; one Greek Codex finally omits ἐν τοῖς ἔθνεσιν (23). But there is no trace at all in Isaiah of the οὐαὶ, which is the turning-point in the first two quotations, and which is corroborated for the first instance by the Latin as well as the Syriac version. In the latter it runs—I spell it with Hebrew letters—

ותקבלין ויא מן אלהא וי להון גיר לאילין דמטלתהון מתגדף שמה דאלהא בית עממא

'lest thou receivest the Woe from God, for "woe to *those* on account of *whom* the name of God is blasphemed among the heathen."' The newly-found Latin comes even nearer to the Greek: 'Et tu væ hereditaris aput dm̄. *Væ*, inquid, *per quem nomen dī blasphemetur inter gentes*.'

If we look for other quotations of the same saying, we find it quoted already by Holmes-Parsons: *Ign. ep. interp. ad Trall.* sec. 8. Now it is well known that there is a close connexion between the interpolated Epistles of Ignatius and the *Apostolic Constitutions*; nay, it may even be taken as certain that the interpolator of Ignatius and the redactor of the *Apostolic Constitutions* are one and the same person. And not only does the quotation occur in the interpolated letter *ad Trallianos*, and in the (later) *Constitutions*, but it was found in the original form of both—in the *Didascalia*, as the Latin and Syriac show; and in the original letter of Ignatius (see the edition of Zahn, *Patrum Apostolicorum opera*, ii. p. 50): Μὴ ἀφορμὰς δίδοτε τοῖς ἔθνεσιν, ἵνα μὴ δι' ὀλίγους ἄφρονας τὸ ἐν Θεῷ πλῆθος βλασφημεῖται. Οὐαὶ γάρ, δι' οὗ ἐπὶ ματαιότητι τὸ ὄνομά μου ἐπί τινων βλασφημεῖται. Zahn remarks: 'Locum e Jes. 52, 5 (cf. Ezek. xxxvi. 22; Rom. ii. 24), sumptum satis libere tractavit Ignatius, neque ullus dubito, quin præmittendi vocabuli οὐαὶ ipse auctor exstiterit et Polycarpo (x. 3) et scriptori *Didascaliæ*, pp. 9, 18, cf. *const. ap.* i. 10, iii. 5.' The quotation in Polycarp (p. 126) is ἵνα . . . ὁ Κύριος ἐν ὑμῖν μὴ βλασφημῆται. Οὐαὶ δέ, δι' οὗ τὸ ὄνομα Κυρίου βλασφημεῖται. Ἐν τοῖς ἔθνεσιν, which is missing here, occurs immediately before (l. 4). In the interpolated epistle *ad Trallianos* (p. 188) the quotation agrees *verbatim* with that of the

Didascalia or *Constitutions*; only the introduction is a little fuller: **Οὐαὶ** *γάρ*,[1] *φησὶν ὁ προφήτης ὡς ἐκ προσώπου τοῦ θεοῦ*, **δι' οὗ**, etc.

But we have to cite one more passage for this *οὐαὶ*, and perhaps the most interesting. In the so-called Second Epistle of Clement, we read (xiii. 1, 2, in the edition of Gebhardt-Harnack[2], 1876, i. p. 130): *Ἵνα τὸ ὄνομα δι' ἡμᾶς μὴ βλασφημῆται. Λέγει γάρ ὁ Κύριος·* **ΔΙΑ ΠΑΝΤΟΣ τὸ ὄνομά μου βλασφημεῖται ἐν ΠΑΣΙ** *τοῖς ἔθνεσι, καί·* **Διὸ βλασφημεῖται τὸ ὄνομά μου.** *Ἐν τίνι βλασφημεῖται; ἐν τῷ μὴ ποιεῖν ὑμᾶς ὁ βούλομαι.* Gebhardt-Harnack print all the words from **Διὸ** down to *βούλομαι* in the type used for quotations, and after quoting Isa. lii. 5 (Ezek. xxxvi. 20), Rom. ii. 24, for the first quotation, remark on the other *διὸ βλασφ.* 'Hæc in bibliis desunt.'

But now turn to the Syriac version of 2 Clement, and we shall have no doubt that for *καί* **Διὸ**—which reading is still followed in the additional volume of the *Ante-Nicene Christian Library*, 1897, p. 254—we ought to read *καὶ* [*πάλιν*]· **Οὐαὶ δι' οὗ** and afterwards *ἡμᾶς ἃ λέγομεν* for *ὑμᾶς ἃ βούλομαι.* The words *ἐν τίνι βλασφημεῖται* are not any longer part of the quotation, but are words of the preacher. If this be so, the quotation introduced by *οὐαὶ* is at once distinguished from Isa. lii. 5. *But where is it then taken from?* I cannot say as yet; I have only to add, that Chrysostom (iv. 49) also quotes the passage of the prophet with an introductory *οὐαὶ*, namely, *οὐαὶ ὑμῖν, ὅτι δι' ὑμᾶς τὸ ὄνομά μου*, etc. Can we suppose with Zahn, that the form of the saying with *οὐαὶ* was given to it by Ignatius, and that from him Polycarp, from Polycarp the author of the *Didascalia*, from him the writer who worked over the latter and the Epistles of Ignatius, and finally the author of 2 Clement took it, and that all these argued from this *οὐαὶ* as from a word of Scripture?

So much on the history of this quotation, now one word only on its text. Is the reading *οὐαὶ δι' οὗ . . . βλασφημεῖται* correct? *Διὰ* with genitive = *per*, 'through,' but the context of the first and second quotations demands *διὰ* with accusative = *propter*, 'on account of.' A Christian incurs the Divine Woe when on his account God's name is blasphemed by others. The Syriac *Didascalia* seems to have read the accusative *δι' οὕς*, like Chrysostom, who has *οὐαὶ ὑμῖν, ὅτι δι' ὑμᾶς*. Shall we insert this single letter s? I am not sure; it is just as possible that the genitive sing. is used under the influence of such well-known passages as Matt. xxvi. 24; Mark xiv. 21; Luke xxii. 22, *οὐαὶ τῷ ἀνθρώπῳ, δι' οὗ*; Luke xvii. 1, *οὐαὶ δὲ δι' οὗ ἔρχεται.*

I should be very glad if any reader of THE EXPOSITORY TIMES could offer some further contributions on this passage. Perhaps I should find some in the *Clemens* of Bishop Lightfoot, but unfortunately this book is not at my command.

[1] In the edition of Zahn this *γάρ* ought not to be printed in the type which indicates a quotation. It belongs to the author who quotes, not to the quotation.

The Curse of the Law.

AN EXPOSITORY SERMON.

Gal. iii. 13: 'Christ redeemed us from the curse of the law, having become a curse for us: for it is written, Cursed is every one that hangeth on a tree.'—(R.V.)

ONE of the characteristics of St. Paul was his tact. The late Dean Howson, who wrote a book on the character of St. Paul, devoted a whole chapter to the illustration of the apostle's tact. There was certainly nothing in St. Paul's tact of that worldly wisdom which subordinates truth to convenience. He spoke the truth always and at all hazards. But he spoke it in love. And especially he was careful, when he had a new and untried audience before him, not to say anything that would prematurely and needlessly offend. His burning passion for his hearers was that they might be saved, and he used unwearying wisdom and tact in all his addresses that he might win them to look unto Jesus, in whom was their salvation, even the forgiveness of their sins.

Now there was one subject that was more offensive to St. Paul's audiences than any other. It was the subject of crucifixion. Whether his

hearers were Romans, Greeks, or Jews, crucifixion was offensive to them. It was a capital crime to crucify a Roman citizen. 'It is a crime,' says Cicero, 'to bind a citizen of Rome; a desperate crime to beat him; to slay him is almost parricide; how then shall I speak of his crucifixion? There is no word in the Roman tongue that can describe it worthily.' But if crucifixion was abhorrent to a Roman, it was yet more abhorrent to a Jew.

If, therefore, there is one subject which in his travels from place to place the Apostle Paul with his wonderful tact will avoid, we are sure it is the subject of crucifixion. But what do we find? We find that when he approaches the city of Corinth, where he knows his audience will consist of Jews, and Greeks, and Romans, he determines not to know anything among them save Jesus Christ and *Him crucified.* He knows how offensive that will be to the Corinthians. He knows that to the Jews it will be a stumbling-block, and to the Greeks foolishness. Yet he does not avoid it and say, 'Christ and *Him put to death.*' He says, 'Christ and Him crucified.' For his gospel lay in that.

When Jesus was tried by the high priest and the whole council, we are told that many bore false witness against Him, but their witness agreed not together. Jesus held his peace. He need not answer their accusations, they answered one another. Then the high priest took the examination into his own hand. He put a simple question to Jesus. He said, 'Art thou the Christ, the Son of the Blessed?' Jesus immediately broke His silence. 'I am,' He said; 'and ye shall see the Son of man sitting at the right hand of power, and coming with the clouds of heaven.' In well-feigned horror the high priest rent his clothes, and turning to the council, 'Ye have heard the blasphemy: what think ye?' And they all condemned Him to be guilty of death.

But Caiaphas is not content that Jesus be put to death. If Jesus is merely put to death, what is there to prevent His disciples from claiming that He is the Messiah still? It is true there is the popular understanding that the Messiah abideth for ever. They will get over that. But if Jesus is put to death *by crucifixion* they will never get over that. For the law is there; it is clear, it is irrevocable, it is held by Jesus' disciples as firmly as it is held by Caiaphas. And the law says, 'Cursed is every one that hangeth on a tree.

Now *we* do not understand what 'cursed' means. We do not feel the bite of it. But the Jew felt it, and understood. There is a Jewish saying that Abraham sits at the mouth of hell to watch lest any descendant of his should enter there; but if the descendant were 'cursed,' then Abraham knew him not, and he passed unrescued to his place The saying is later than the time of our Lord, but it illustrates the feeling then. If Caiaphas can get Jesus crucified, that is, hung upon the tree, He has come under the curse of the law; He is anathema; He is cut off from all the privileges of the sons of Abraham; Abraham will know Him not in the world to come; and He will pass unrescued to His place.

Well, Caiaphas gets Jesus crucified. You can watch the chief priests as they instigate the people around Pilate's judgment seat. You can hear the sudden cry, 'Crucify Him, crucify Him,' for it has never ceased to ring in the ear of Christendom down through all these ages. You can see the amazement and then the shameful submission of the Roman governor. Caiaphas gets Jesus crucified. 'Now,' he says, 'these disciples of His may go away to their homes, we have nothing against them. They were grossly deceived, and they will suffer for it. But they never claimed to be the Christ, the Son of the Blessed. His disciples may go away home.'

But His disciples do not go away home. Not many days after the crucifixion, word comes to Caiaphas that the disciples of Jesus are preaching in the temple, and telling the people that Jesus has been raised from the dead. Now the resurrection of a man from the dead is not incredible. Caiaphas had once been told of the resurrection of Lazarus from the dead, and had found no difficulty in believing it. But it is incredible that Jesus has been raised from the dead, for Jesus has not only died but been crucified. He has come under the curse of the law. God can have no more interest in Him. Assuredly God cannot raise *him* from the dead and turn His own law into derision.

Caiaphas is not the only one to whom the preaching that Jesus has been raised from the dead is intolerable. To a man like Saul of Tarsus it is simply blasphemous. He has a zeal for the law of God. He cannot believe that one jot or one

tittle of it shall ever fall. And it is in the fervour of this honest zeal that he opens a bitter persecution of the followers of Jesus of Nazareth. We need not blame him. He haled men and women and committed them to prison. He compelled them to blaspheme. When they were put to death he gave his voice against them. Yet we need not blame him. We cannot see how he could have acted otherwise. His whole honest and earnest soul was bound to the law of God. To preach that Jesus has been raised from the dead is not only incredible, it is to Saul intolerable blasphemy.

But one day, in the height of his zeal for the law, Jesus appears to Saul. He addresses him by name. He blames him for his persecuting zeal. 'Who art thou, Lord?' And to his astonished ear there comes the answer, 'I am Jesus of Nazareth, whom thou persecutest.' From that moment Saul is another man. We call it his sudden conversion; and then we take back our word, and grope in his earlier history to discover the steps that led up to it. But why should it not be a sudden conversion? How could it be anything else? Up to the moment that Jesus met Saul on the way to Damascus it was incredible to Saul that Jesus had been raised from the dead; the thought of it was intolerable to him. But at that moment he knew that Jesus had been raised from the dead. Up to that moment he persecuted the followers of Jesus in his honest though mistaken zeal for the law; after that moment he was a follower of Jesus himself. 'Whereupon,' as he himself afterwards expressed it to Agrippa, '*whereupon*, O king Agrippa, I was not disobedient unto the heavenly vision.'

But what is Saul to do with the law? He believes now that Jesus has been raised from the dead. He believes also that He was crucified. And the law of God is unmistakable: 'Cursed is every one that hangeth on a tree.' What is he to do with this law of God?

The answer to that question is the gospel according to St. Paul. We find St. Paul's gospel in his speeches and epistles. Of all that he spoke and of all that he wrote this is the sum: What is to be done with the law since Jesus has risen from the dead. He never tells us how he came to an apprehension of it. He never says when or where its marvellous meaning flashed upon his spiritual understanding. But he tells us that he found one Person upon whom the law had done its worst. He found that Person, after the law had spent itself upon Him, return to earth again. Clearly the law has no more dominion over Him. The law has dominion over a man as long as he liveth; but this Man has been dead, and now that He is back to earth again it has no longer any dominion over Him. So here is one spot upon the earth where the law has no dominion. It is the spot on which the crucified and risen Jesus stands. And if there are any that will go through the same process as Jesus has gone through; if there are any that will die with Him and rise again, then they also will be outside the dominion of the law. In other words, if there are any that will become one with Christ in faith, so that Christ may dwell in them and they in Christ, they shall be free from the law, the law can have no more hold over them. As the apostle puts it in his parable of the woman who has lost her husband, they are 'dead to the law through the body of Christ.'

There is therefore now no condemnation to them that are in Christ Jesus. Why? Because there is no law to condemn them. The law is there. It is as true and as binding as ever. But it is no longer there for Christ Jesus, and it is no longer there for them.

Some short time since a shepherd was brought up before the Sheriff of Aberdeen, and charged with pasturing his flock by the highway side. He pleaded guilty. He said that he had been allowed three days to take his sheep from Stonehaven to Aberdeen, and he had walked them leisurely all the way, permitting them to pasture by the wayside as they went. 'But,' he added, 'I understand that there is no law against that now. I understand that that law has been abolished.' The Sheriff told him that he had made a mistake. Some change had been made in the law, but the law had not been abolished, and he fined him so much per head of the sheep he had allowed to trespass.

Now, if that shepherd had been right, is there any plea he could have tendered that would have been more effectual? If he had said, 'I understand there is no law against it,' and if the Sheriff had turned to his law-book and found that law blotted out, is there any defence that would have been so triumphant? The day is coming when you and I shall stand before a greater Judge than the Sheriff of Aberdeen that we may give an account of the deeds we have done in the body.

And I for one will not deny that I have done them. I will not deny that I have sinned exceedingly and come short. But I will add, 'I understand that there is no law against me; I understand that He has taken it out of the way, having nailed it to His cross.' And I know that the Judge on that great day will find that there is no condemnation to me who am in Christ Jesus, because there is no longer any law to condemn me.

So to every one of you there remains a choice of two clear courses. Either you may abide by the law, or you may take your place by Jesus Christ. For the law is there still. Jesus came not to destroy it. It is God's law, and it is binding as ever it was on the creatures of God. So you may appear before the Judge on that great day, having your boast in the law if you will. You do not mean to deny that you have transgressed a little and come short; but then there are circumstances, and, after all, when you look around you, you are able to say sincerely, 'God, I thank Thee that I am not as other men are.' You do not wish that another—that any other—should suffer for your sins. You will endure the penalty of your own sins yourself. You will stand by the law.

But your position, which seems so reasonable, is surely most unsafe. Of the two pleas, 'Guilty or not guilty?' you plead the second. Yet you admit some slight shortcomings, and even some comparatively trifling transgressions. The admission is fatal. Your sentence is read already. For it is written, 'Cursed is every one which continueth not in *all* things that are written in the book of the law to do them.'

Will you not take your place in Christ, then? It is true you throw yourself then absolutely on the mercy of the Judge. You plead guilty without reserve. But there is no condemnation to them that are in Christ Jesus, for the law of the Spirit of life in Christ Jesus has made you free from the law of sin and death.

Recent Foreign Theology.

The New Testament Formula 'In Christ Jesus.'[1]

We do not generally think of St. Paul as representing the mystical side of Christian teaching. Our thoughts turn rather to St. John on this subject—perhaps rightly. Yet true Christian mysticism has a large place in St. Paul's writings, only it is overshadowed by other doctrines, which have bulked largely in Christian thought. Justification and redemption in all their bearings are linked inseparably with the name of Paul, while union and fellowship with God through Christ suggest at once the name of John. Yet Paul, no less than John, is a Christian mystic. This side of his teaching is focused in his favourite formula, 'In Christ Jesus,' which has been made the subject of careful investigation by a German author in the scholarly treatise named below.

First, as to statistics, the phrase is found 24 times in St. John's writings; 8 times in Acts and 1 Pet.; not at all in the Synoptic Gospels, or in Jas., 2 Pet., Jude, Heb.; 164 times in different forms ('in Christ Jesus' 48 times, 'in Christ' 34, 'in Jesus' once, 'in the Lord' 50, 'in Him (Christ)' 18, 'in Whom (Christ)' 11, 'in Him that strengtheneth' once, 'in the Beloved' once) in St. Paul. It begins with the earliest Epistles (1 and 2 Thess.), in proportion occurs oftenest in the Prison Epistles, and is found in 1 and 2 Tim. of the Pastorals. The only one of Paul's Epistles from which it is absent is Titus.

The peculiarity of the phrase is the use of ἐν (in) with the singular dative of a person. The use with the plural both of persons and things is, of course, common (= among); so with the singular of things. But here persons are said repeatedly and emphatically to be in a person. The phrase, if not exclusively peculiar to, is intensely characteristic of, Paul. What does he mean by it?

In an elaborate examination, first of profane Greek authors, then of Greek authors writing under Semitic (Hebrew) influence, Deissmann shows that the apostle has no precedent among them for

[1] *Die N. T. Formel 'In Christo Jesu.'* Von Lic. Theol. G. Adolf Deissmann. Marburg, 1892.

the phrase. The prevalent use of the preposition in both classes of writers is with the plural. And where it is used with the singular, the meaning is such as throws no light on the Pauline phrase. Generally speaking, the meaning is 'forensic' = *in my judgment*, or 'psychological' of mental faculties or ethical qualities conceived as residing in the subject. In the LXX, indeed, the phrase is more common, but here it is a mechanical, unidiomatic reproduction of the corresponding Hebrew preposition. The majority of cases in which ἐν occurs with the singular of a person are cases of pronouns.

The singularity of the phrase is emphasized by the apostle's careful use of prepositions throughout his writings: Gal. i. 1, 'from' and 'through'; 1 Cor. iv. 15, 'in' and 'through'; viii. 6, 'from,' 'for,' and 'through'; xii. 8 f., 'through' and 'according to'; Rom. i. 17, 'from' and 'for,' etc. This is enough to show that prepositions are not used at random, as has been implied by some expositors. The latter course was taken even by the Greek expositors of the Ancient Church, to whom the apostle's language had as strange a sound as it has to us (p. 73). They almost always replace it by διά or παρά or κατά, a fact which proves two things —(1) that the phrase was not according to Greek usage, and (2) that even these Early Greek expositors had lost touch with Paul's line of thought. These early writers have had imitators in modern rationalists.

The following may serve as examples of the use: —1 Thess. ii. 14, 'the churches of God in Christ Jesus'; iii. 8, 'if ye stand fast in the Lord'; iv. 1, 'we exhort you in the Lord Jesus'; Gal. iii. 28, 'ye all are one in Christ Jesus'; 1 Cor. iii. 1, 'as unto babes in Christ'; iv. 15, 'in Christ Jesus I begat you'; iv. 17, 'my ways which be in Christ'; ix. 1, 'are not ye my work in the Lord?'; xv. 58, 'your labour is not vain in the Lord'; xvi. 19, 'salute you much in the Lord'; Rom. viii. 1, 'to them that are in Christ Jesus'; xvi. 3–22, 'my fellow-workers in Christ Jesus,' etc. Our author notes, moreover, that Christ never uses the phrase to describe His people's relation to Himself, and, further, that Paul's 'acknowledged Epistles never represent any event lying before the resurrection of Christ as having taken place in Christ.'

Later writers, following in the steps of the earlier ones, have got rid of the phrase as mere circumlocution. John Piscator in the 17th century paraphrased it by 'on account of,' 'with,' 'through,' 'from.' Expositors and lexicographers of the present century have rendered it by 'in the Christian religion,' 'in the Lord's cause,' 'in Christ's camp,' 'in Christ's state,' 'in the Lord's family.' Luther's literal rendering is characterised as a 'barbarous translation.' On the other hand, all the best exegetes of more recent days, in obedience to the laws of sound philology, as well as of honest exposition, adhere to the literal interpretation. According to them, the formula is 'a solemn phrase for the relation of the Christian to the Saviour; Christians are in Christ, who is viewed as their life-element, their life-sphere.'

Who is the Christ here meant? Not the 'historical' Christ, who, as Deissmann holds (p. 80), is a non-biblical, indeed quite modern, conception, as much as any doctrine of Nicene or mediæval theology, but the exalted, glorified Christ, the 'pneumatic' Christ. The exalted Christ was as real a being to Paul and the early Christians as the 'historical' Christ of the Gospels. Paul had seen the former (1 Cor. ix. 1, xv. 8); not the latter, as far as we know.

This interpretation is confirmed, and light thrown on its meaning, by two other phrases of Paul: (1) 'In the Spirit.' 'In Christ' and 'in the Spirit' are used as parallels. 'Faith in the Spirit,' 'faith in Christ Jesus,' 1 Cor. xii. 9, Gal. iii. 26; 'righteousness,' 2 Cor. v. 21, Rom. xiv. 17; 'justified,' Gal. ii. 17, 1 Cor. vi. 11, etc. Whether the Spirit is conceived personally, we need not here inquire. Also, Christ is spoken of as Spirit, 2 Cor. iii. 17; 1 Cor. xv. 45, vi. 17 (Deissmann, p. 84). As believers are said to be in the Spirit and the Spirit in them, so they are said to be in Christ and Christ in them. The two modes of existence are parallel. (2) 'In Him we live and move and have our being,' Acts xvii. 28; also, 1 Thess. ii. 2; Rom. ii. 17, v. 11; Col. iii. 3; Eph. iii. 9. Here the parallel is complete; men are in God a spiritual personality, and believers are in Christ. 'To me it seems most natural that the being in God is to be regarded as spatial in a quite proper sense, although not dependent on the means by which the usual relations of space are known.'

'Christ is the element, within which the Christian lives and all expressions of the peculiarly Christian life are seen. The formula is the technical term for the Pauline central thought of fellowship with Christ.' Hence to reproduce it by the paraphrase,

'in fellowship with Christ,' is, as to substance, unobjectionable, but may easily lead to a misunderstanding of the apostle's peculiar, concrete mode of expression, and is therefore best avoided. Merely to express the thought 'in fellowship with Christ,' another preposition (like μετά in the Synoptics) would have been enough.

The truth is, that in this remarkable phrase we have a striking instance of a new idea demanding and giving birth to a new name. Other Christian terms were old enough in themselves, but they soon received new meanings. So here. So far from the phrase being an isolated phenomenon in Paul's writings, it is bound up with the thought of the union or solidarity of the race, and especially of believers, with Christ. He is the Head, the Church is the body, Eph. i. 23. We all died in His death, 2 Cor. v. 14. We are buried, rise again, are glorified with Him, Rom. vi. 4 f., viii. 17; Col. iii. 1.

Paul has also the complementary thought of Christ being in the believer, although it is less prominent, Col. i. 27, cf. John xv. 5.

On one important point the present writer differs from the writer of the treatise. The latter regards St. Paul as the author of the phrase in question. He speaks of him indeed as its framer, fashioner (*Bildner*); but he plainly means author, as he instances the use in St. John's writings as 'the plainest and most pregnant effect of the Pauline formula' (p. 130). The order is surely the reverse. It is true St. John's writings are later than St. Paul's. But the body of the Lord's teaching must have been current in the apostolic circle and the Christian community. The classical passage on the subject is the simile of the Vine and the Branches, John xv. 2–7, which, in our belief, is the source of the whole doctrine. On the face of the matter, Paul's elaborate treatment has the look of a development from a similar statement, such as is found in John's Gospels and Epistles. Our author speaks of St. John as 'completing and enriching' Paul's teaching. To our view this is inverting the natural and true order. Still less should we say with the author: 'That John in his Gospel puts into Christ's lips what Paul affirms of Christ, is of no material importance.' By the same rule John iii. 6 would be a development of Paul's doctrine of the flesh and spirit in Rom. viii. For the rest, we are rightly reminded that where Paul speaks of *being* in Christ, our Lord in John speaks of *abiding* in Him—a distinction worth pondering.

J. S. Banks.

Headingley.

Bruston on 'Christ's Descent to Hell.'[1]

The solid and satisfactory results reached by Professor Bruston in such works as his *Études sur Daniel et l'Apocalypse* lead one to turn with eager expectation to this supplementary tractate. The question it discusses is one of the most highly controversial and ill-understood in the whole realm of theology. It is inevitable that many of our author's conclusions should provoke warm dissent—possibly no reader will agree with him in every detail; but we are certain that no one will fail to learn much from a discussion where the material is so clearly and skilfully arranged, and in which moral earnestness is as conspicuous as erudition. If any one, in view of the conclusions of Professor Bruston, which we are going to state, should imagine that there is nothing in his book but what has long been familiar to them, this would be a serious mistake, for the methods and the exegesis by which these results are reached have a freshness and a brilliancy all their own.

It may be well to remind our readers that Bruston contends strenuously that the eschatological teaching of our Lord and His apostles differed materially not only from the chiliasm of Justin Martyr, Irenæus, Tertullian, and other writers of the second century, but also from the doctrine of the ancient Church, which was taken over with some modifications by the Protestant Churches. The resurrection of the flesh or the body at the end of the world, the last judgment at the same moment, the visible bodily coming of Jesus to execute these functions,—all these he regards as Judaistic notions, which had no basis in the teaching of Jesus or His apostles. Early in the second century they found their way into the Christian Church by a natural reaction against Doketism and Gnosticism. They were combated with a certain measure of success by the Alexandrians of the third century,—Clement, Origen, and

[1] *La Descente du Christ aux Enfers, d'après les Apôtres et d'après l'Eglise.* Par C. Bruston, Doyen de la Faculté de Théologie de Montauban. Paris: Librairie Fischbacher, 1877. Pp. 46.

their disciples,—who, however, could not entirely shake off the spell of these doctrines. A similar inability hampered the Reformers; and it is now, according to Bruston, the great duty of Protestant theologians to return and to carry back the Church with them to the pure doctrine of Jesus Christ, rejecting all, *even the most ancient*, deviations from this.

Now, as Bruston reminds us, Jesus said to the penitent malefactor, '*To-day* shalt thou be with Me in *Paradise*,' and in the act of expiring exclaimed, 'Father, into Thy hands I commend My spirit' (Luke $23^{43.46}$). An attempt has indeed been made to weaken the force of this testimony by appealing to the words of Jesus to Mary Magdalene (John 20^{17}), and the language of Ps. 16^{10}, quoted in Acts 2^{27}. Our author deals, we think, very successfully with the exegesis of these passages. He proceeds to show how in the teeth of the Gospels it early became the doctrine of the Church that at the moment of His death the soul of Jesus descended to Hades, and remained there till the moment of His resurrection, and that during this interval He subdued the powers of hell, preached the gospel to the dead, and brought up from the under-world the saints of the Old Covenant. This doctrine appears not only in the second-century writers mentioned above, but also in the recently-discovered fragment of the Gospel of Peter. While most of the Fathers confined the benefits of the *descensus* to the Old Testament saints, others, like Clement of Alexandria and Origen, conceded an interest in it to all the dead. Bruston regards the ecclesiastical doctrine as a clear perversion of that of Scripture, in which, however, he finds the descent of Christ to hell clearly taught. The differences between the doctrine of the early Church and that of the New Testament concern two main points:—

(1) While, according to the Fathers, the descent took place immediately after the death of the Saviour and was followed by His resurrection, according to the Apostles it followed His resurrection and exaltation to heaven.

(2) While, according to the majority of the Fathers, the aim of the descent was to bring out of Hades the saints of the Old Testament, according to St. Paul it had for its object to make captives, *i.e.* either to conquer and reduce to impotence the powers of darkness, or to bring under His beneficent yoke the rebellious spirits; according to St. Peter, its aim was to announce the good news of salvation to spirits, even the most guilty and the most severely punished.

The classical passage of St. Paul is, of course, Eph. 4^{8-10}, whose correct interpretation (the πρῶτον in ver. 9 being rejected as unauthentic) is shown by our author to harmonise with the language of Phil. 2^{13}. As to the 'principalities and powers' of Col. 2^{15}, Bruston sees in these not the powers of darkness, but human powers and authorities, such as those which sought to bind the conscience of the Colossians, or like the princes of this world who are to be destroyed (1 Cor. 2^{6-8}). His exegesis of this passage deserves the most careful consideration, although we cannot say that he has convinced us of its correctness. We are quite at one with him, however, in holding that the passage has no bearing on the question of Christ's descent to hell.

The still more crucial passage, 1 Pet. 3^{18-20}, remains to be discussed. Any one reading these verses without prejudice, must, according to Bruston, find in them the statement that Christ, after being quickened as to the spirit (*i.e.* evidently *after*, not *before*, His resurrection), went to announce [salvation by repentance and faith] to the spirits in prison, which once were rebellious in the time of Noah. He will not hear of the explanation (of Augustine, Beza, etc., still supported by such eminent theologians as Professors Bovon and Salmond) that the preaching was the work of the spirit of the pre-existent Christ speaking through Noah to the contemporaries of the latter. As little room does he find for the interpretation according to which the preaching took place between the death and the resurrection of Jesus. He thus brings the teaching of St. Paul and St. Peter into accord. Bruston deals in a singularly able and interesting fashion with some of the difficult details of St. Peter's language. (1) Who are the spirits in prison? (2) Why are these alone mentioned as having enjoyed the privilege of hearing the preaching of Christ? (3) Why is it said that they were once rebellious while the patience of God waited? And why is it added that a few persons were saved in the ark? The second of these is the crucial question; and if we adopt our author's answer to it, the answers to the other two follow easily. He will have it that the apostle does not mean that to these spirits alone, but that *even to them* (καὶ τοῖς ἐν φυλακῇ πνεύμασιν), was the gospel preached. *All* the spirits heard the good

news, even those who were not only in hell, but 'in prison,' the worst and most heavily punished. (It is scarcely necessary to note that for Professor Bruston the descent is to *hell*, and not to a vague Hades or Sheol, which is neither hell nor heaven.) These spirits he identifies not with Noah's *human* contemporaries, but with the *angels* who, according to Gen. 6^{1-4} (cf. Book of Enoch, chaps. 6–16 *passim*), were captivated by the daughters of men. If men were referred to, we should rather have expected the inhabitants of Sodom and Gomorrah to be selected as types of the deepest guilt (so in Jude ^{7}, 2 Pet. 2^{6}). The expression 'in prison,' as applied to these fallen angels, also finds its justification in the notions reflected in the Book of Enoch as above cited, and in Jude ^{6}; 2 Pet. 2^{4}. So much for the first two questions. The answer to the third is that the sin of these angels was aggravated by being committed precisely at the moment when the longsuffering of God was seeking to lead men to repentance. And the intensity of the corruption which they wrought on earth is evidenced by the fact that only eight persons were judged fit to escape the Deluge.

For further particulars we must refer readers to the interesting *brochure* itself, in which not only the above-cited passages, but many other knotty texts, are discussed with fulness and candour. Professor Bruston does not shrink from the logical consequences of his exegesis. He finds in John 12^{32} an assurance by Jesus that He will draw ALL (not all *men*) to Him, and that all that suffer themselves to be drawn will be saved. Hence he holds it permissible to believe that many rebels in the world of spirits have ere now bowed the knee to the glorified Christ, and, owning Him as Lord, have obtained pardon and salvation. J. A. SELBIE.

Maryculter.

The Great Text Commentary.

THE GREAT TEXTS OF ST. JOHN'S GOSPEL.

JOHN xiv. 8–10.

'Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and dost thou not know Me, Philip? he that hath seen Me hath seen the Father; how sayest thou, Show us the Father? Believest thou not that I am in the Father, and the Father in Me? the words that I say unto you I speak not from myself: but the Father abiding in Me doeth his works' (R.V.).

EXPOSITION.

'Lord, show us the Father.'—It was an old craving. Moses expressed it most passionately. But it could not be. 'Thou canst not see My face; for man shall not see Me and live' (Ex. 33^{20}). Only God's back could be seen then, and all through that dispensation. Then the Word was made flesh. The only-begotten Son revealed God.

'It sufficeth us.'—Was it a mild apology on Philip's part? They were troublesome to Jesus; too slow of heart to believe. Well, this one request was the last. But it was also the greatest. If they had the Father, they had all things.

'Have I been so long time with you?'—How long? Some three years? Yet it was enough. For they had been much together. If Philip is *capable* of knowing Jesus, surely he knows Him now.

'He that hath seen Me hath seen the Father.'—What a claim! It passes beyond the bounds of our theology even. We cannot get it to fit in easily with our schemes. And yet they say this Jesus was and is no more. It is not the bodily eye that sees, however. Many a one saw Jesus, and did not see the Father. Have you seen Jesus? Nearly all men have seen him, and to-day they all are forward to acknowledge that He is altogether lovely. But have you seen the Father in Him?

'Believest thou not?'—It seems accidental, this introduction of belief; but it is the whole matter.

'I am in the Father, and the Father in Me.'—Take the second first. The Father is in Me, when I do what the Father wills, and do it perfectly. Then it is not I that do it, but the Father dwelling in Me; and so he that sees Me sees not Me, but the Father in Me. Then I am in the Father. The love you see in Me is the Father's love. I lay down My life, and greater love hath no man than that. But the Father so loved the world that He gave the Son. Thus, when you see Me you see the Father, and when you see the Father you see Me.

The Messiah and the Father.

Three questions have now been asked and answered: Why Jesus is going away, where, and how? The second question was, Where? Its answer was, To the Father. On that answer, Philip fixes his mind. Perhaps he did not understand the other answers. Perhaps he saw that

the second answer settled the other two. He fixes his mind on this, that Jesus is going to the Father. He probably understands also that *he* has to go to the Father. For Jesus has made that very plain. 'No one cometh unto the Father but by Me.' So Philip has an interest for his own sake, as well as for the sake of Jesus, in knowing the Father. And with Philip to see is to know. 'Come and see' was his short way with the hesitating Nathanael. Lord, show us, let us see the Father, is his earnest entreaty now.

The request was earnest, but it was impulsive. For the moment Philip has forgotten the Scripture: 'Thou canst not see My face; for man shall not see Me and live.' But it is the entrance for Philip into the second great discovery of his life.

Before Philip became one of the disciples of Jesus he knew about God, and he knew about the Messiah. He knew that God had chosen Israel for His own in order that in Israel all the families of the earth should be blessed; and he knew that the blessing was to come through the Messiah. Then Philip *saw* the Messiah. That was the first great discovery of his life. Jesus said, 'Follow Me'; and in a little Philip went to his friend Nathanael, and said, 'We have found Him.' Now Philip is to learn that, having found the Messiah, he has found God also. His first great discovery was the Messiah, his second God in the Messiah. Seeing the Messiah he sees God also. 'He that hath seen Me, hath seen the Father.'

It is not the sight of the eye that gives it. Philip has to know. 'Have I been so long time with you, and dost thou not know Me, Philip?' He is in the flesh certainly, but He is the flesh, working, living, loving, saving. And Philip has to believe. 'Believest thou not that I am in the Father, and the Father in Me?' The flesh profiteth nothing, and the vision of the flesh. He that sees the Messiah in the Father, and the Father in the Messiah, sees with self-surrender, sees with love.

It is, no doubt, the works of the Messiah that prove He is in the Father, and the Father in Him. But the works must be understood. Many saw the works who did not see the Father. They must be seen to be good, gracious, saving. They must be seen to be Godlike, God's. 'The Father abiding in Me doeth His works.'

Illustrations.

Philip.—In the records of the other evangelists, Philip the apostle is a name only. In St. John's Gospel he appears as something more than a name, as a well-defined character. Very early tradition represents him in later life residing in Asia Minor, in the same region as the beloved disciple himself. It may be therefore that the evangelist had local reasons for dwelling on those few incidents in which Philip takes a prominent part. At all events, few though they are, these incidents seem to reveal the man's character very clearly. His is a precise, careful, matter-of-fact mind. He is wanting in spiritual insight, but he is prompt and ready in action. It may be, as some have thought, that he was the steward of the little company; just as Judas was the treasurer. If so, we have an easy explanation of the fact that our Lord puts to him the question how the five thousand are to be fed. If so, again, we may see how on another occasion some Greeks, when they wish to obtain access to our Lord, would naturally come in contact with him, and address themselves to him first. At all events, whether or not he had a business vocation connected with his discipleship, he had at least a business turn of mind. There is a preciseness and minuteness in the few sentences ascribed to him by the evangelist, which cannot be quite accidental. 'We have found Him, of Whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph.' 'Two hundred pennyworth of bread is not sufficient for them, that everyone of them may take a little.' He is anxious for himself, and he is anxious for others, that everything should be subjected to the faithful testimony of the eyes. In answer to Nathanael's question in the opening of the Gospel, he says eagerly, 'Come and *see*.' In reply to our Lord's declaration in the text, it is his first impulse to seek ocular proof, '*Show* us the Father, and it sufficeth us.' A very ancient tradition relates that this Philip was the disciple who in another Gospel pleads, 'Lord, suffer me first to go and bury my father,' and is answered by the rebuke, 'Let the dead bury their dead; but go thou and preach the kingdom of God.' This tradition is true to character, and I can well believe it true to fact. It is not so much the request, as the temper which dictates the request, that our Lord there rebukes. And such a temper is Philip's.—J. B. Lightfoot.

'It sufficeth us.'—There is a word in Philip's question full of meaning, 'It sufficeth us.' What children we all are in our constant dreaming that some plan of our own, something we could fancy, could give us a rest and satisfaction that God's plan does not give!

I often see in sick-rooms this feature; the patient fancies if he only had this remedy, that doctor, that food, if only this had been done or could be done, it would bring such help. As if the patient knew better than the physician or the loving anxious friends, and as if life and health hinged on some trifle rather than on God's care and keeping.

So many spirits hunger for finality. Faber gave up his evangelical creed, longing for what Rome calls 'satisfaction'; many swing to other extremes, and give up everything. Few have the nobility of mind of Lessing, who said, 'If God offered me final and full truth, all clear, in the

one hand, and the search for it in the other, I would at once choose the search.'

Let us learn this; the richest and best discipline of life is the ever new seeking for the fuller truth. In Him '*are hidden*' all the treasures, and only very stupid persons wish to see or have them all at once. I have Christ, and in Him 'all things'—this is life's satisfaction.—R. H. LOVELL.

'For long time.'—If we have any true knowledge of Jesus Christ at all, it ought to be growing every day; and why does it not? You know a man because you are much with him. As the old proverb says, 'If you want to know anybody you must summer and winter with them.' —A. MACLAREN.

'I and the Father.'—There are some of you who admire and reverence this great Teacher, this pure Humanity, who know much of Him, who seek to follow in His footsteps in some measure, but who stand outside that innermost circle wherein He manifests Himself as the God Incarnate, the Sacrifice, and the Saviour of the sins of the world. Whilst I thankfully admit that a man's relation to Christ may be a great deal deeper and more vital and blessed than his articulate creed, I am bound to say that not to know Him in this His very deepest and most essential character, is little different from being ignorant of Him altogether.—A. MACLAREN.

IN the life of Henry Ward Beecher there is a very striking passage. A young man wrote to the great preacher and said to him: 'I am sinking down into the depths of shame: preach the terrors of hell to me—anything to me—I shall be at the church next Sabbath—anything that will save me.' The preacher said, 'That night I preached about the Fatherhood of God: I felt if that would not save him, nothing would.'—W. J. DAWSON.

He doth give His joy to all;
He becomes an infant small;
He becomes a man of woe;
He doth feel the sorrow too.

Think not thou canst sigh a sigh,
And thy Maker is not by;
Think not thou canst weep a tear,
And thy Maker is not near.

Oh! He gives to us His joy,
That our grief He may destroy;
Till our grief is fled and gone,
He doth sit by us and moan. —BLAKE.

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Grace.

A NEW TESTAMENT STUDY.

By the Rev. James Wells, D.D., Glasgow.

IV. Grace in Christ.

Beginning with the word, our study has led us on to the idea, and then to the doctrine of grace. This doctrine has a Godward, a Christward, and a manward side. Grace in God, grace in Christ, grace in us; that is the whole of New Testament Christianity. *Grace in God* was the theme of the last article; this shall be occupied with *grace in Christ.*

Ἐν Χριστῷ is the phrase which reveals the very core of the New Testament. The relation of grace to Christ is indicated by three prepositions, συν, δια, and ἐν. Δια and συν are not used often; but ἐν is used on nearly every page where grace is handled. A reference to ἐν in the Greek Concordance makes this very plain. The Authorized Version in many passages translates ἐν by *through* (Rom. vi. 23; 1 Cor. i. 4; Eph. ii. 7, etc.); but this mistake is not found in the R.V. In Eph. iv. 23, ἐν Χριστῷ is rendered *for Christ's sake.* The *in Christ* of the R.V. is much more impressive.

The grace of God thus comes to us through, with, or in Christ. All the grace that is, is 'the grace of our Lord Jesus Christ.' As God is the ultimate fountain, so Christ is the only channel, of saving grace.

For in Christ we have the complete revelation of grace. There is not more grace in the Old Testament than in the New, but there is grace more fully manifested. And Christ reveals grace in the most gracious, alluring, and divinely popular way by His incarnation, human life, atoning death, resurrection, and high-priestly life in heaven. The brilliancy of this revelation of grace is emphasized in many ways. It is an ἐπιφάνεια, like the Epiphany of Christ's glory at His second coming (Tit. ii. 11, 13), or like the victorious outburst of the Oriental sun upon shipwrecked mariners who have spent the night in utter darkness and in the very jaws of death (Acts xxvii. 20). The same word, ἐπιφάνεια, is used in these three passages. Grace fully revealed is thus not merely an idea, or an abstract truth, but an historical and human fact, by reason of which theology becomes mainly a biography. Lord Macaulay would find in this peculiarity the chief explanation of the world-wide spread of Christianity. Faith in the Old Testament was an implicit trust in mercy mysterious; faith in the New is an explicit confidence in mercy fully manifested. It is as if we now had in our hand both the butterfly and its chrysalis. The old veils of type and symbol have been drawn aside (this is the exact idea of ἀποκάλυψις), and grace now stands forth like a newly unveiled statue upon which is poured the Eastern sunshine, which gives to every object it touches a resplendent clearness of outline of which we gain no hint in our murky clime. The apostle has also probably in his mind the utter contrast between the full manifestation of mercy to all men and the peeping, muttering mysteries which it was death to divulge, and of which the watchword was, 'Off, ye profane!' Add to all this the persuasion that in all the ages to come there is to be no other revelation of grace (Eph. ii. 7), that this is God's greatest and last means of slaying sin and winning sinners, and we then have the chief outlines of the Pauline doctrine concerning the revelation of grace in Christ.

While grace is through, with, or in Christ,—the complete Christ, 'our Lord Jesus Christ,'—its relation to His death is very plainly set forth in the Gospels, especially in the Lord's Supper; and it is emphasized in numberless passages in the Epistles. Every evangelical preacher who is sensitive to the prevailing atmosphere around him, is probably conscious of some restraint when he approaches the subject of the Atonement. Can it be doubted that present-day evangelical teaching often hesitates to dwell on Christ's death as the New Testament writers do? This tendency is, probably, a reaction against the ensanguined realism of some evangelistic hymns and addresses, which offends not a few devout people. But is there not a great danger in the other extreme? May we not lose much by yielding to an over-morbid refinement, or to a quasi-rationalistic desire to teach only

what we can fully explain? True, no man can answer all questions suggested by the death of Christ. But can we hope to explain as scientists all the truths which we need as sinners? Can we fully explain any of the mysteries that encircle even our physical life? Can we expect to preach with much confidence if we are haunted by the belief that we are confining ourselves to the 'suburbs of the gospel,' and rarely alluding to those truths which the New Testament regards as its very centre and citadel?

It is written on the New Testament page as with a sunbeam, that Christ is the only channel of grace: collateral or supplementary channel there is none. 'Of (ἐκ, out of) His fulness have all we received, and grace for grace.' It has surely been made plain enough that the only condition of receiving grace is a real faith in a real Saviour, a whole faith in the whole Saviour. The notion that our possession of grace depends essentially or partially upon our connexion with ceremonies or outward institutions, is entirely opposed to the spirit and declarations of Holy Scripture. A fresh and full exegesis of grace is one of the most urgent needs of our age. It supplies the simplest and most effective methods of combating aggressive sacerdotalism. The New Testament doctrine of grace is the doctrine of spirituality, and of a spirituality intolerant of every tincture and jot of anything opposed to its nature. Witness the Epistles to the Romans and the Galatians. The apostle states the doctrine of grace very fully in its controversial form, both positively and negatively. We are saved only by faith, which is the attitude of the soul exactly answering to free grace: for faith is the self-renouncing, self-despairing, forthgoing, and clinging mood of the heart; it is the whole energy of the soul going out of itself for what it cannot find within itself, or anywhere apart from Christ. So far as the way of life is concerned, grace is thus opposed to law (John i. 17), to works (Rom. xi. 6), to debt (Rom. iv. 4), to self-salvation (Eph. ii. 8), and to faith in rites and ceremonies (Phil. iii. 8, Heb. xiii. 9, etc.). The apostle never wearies of repeating, amplifying, and enforcing the central doctrine of salvation by mere grace, as the grand antiseptic and disinfectant against practical and speculative errors, and the chief means of drawing men to Christ. Some of his statements of this doctrine remind one of important documents drawn up by the most skilful lawyers, who, by iteration and reiteration of carefully selected phrases, shut out the possibility of any misunderstanding. Among the most notable illustrations of this method are Rom. iii. 19–26 and v. 16–21; Gal. ii. 16–21; Eph. ii. 7–9; and Tit. iii. 3–7. These and kindred passages surely prove that he who does not believe that salvation is by grace only, and through Christ only, is chargeable with schism, and is a dissenter from the one holy, Catholic, Apostolic Church. Ἐν Χριστῷ is the creed of creeds, for it is the creed of the Apostolic Church, and also of the Church of the Catacombs. This short pregnant phrase sets forth the soul's one life-sphere or life-element, to borrow the favourite phrase of German commentators: it reveals the inwardness of the Divine life, and the soul's residence in Christ. This phrase also presents to us the real mysticism of the faith as taught by Christ and the Apostles. Rightly understood, it also rescues the Reformation theology from many of the objections urged against it. Union with Christ is the root-idea in the doctrines of justification, adoption, and sanctification. When union with Christ gains its rightful place in our creed, these doctrines are purged of everything that might seem artificial and unreal, and thus commend themselves to the Christian consciousness. We then perceive that at the foundation of the faith there lies not a treaty of peace or a convention, not something that might be described as mercantile or legal, but a real union of life. The faithful are regarded and treated as one with Christ, because they are one with Him.

At the Literary Table.

LITERARY NOTES.

THE announcements for the Autumn season, though they have only begun to be made as we write, are highly promising. Messrs. Macmillan came forward first with three books. These are Lord Tennyson's Life in two volumes, at 36s. net; Mr Rudyard Kipling's Works in an illustrated edition of twelve volumes, at 10s. 6d each, net; and a new edition of the Authorized Version, to be issued in eight volumes at 5s. each, and called *The Eversley Bible*. The editor is Mr. J. W. Mackail, whose *Biblia Innocentium* is the most successful Bible for young people we know. The 'points' of *The Eversley Bible* are paragraph divisions, quotation marks, modern punctuation, and modern spelling.

From the Cambridge University Press we are to receive a facsimile of Codex Bezæ. It will come at a most opportune moment. For the only really burning question in the textual criticism of the New Testament at present is whether the peculiarities of Codex Bezæ should be accepted or ignored. The MS. is to be photographed by Dujardin of Paris, and then engraved on copper by the process known as heliogravure.

Messrs. T. & T. Clark announce Mr Somerville's 'Cunningham Lectures,' and Mr. Forrest's 'Kerr Lectures.' Both men are at this present time unknown to fame. We venture to say that they will soon be well known. Mr. Somerville's subject is 'St Paul's Conception of Christ;' Mr Forrest's, 'The Christ of History and of Experience.' The lecture form has not been so completely obliterated as with Dr. Salmond's *Doctrine of Immortality*, but both men have made their books books.

The author of *The Spirit of Power* has a new volume in the press. That was a booklet, this is a considerable book. It goes by the inoffensive title of *Studies of the Mind in Christ*.

Messrs. T. & T. Clark further promise a new edition of Dr. Robertson Nicoll's *The Incarnate Saviour*, with a new and characteristic preface; Dillmann's *Genesis*, a long-looked-for volume, which will surprise English readers by its wealth of workable material; and a new edition of Driver's *Introduction to the Literature of the Old Testament*, revised and reset throughout.

Then there are to be additions to all the 'Libraries.' To *The Eras of the Christian Church* Dr. Van Dyke will add a volume on *The Age of the Renascence*; to *The International Theological Library* Professor McGiffert adds *A History of Christianity in the Apostolic Age*; and to *The International Critical Commentary* there are to be two additions: the one, *Philippians and Philemon*, by Professor Marvin R. Vincent; the other, *Ephesians and Colossians*, by Professor T. K. Abbott. Finally, it is announced that the first volume of the new *Dictionary of the Bible* will be published in February.

THE BOOKS OF THE MONTH.

THE MAKING OF ENGLAND. By JOHN RICHARD GREEN, M.A., LL.D. (*Macmillan*. Globe 8vo, Two Vols., pp. xix, 286; xiii, 229, with Maps. 10s.)

Green's *Making of England* is beyond the need of praise now—as clearly beyond it as Green himself. All that has now to be said is that the publishers have sent it out in a new shape. It is in the shape of the 'Eversley' Series, the most charming, we think, of all the innumerable series of books that exist. The printing is particularly clean and agreeable to the eye, and the binding is an ornament to the choicest shelf. It is one of our most entertaining historical works in a most entrancing form.

WHAT IS SIN? By JOSEPH MCCORMICK, M.A., D.D. (*Nisbet*. Fcap. 8vo, pp. x, 176. 2s. 6d.)

In preaching, the great necessity and the supreme difficulty is to be at once ancient and modern. For the preacher must be an expositor, and that means that he must put himself in touch with the thought and expression of the Bible, which is an ancient and an Eastern book. And he must be practical—he must convert the thought and language of the Bible into modern thought and speech. It seems to us that, in the series of sermons on Sin which Canon McCormick delivered before the University of Oxford, he succeeded in being both ancient and modern.

It would have been as easy to be *either* expository *or* practical on the subject of Sin as on any subject that might have been chosen. Canon McCormick resolved to be practical; he could not help being expository; and he succeeded in being both.

THE HOLY FAMILY. By Frederick C. Spurr. (*Marshall Brothers.* Crown 8vo, pp. 87.)

It is notoriously difficult for Protestants to do justice to the Virgin Mary. But they probably do still less justice to Mary's husband. And as for great Mary's greater Son, it is impossible for any of us to do Him justice. So Mr. Spurr, of the Baptist Union Home Mission, tries here to do some little justice to every member of the Holy Family. And is he not right in saying that we have been foolish to leave Mary and Joseph to the tender mercies of Mediævalism?

A FIGHT FOR FREEDOM. By Gordon Stables, M.D. (*Nisbet.* Crown 8vo, pp. 328. 5s.)

Dr. Stables has gone to Siberia. That is to say, in fiction he has gone. And if the news should come some morning that he has been sent to Siberia in person, no one will receive it with surprise who has read this book. For it is a harrowing, terrible picture he draws of the tyranny of that Russian system of punishment. There is life in the book, assuredly, life and joy, and good Scotch humour. But the depths are very deep.

SUNDAYS ROUND THE WORLD. By the Rev. Frederick Hastings. (*R.T.S.* 8vo, pp. 319. 5s.)

There are men, perhaps, who have spent a Sunday in more places than these, though there are six-and-twenty here, but they have not hit upon the happiness of describing it. To describe the Sunday only, gives the book a double usefulness. It is good as a book of travel, and it is good as a contribution to the literature of the Sabbath. Mr. Hastings writes, he says, to recall us to a love for our English Sabbath, but he is not lost in the mist of any ethical or religious purpose. He has written a book which it will cost us nothing at all to read, and yet we shall surely be somewhat the better for reading it. The illustrations are numerous and catching, just as we are accustomed to find them in the books of the R.T.S.

THE GROWTH OF THE KINGDOM OF GOD. By Sidney L. Gulick, M.A., Missionary of the A.B.C.F.M. in Japan. (*R.T.S.* Crown 8vo, pp. xv, 320. 6s.)

Mr. Gulick has produced, and almost accidentally, a wholly new and strikingly useful volume of Christian evidence. The germ of the volume was an address which he delivered to an audience of 'wide-awake Japanese young men.' In order to get them to consider the Christian religion worth spending a few hours of study on, he sketched its growth and influence in the world. It must have been the veriest skeleton of a sketch. But it has developed into this substantial and serviceable volume.

After a chapter of definitions and the like, Mr. Gulick describes the growth of the Kingdom in numbers, and as he proceeds a luminous chart catches the eye and fixes the memory. Then a fairly long chapter is given to the progress of the gospel in England, the multitudinous organisations and their numbers being carefully surveyed. Chap. iv. passes to the United States, and makes a similar survey of the numerical progress there. The next four chapters are expository. There has been a growth in the understanding of what Christianity is (v.), in the practice of it (vi.), in its influence (vii., viii.). Chap. ix. glances at the significance of it all, and closes with a useful summary of the facts.

Done well,—and it seems to be really well done here,—such a method is bound to prove of the utmost value to the student of the evidences, and yet more to the missionaries. This is the kind of work that our missionaries in India especially have been in search of. If we mistake not, this is the book that will please them.

THE HOUSE WE LIVE IN. By W. J. Gordon. (*R.T.S.* Crown 8vo, pp. 160. 1s. 6d.)

It is a complete and popular account of all the materials that go to the making of an ordinary house. And it is preceded by a popular account of the houses that other people dwell in.

PRESENT-DAY PRIMERS. THE RISE AND SPREAD OF CHRISTIANITY IN EUROPE. By W. H. Summers. (*R.T.S.* Fcap. 8vo, pp. 160. 1s.)

This looks like a portion of Mr. Gulick's book. Its purpose is different, however. It is historical, while his is statistical. It is a very short history of the Church from Constantine to the Crusaders —the shortest history surely in existence.

MASTERS OF TO-MORROW. By William J. Lacey. (*R.T.S.* Crown 8vo, pp. 224. 2s. 6d.)

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ELISHA, THE MAN OF ABEL-MEHOLAH. By Mrs. O. F. Walton. (*R.T.S.* Crown 8vo, pp. 256. 2s. 6d.)

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A MANUAL OF ETHICS. By John S. Mackenzie, M.A. (*Clive.* Third Edition. Fcap. 8vo, pp. xix, 456. 6s. 6d.)

The literature of elementary ethics has recently been somewhat rapidly on the increase. Just before the issue of the first edition of the present work, there appeared Dewey's *Outlines of a Critical Theory* and Muirhead's *Elements*; and just after it came Seth's *Study of Ethical Principles* and D'Arcy's *Short Study of Ethics*. The last two were able to criticise Mr. Mackenzie, and Mr. Mackenzie has profited by the criticism. In particular, Mr. D'Arcy could discover no foundation under Mr. Mackenzie's ethics, and now Mr. Mackenzie has striven to show that he never meant to construct the moral life *in vacuo*. He will not satisfy Mr. D'Arcy yet. He is too wholly given to Green and idealism for that. But he has certainly made his book clearer and better, as well as longer. It is now the easiest introduction we have to the metaphysical study of ethics, though it is still wanting on the religious side. When Mr. Mackenzie comes to deal with Conversion, he finds that it is as normal and one-sided as any other moving event in our life—just like going to college or falling in love. And that will not do.

SYNONYMS OF THE OLD TESTAMENT. By the Rev. R. B. Girdlestone, M.A. (*Nisbet.* 8vo, pp. xiv, 346. 12s.)

The title is far too modest. There are many synonyms of the Old Testament in Canon Girdlestone's book, but there are many things besides. Indeed the New Testament is nearly as well represented as the Old. Canon Girdlestone's idea is to take the great words of the English Bible (Sin, Repentance, Conversion, Amendment, Grace, Mercy, Love, and the like), gather the leading Hebrew expressions which they stand for, and discuss the meaning of those expressions, all the while watching the evangelical bearing of the subject, and end with a survey of the teaching of the New Testament. And he has succeeded in producing a book that will read. To the diligent student of the Bible who is not prepared to go to the original language itself, Canon Girdlestone's volume will come as an inestimable blessing. It is full enough, it is quite reliable, and this new edition has been enriched with Assyrian parallels to the Hebrew words from the pen of Professor Sayce.

MODERN THOUGHTS ON ANCIENT STORIES. By the Rev. Joseph Bush. (*Kelly.* Crown 8vo, pp. 172. 2s 6d.)

The ancient stories are, all but two, discovered in the Old Testament, the two from the New being the story of Judas Iscariot and the story of Pontius Pilate. The thoughts are Mr. Bush's own, and very modern. In their expression at least they are modern, though old as the world itself, for the most part, themselves. Thus, about 'Samson in search of a wife': 'Mind the *kindred*. If you want a turtle-dove, do not look in a crow's nest. Ezekiel says, "As is the mother, so is her daughter." Of course there are exceptions; but, as a rule, the saying is true. And a prudent young man will meditate upon the character of the mother before he talks much with the daughter. There is an Oriental proverb which reflects the mind of the multitude, and stoutly confirms the saying of the inspired prophet, "Knowing the mother, marry the daughter." In view of some cases, the proverb might be amended by the addition of one word: Knowing the mother, *don't* marry the daughter. In the end, however, it comes to the same thing: Mind the kindred.'

PARABLES AND PICTURES. By Mark Guy Pearse. Selected and Arranged by Leila Vivian Hamly. (*Kelly.* 12mo, pp. 264. 2s 6d.)

Mr. Pearse is now a writer of considerable accomplishment. He is also capable of flights. These highest flights most frequently take the form of parable or picture. To go through all his

works and gather these parables together, however hard it may be on Mr. Pearse's works, was a temptation not likely to be resisted in these days. Those of us who know Mr. Pearse's works, and know where to lay our own hand upon the favourite passages, can scarcely call this a necessity. Those who know them not will find it a feast of fat things.

THE ENGLISH CHURCH, THE PRIEST, AND THE ALTAR. By Francis Peek. (*Lawrence & Bullen.* Crown 8vo, pp. xii, 60.)

This little book has grown out of an article in the *Contemporary*. It is an answer to Canon Knox-Little's *Sacerdotalism*. It is most manifestly earnest and (with the exception, possibly, of one of the illustrations, in which a very young woman is seen confessing to a very young priest) unobjectionable. And it answers Canon Knox-Little on many points.

OXFORD HOUSE PAPERS. Third Series. (*Longmans.* Fcap. 8vo, pp. viii, 171. 2s 6d.)

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THE EPISTLE OF ST. JAMES. By Joseph B. Mayor, M.A., Litt.D. (*Macmillan.* Second edition. 8vo, pp. cclx, 256, 14s. net.)

When a book is good, it is easy to make it better. Dr. Mayor's first edition was (and we said it was) the best commentary in existence on the Epistle of St. James. But the second edition is better. It has nearly fifty precious pages more. It has many silent corrections and happy restatements. It is now, more than before, worthy of the best English scholarship, worthy of its place among the Lightfoots and Westcotts and Sandays we are so proud of.

THE POETICAL WORKS OF WILLIAM WORDSWORTH. Edited by William Knight. (*Macmillan.* Globe 8vo, pp. xxiii, 467. 5s.)

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THE MODERN READER'S BIBLE. DANIEL AND THE MINOR PROPHETS. By Richard G. Moulton, M.A., Ph.D. (*Macmillan.* 16mo, pp. xii, 286. 2s. 6d.)

There is more in this volume than usual, and there is less. There is more Scripture and less comment. And that is a pity. On the Minor Prophets, comment of Professor Moulton's literary kind would have been very welcome. So Daniel might have come alone; and then the Twelve might have had a volume of their own. There are not twelve, however, in Professor Moulton's arrangement; there are only eleven. After the eighth chapter of Zechariah, he ceases giving names. The rest is marked 'Anonymous.' He believes that all the stray prophecies were gathered together and attached to Zechariah with subject-titles, one of these subject-titles being 'My Messenger,' which we have translated as 'Malachi' in English. This accounts for the ascription in Mt $27^{9,10}$ to Jeremiah of a prophecy which is found in our Bibles in Zechariah ($11^{12,13}$). Well, it is an interesting way of settling perplexities, and as near the mark as any other way. Assuredly, the Minor Prophets may be read in this convenient volume with an ease and delight you never experience elsewhere.

UNSEARCHABLE RICHES, AND OTHER SERMONS. By the Rev. G. C. Grubb, M.A. (*Marlborough.* Fcap. 8vo, pp. 152. 1s.)

The worst thing about this book is its proof-reading, though the grammar is occasionally bad. Thus we find the refrain of Faber's well-known hymn printed:

> Oh, silly soul, come Me,
> My sheep should never fear Me!
> I am the Shepherd true.

And we find such a sentence as 'At the feet of Jesus is the place for all sinners to come to; and whether you are a fifty-pence sinner or a five-hundred-pence sinner, at the feet of Jesus is the place for you to come to.' Mr. Grubb is perhaps

not entirely responsible for these things, though he should have seen to them. He *is* responsible for the burning earnestness of nine absorbingly evangelistic sermons.

SHAKESPEARE: PURITAN AND RECUSANT. By the Rev. T. Carter. (*Oliphant Anderson & Ferrier.* Crown 8vo, pp. 208.)

An addition to Shakespearean literature, distinct and notable, and at this time of day! Mr. Carter being himself a Puritan, and the son of a Puritan, is delighted to find that Shakespeare was a Puritan and the son of a Puritan also. He seems to prove it, even amid the proverbial facility with which you can prove Shakespeare was everything under the sun. And what then? Why, then, Puritans are proud all the world over. And besides all that, Shakespeare being a Puritan, knew his Bible, was trained on it, knew it well, and loved it too, you may be sure. And of that the evidences are everywhere throughout his works. Mr. Carter tells us even (following Phillipps) which version he used. It was the version of 1560, the Puritan version of Geneva. It is a very pleasant book; at once literary and religious.

THE POWER OF AN ENDLESS LIFE, AND OTHER SERMONS. By David Wright, M.A. With a Preface by the Rev. Canon Ainger. (*Rivingtons.* Crown 8vo, pp. 262. 5s.)

Books that need an introducer are rarely worthy of him, and almost always better without him. This is an exception in both ways. Canon Ainger manages his short preface so well that our curiosity is excited. And then, having gone to the book with expectation, we find that it rises beyond all that we expected. Mr. Wright ought to have had promotion, Canon Ainger thinks. But the five-and-thirty years he spent in Stoke Bishop preaching such sermons as these were better spent than if he had been raised to a bishopric and had his mouth shut. What is their style, did you say? Canon Ainger answers: 'In all the fundamental doctrines of our religion David Wright was evangelical, but it was an evangelicalism tempered by culture.'

THE SECOND BOOK OF KINGS. Edited by the Rev. W. O. Burrows, M.A. (*Rivingtons.* Crown 8vo, pp. xxv, 118. 1s. 6d.)

The scheme of these 'Books of the Bible,' as they are cautiously called, is too elementary to leave scope for much introduction or annotation; but what there is, is excellent. For Principal Burrows is one of our best Old Testament scholars.

GLINTS THROUGH THE SHADOWS. No. 1. By the Rev. Arthur Chambers, A.K.C. (*Taylor.* Crown 8vo, pp. 65. 1s. net.)

Mr. Chambers wrote a book on *Our Life after Death*, and it has had a great circulation. This book is in the same direction. Its teaching is the same. And what its teaching is, one sentence will make plain: 'The apostolic doctrine of a *limited* and justly proportioned punishment for sin, followed by the *destruction* of impenitent and hardened men, body and soul, in "the Second Death," has been displaced for an incredible dogma, which translates death to mean a *life* of unending wretchedness and depravity.' Now, if Mr. Chambers can make that teaching out he will not lose his reward.

Archaeological Commentary on Genesis.

By the Rev. A. H. Sayce, LL.D., Professor of Assyriology, Oxford.

XVI. 1. The name of Hagar is letter for letter the same as that of Hagar (Akhôris), an Egyptian king of the twenty-ninth dynasty.

7. The chief Babylonian deities had their *śukalli*, 'angels' or 'messengers.' One of them was specially called Pap-śukal, and is said to carry to the earth the divine 'commands' (*purusê*).

Shur, 'the wall,' is a Semitic translation of the Egyptian *anbu*, the name given to the great line of fortification which ran from Pelusium to Suez, and 'protected' Egypt from the 'Sittiu' or Bedouin of Asia. A papyrus of the nineteenth dynasty speaks of 'the territory of the walls to the north of Migdol.'

14. The spring of Lahai-roi has been identified with 'Ain Muweilah, a little to the north-west of 'Ain Qâdis, or Kadesh-barnea; the identification, however, is extremely doubtful.

15. The name of Isma-il, or Ishmael, occurs in Babylonian contract-tablets of the Khammurabi period, and we find Isma-Asur in the cuneiform tablets of Kappadokia. A name formed of the same elements, Ili-isme-ânni, 'O my God, hear me!' occurs on an early Babylonian seal-cylinder, found in the Lebanon, and now in the Ashmolean Museum at Oxford, where we read: 'Multal-il, son of Ili-isme-ânni, the servant of the goddess Nin-śi-zida.'

XVII. 5. Since there is no word in Hebrew which throws light on the meaning here assigned to the word *raham*, the narrative must come from a document in a language in which such a word occurs. This would be Arabic, if the ordinary belief is correct that such a word really exists in that language with the signification of 'a multitude.'

8. Notice that 'the land of Canaan' here takes the place of the 'Amorites' of xv. 16, as in the Tel el-Amarna tablets.

10. Circumcision is met with throughout Africa and in other parts of the world, and was universal in ancient Egypt, as the monuments have shown. A picture in the temple of Khonsu at Karnak, published by Prisse d'Avennes, makes it clear that it was usually performed, as among the Mohammedans of to-day, when the boy was eight or ten years old. According to Herodotus (ii. 104), the practice was borrowed from the Egyptians by the people of Palestine, as well as by the Phœnicians, Colchians, and Ethiopians; and we learn from the Old Testament that the Arabs, Moabites, Ammonites, and Edomites were circumcised. It is probable, however, that there was no borrowing, but that the practice had in each case come down from an early period.

XVIII. 21. The anthropomorphism is similar to that in xi. 7.

23, 24. Compare the speech of Ea, the god of wisdom, to 'the warrior' Bel in the Chaldæan account of the Deluge: 'Thou, O warrior, art the foreseeing one among the gods; why, O why didst thou not consider, but didst cause a Deluge? Let the doer of sin bear his own sin, let the maker of iniquity bear his own iniquity. Let the just one not be cut off, be merciful that (all) be not [destroyed].'

XIX. 24. A Sumerian hymn speaks of 'raining stones and fire' out of heaven. The conflagrations may have been assisted by the ignition of the petroleum in the asphalt-wells, as has happened at Baku on the Caspian. Justin (xviii. 3. 2–3) states that 'the Phœnicians being driven by an earthquake from their original homes by the Assyrian Lake soon afterwards settled on the sea-coast, and there built Sidon.' As, according to von Gutschmid, the best MSS. read 'Syrian' instead of 'Assyrian Lake,' it has been supposed that the tradition refers to the overthrow of the cities of the plain. But Sidon had been built long before the latter event, and classical writers are unanimous in asserting that the Phœnicians believed themselves to have come from the Persian Gulf, so that in the Assyrian Lake we must see either the Sea of Nêdjif or perhaps the Gulf itself.

26. According to Josephus, one of the columns of crystallized salt in the Jebel Usdum, south of the Dead Sea, which resembled the human form, was in his days still pointed out by local tradition as Lot's wife.

28. From Hebron only the northern end of the Dead Sea would be visible. That the cities of the plain stood at this end is plain from xiv. 7, 8, where the Babylonian army is described as marching northwards from Kadesh-barnea, past Hazezon-tamar or En-gedi, midway between the two extremities of the lake, to the vale of Siddim. Moreover, the southern end of the lake has been, for the most part, salt and barren since the beginning of the human period: it is only at the northern end, where the Jordan flows into the lake, that there could have been a 'garden of the Lord.' Lastly, it was in the valley of the Jordan only, not in the 'Arabah, south of the lake, that the Çanaanites lived (Num. xiii. 29).

37. On the base of one of the colossi in front of the northern pylon of the temple of Luxor, Ramses II. claims the country of Muab or Moab as one of his conquests. The name is written Muhaba and Mahâb in the Assyrian inscriptions, where mention is made of two of its kings, Salamanu or Solomon, the contemporary of Tiglath-Pileser III., and Chemosh-nadab, the contemporary of Sennacherib. The Moabite stone erected by Mesha, the son of Chemosh-melech, to commemorate his victories over Israel, shows that the language of Moab scarcely differed at all from Hebrew. For the seal of Chemosh-zedek, see note on xiv. 18. Chemosh was the national god

of Moab, and, like Yahveh in Israel and Assur in Assyria, was wifeless. In Mesha's inscription he is identified with Ashtar, the male form of Istar or Ashtoreth. The Emim had been the earlier inhabitants of Moab (Deut. ii. 9–11).

38. Ammi was the supreme deity of Ammon, and his name is found in those of the Babylonian kings, Khammurabi and Ammi-zaduga; of Ammu-anshi (see note on xv. 19); of the Minæans, Ammi-zaduga and Ammi-anash; of the Israelites, Ammi-el and Ammi-nadab; and of the Kedarite prince, Ammu-ladin, in the time of Assur-bani-pal. Ben-ammi will therefore be similar in formation to Ben-hadad, which is found in Babylonian contract-tablets denoting a special Syrian divinity. On the Assyrian monuments, Ammon is both a city and a country, and is called Ammâna as well as Bit-Ammân, 'the house of Ammon,' Ammân being preceded by the determinative of an individual. In the Old Testament, the city of Ammon is given the title of Rabbah or 'capital.' (In 2 Sam. xii. 27, *hammâyim*, 'the waters,' should probably be corrected into *Hammôn*; for the initial *hê*, see Gen. xiv. 5.) The Ammonite kings mentioned in the Assyrian annals are Ba'asha, the contemporary of Ahab, Sanibu of Tiglath-Pileser III., and Pudu-il of Sennacherib. Pudu-il is the biblical Pedahel (the son of Ammi-hud, Num. xxxiv. 28).

XX. 1. Three different resting-places are intended, the Negeb immediately to the south of Palestine, the district between Kadesh-barnea (Jebel Magrah) and the Egyptian frontier, and Gerar. Gerar is the modern Umm Jerâr, two hours to the south of Gaza, with a mound of potsherds.

XXI. 31. Beer-sheba is the modern Bîr es-Seba'a, west of Gaza, where wells still exist.

32. The Philistines had not as yet settled in Palestine (see note on x. 14), so that the name is here used proleptically. But the western part of the territory of Gerar formed part of what was subsequently the territory of the Philistines, Beer-sheba being included in the territory of Gerar, but not in that of the Philistines. The name of Phichol has no Semitic etymology; but since the other biblical names which begin with *Phi* are of Egyptian origin,—Pi-Hahiroth, Pi-Beseth or Bubastis, and Phinehas, Egyptian Pi-Nehasi, 'the negro,'—it would follow that Phichol also must be Egyptian. Perhaps the second element in it is the first in the name of the Kala-siries (Egyp. Kala-sher), the troops who garrisoned the eastern side of the country. Brugsch suggests for *Kal* the meaning of 'warrior.' We find Kal (also written Kanr), in an Egyptian inscription of the nineteenth dynasty, as the name of a man who had married a foreign wife; in the Abbott Papyrus (twentieth dynasty) the name of Kal has the determinative of 'foreigner,' as has also the female name of Kalt in an inscription of the time of Ramses II. In Assyrian, *Kallû* was the title of an officer, and signified 'guard.' There were *Kallê* of 'the king' as well as of 'the river' and 'the dry land.'

33. The *êshel* is a tamarisk tree, not a 'grove.' Such sacred trees are still to be seen in the East, growing by the side of a spring or well, dedicated to some apocryphal saint, and honoured with offerings by the Bedouin.

XXII. 2. Instead of Moriah, the Syriac version has the 'Amorites,' and the Septuagint, which has 'the mountain of the Amorites' in 2 Chron. iii. 1, here reads 'the highlands,' *i.e.* Moreh. There seems hardly a question that this is the better reading, Moreh being the Sumerian Martu, as in xii. 6. This would be in harmony with Ezek. xvi. 3, and the Massoretic text could be easily explained by the connexion of the name with the proverb quoted in ver. 14. The sacrifice then would have taken place on one of the mountains of the land of the Amorites, *i.e.* Canaan, according to the Babylonian usage of the word. Whether or not the mountain in question was the temple-mount at Jerusalem, is doubtful. On the one hand, the proverb in ver. 14 seems to imply that it was so, and the distance from Beer-sheba would suit. On the other hand, there is no reference to the immediate neighbourhood of a city; and from the 'thicket' mentioned in ver. 13, we might infer that the place was solitary. In the Tel el-Amarna tablets, the temple-mount is called 'the mountain of Jerusalem,' and the city of Bit-Nin-ip—'the temple of Nin-ip'—is said to be situated upon it.

The sacrifice of the first-born son was common to all the Semitic peoples, but more especially to those of Palestine, and was based on the belief that Baal would be satisfied with nothing less than the best and the dearest. In a Sumerian text we read: 'The offspring who raises the head among

mankind, the offspring for his life he gave; the head of the offspring for the head of the man he gave; the neck of the offspring for the neck of the man he gave; the breast of the offspring for the breast of the man he gave.' Human sacrifice is represented on early Babylonian seals, and the king of Moab saved his capital from capture by the Israelites by the sacrifice of his eldest son (2 Kings iii. 27). Phœnician mythology, according to Philo Byblius, related that the god El, in a time of pestilence, had put on royal robes and sacrificed his only son Yeûd, and the human sacrifices of the Phœnicians excited the horror and astonishment of the Greeks. When Carthage was besieged by Agathokles, no less than two hundred children were sacrificed as an expiation for sin. Contact with the Greeks introduced milder manners, and accordingly in the Phœnician tariffs of the victims offered to Baal, found at Carthage and Marseilles, the *ayil*, or 'ram,' as M. Clermont-Ganneau has pointed out, takes the place of the human victim. The human victims among the Phœnicians were always offered by fire, and so, too, in Moab (2 Kings iii. 27).

13. Similarly in the tariffs of Carthage and Marseilles, the ram takes the place of the male child.

14. The translation of the proverb is doubtful; but if we are to render 'In the mount of the Lord [is fear?],' and not 'In the mount is Yahveh-yîr'eh,' or 'the Lord will provide,' the reference can hardly be to any but the temple-mount. In the list of the conquests of Thothmes III. in the south of Palestine, no mention is made of Jerusalem; but in the part of it where we should expect to find the name of that city is the name of Har-el, 'the mount of God.' As Ezekiel (xliii. 15) calls the altar of the temple *Har-el*, the Har-el of the Egyptian list and the Har-Yahveh of Genesis may be one and the same. In Ps. lxviii. 15 the temple-mount is termed 'the hill of God' (*har-Elohim*), and elsewhere it is described as the Lord's 'holy hill.'

21. For Uz and Buz, the Khazu and Bazu of Esar-haddon, see note on x. 23. Khazu, however, may be the Khazo of this passage. In a Kappadokian cuneiform tablet (date B.C. 1400, or earlier) in the possession of M. Golénischeff, we find the name of Qama-Asur, which is a parallel formation to Kemuel. The sense of the term 'father' here is doubtful; it may be geographical or ethnological, or an official title like that of 'father of the Amorite land' given to Kudur-Mabug, or Kemuel may be the name of the national god. But the Kappadokian Qama-Asur is in favour of its being an official title.

22. Bethuel is Beth-el, 'house of God,' the technical name given to the sacred stones which were the object of early Semitic worship. But in one of the Tel el-Amarna tablets, Beth-el appears as the name of a man belonging to Tunip, now Tennib, north-west of Aleppo. A suggestion has been made that it stands for Methu-el, 'man of God' (= Methu-sa-el).

24. Tebah, called Tibhath in 1 Chron. xviii. 8, is the Tubikhi of the Tel el-Amarna tablets, which describe it as an important place; and it is named by Thothmes III. among his conquests in Cœle-Syria, while Thahash is the Takhis of the Egyptian texts of the nineteenth dynasty, which place it in the neighbourhood of the Lake of Horus. Neither place is known to the Assyrian inscriptions of a later day.

(*To be continued.*)

Sermonettes on the Golden Texts.

By the Rev. D. A. Mackinnon, M.A., Marykirk.

Acts xxi. 13.

'I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.'

'Ready, aye ready, for the field,' is the motto of an ancient house—probably adopted in warlike times. Peace has its victories as well as war, and fortitude alone can win them too. It needs courage to wait and suffer, as well as to do and dare.

For twenty years Paul had displayed the courage of energetic action. Now he was to be laid on the shelf for five years; and it remained to be seen how he could endure the galling yoke of imprisonment.

On his way to the Feast of Pentecost, he was resting at Cæsarea — the guest of Philip the Evangelist and his four like-minded daughters. There the Prophet Agabus foretold that he should be bound at Jerusalem, and delivered into the hands of the Gentiles. Thereupon his friends tried to arrest his journey. However pained to refuse them, Paul would not shirk what he regarded as a duty.

> He saw a Hand they could not see,
> Which beckoned him away;
> He heard a Voice they could not hear,
> Which would not let him stay.

So he answered, 'I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.'

This spirit is one worthy of imitation. The apostle knew what risks had to be run, and he chose to run them rather than to turn back from duty.

There are risks in every calling. The soldier may be shot, and the sailor drowned, or the gold miner of Klondyke die of hardships. But 'nothing venture, nothing win.' No one whom risks terrify deserves to succeed. In the fighting days of his youth, Lord Wolseley's body was once thrown aside for dead on a battlefield. Paul brought a like dauntless spirit to bear on the Christian life. 'I am ready for chains or death in Christ's service.' Here spake the Roman, the Christian Roman.

Christ had made a new man of Paul, and Paul was spellbound by Christ—the willing slave of Christ. God's love to man, applied so practically to saving sinners by the mediation of Christ, appealed to, and fascinated him, and enlisted all the powers of his being in Christ's service. All the enthusiasm of this king among men was devoted to Christ. The bright intellect, the glowing heart, the tender conscience, and the iron will were placed at Christ's disposal. Hence he was willing to accept any plan of Christ cheerfully. Having given himself wholly to Christ, Christ's disposal of him was a mere matter of detail.

Such is the true spirit of Christian service. Luther, warned not to go to the Diet of Worms, showed it—'Though there were as many devils in Worms as there are tiles on the housetops, *I will go*.' 'Ready for either,' is the significant legend that underspans the seal of the Baptist Missionary Union, which presents an ox standing with a plough on one side and an altar on the other. What a beautiful conception — to stand between the plough and the altar, prepared to hold the one, or lie down on the other, with equal cheerfulness.

Examples like these should make us blush. Some Christians are like Lot's wife—so loath to let the drawing-room in Sodom burn, that the surrounding vapours suffocated her. That is to be penny wise, pound foolish. Christ is worthy of the very best we can give Him; and after we have given Him all without a grudge, we will wish it had been more.

1. Peter iv. 16.

'If any man suffer as a Christian, let him not be ashamed.'

THE problem of suffering is a common one. All may say, 'Here we suffer grief and pain,' but we know meantime only some of the factors of this problem.

Two false views of suffering are: (1) all suffering is a punishment from heaven; (2) all suffering will be compensated by future blessedness.

Scripture distinguishes between the suffering that *punishes* and the suffering that *purifies*. The barren tree is cut down, the fruitful tree pruned.

The Apostle Peter enjoins Christians not to incur punishment as evil-doers; but if any man suffer as a Christian, let him not be ashamed.

We have here: (1) Christian sufferings; (2) how to regard them.

1. The afflictions of those to whom Peter wrote were like the concentrated heat of a furnace—fiery trials. Spoiling of goods, stripes, imprisonments, heaviness and painfulness, hunger, thirst, watchings and fastings, cold and nakedness, were common trials. If Jews, they were cast out of the synagogues. If they went to Rome, Nero would clothe them in shirts of fire.

Christ suffered Himself, and warned disciples that they must suffer. Christianity is unpopular in the world; and in our day the reproach of the Cross has not ceased. At school, amid work, in the literature of the day, sneers and bitter opposition must be encountered by those who are faithful to Christ.

2. How Christians are to regard their sufferings.

Mark the words *as a Christian*. Let not any

who suffer for their sins claim to be persecuted for righteousness' sake.

This whole passage has been called 'a directory to Christians suffering for their religion.' In it they are enjoined: (1) be not astounded at your sufferings; (2) be not cast down by your sufferings; (3) be not ashamed of your sufferings; (4) persevere in well-doing in spite of them, and commit your soul to God's keeping.

We are concerned with the third of these injunctions: Do not be ashamed to suffer *as a Christian.* Why should any one? Excessive shame shows that we fear man more than God. A diamond trampled in the mire remains a diamond still. Christ suffered, and to partake of His sufferings proves that we are like Him. Christian sufferings fall to the furtherance of the gospel. 'The blood of the martyrs is the seed of the Church.' It is a token of Christ's confidence if He set us in the front rank of the holy war. We should rejoice, rather than hang our heads, in tribulation, because if we suffer with Christ we shall also be glorified with Him.

Isaiah xli. 10.

'Fear thou not; for I am with thee.'

God is the speaker here, and Israel the hearers. Three times within the compass of a few verses, the exhortation, 'Fear not,' is given.

1. The exhortation, 'Fear not.'

A great honour comes to anyone who is thus addressed by God. It shows that God cares for that person, and desires to live on terms of intimacy with him; for God binds His friends to Him by ties of love as well as reverence.

True religion differs from false in this respect. Heathens fear their idols with that fear which hath torment. The worship which they offer is slavish worship prompted by fear. Perfect love casts out fear. While fear appeals to what is lowest, love appeals to what is highest in men. Fear drags one along as with a taut iron chain: love is a silken cord without a strain. In the gospel its power is forcibly illustrated. We *love* Him because He *first* loved us.

How wonderful to hear God say to any man, 'Fear not'; because all have reason to fear Him. Ever since Adam hid himself in the garden, fear has been characteristic of our attitude towards God. We sin against Him. He hates and punishes sin. Does it not look like mockery for us sinners to be told, 'Fear not'? Does not the guilty conscience wail, How can man be just with God?

Terror often disappears as a fuller knowlege is gained of the object which caused it. Friday trembled all over on first meeting Robinson Crusoe; but soon his terror vanished. Much of our fear of God arises from ignorance; and will vanish when the light of the knowledge of God in Christ dawns on our souls.

2. The grounds on which this injunction, 'Fear not,' is based.

Remember that God never gives His children a stone when they ask Him for bread. If He says, 'Fear not,' He means it. Why 'Fear not'? 'I am with thee,' He assures Israel. How tenderly God speaks to Israel in vv. 8 and 9. His voice is like that of a mother crooning to her child—Israel, whom I have chosen, the seed of Abraham My friend, I have taken thee, and called thee, and chosen thee, and not cast thee away.

God is nearer to *us* than He was to even the *Old Testament saints.* Immanuel means 'God with us.' Christ was bone of our bone and flesh of our flesh. If we are Christ's, we are members of that body of which He is Head. Our wise Head thinks of, and plans for, and defends us. He is to us more than Moltke was to the German nation in their great war. He that lays a hand on us touches Christ. 'Saul, Saul, why persecutest thou *Me.*' *We* may lose heart, and hope, and courage, but when we faint and fail, Christ remains strong. He holds us up, and leads us on, and perfects that which concerns us.

3. This teaches us to cling to Christ all through life.

Lord Chamberlain Leslie was once riding through a dangerous ford with the Queen of Scotland sitting behind, in the old fashion, and fastened to him by a belt. As she slipped backwards during the steep ascent out of the river, the Lord Chamberlain shouted encouragingly, 'Grip fast.' 'Ay,' said Her Majesty, 'gin the buckle haud.' They landed safely, and to make security doubly sure in the future, two additional buckles were sewed on to the belt.

God's command to us regarding Christ is, 'Grip fast.' The bond that binds a believing sinner to

Him will never break. Why then should we fear? Even though we backslide, the belt that binds us to Him is fastened with such buckles as these: predestinated, called, justified, sanctified, glorified.

Matthew x. 32.

'Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven.'

This text contains (1) a duty, (2) a promise. The duty is that of confessing Christ, the promise that Christ will confess those who confess Him.

1. The Duty.—Confession of Christ. What is confession? Something more than *profession*. 'A minister was once called upon by a business man, who said, "I come, sir, to inquire if Jesus Christ will take me into the concern as a silent partner." "Why do you ask?" said the minister. "Because I wish to be a member of the firm, and do not wish anybody to know it," said the man. The reply was, "Christ takes no silent partners. The firm must be Jesus Christ & Co.; and the names of the company, though they may occupy a subordinate place, must all be written out on the signboard."'

To confess is to own, when challenged, our connexion with a person or thing. Christ came into the world to establish the kingdom of heaven on earth, claiming that God's will and God's presence were revealed in Him. A great body of opinion in the world is opposed to Christ, and fiercely resents His influence. Those who think thus say, 'We will not have this Man to rule over us': and it is a great fault with them to side with Christ.

We must all range ourselves on one side or the other. Our course is either a *confession* or a denial of Christ.

To confess Christ is to be true to Him in word and deed. When the world sneers at or threatens those who are on Christ's side, a loyal Christian will confess Him. He will say, You may sneer or threaten as you please, that is nothing to me, I mean to be faithful to Christ's cause whatever you say or do.

The chief qualification necessary to confession of Christ is Faithfulness. Christ has come very near to us, and done much for us. Surely He has a right to our service and homage. Fancy a soldier ashamed of his uniform. A true soldier realises that certain virtues are expected from one who wears the Queen's uniform. Faithfulness failed Peter when he denied his Master. It sustained the martyrs. You cannot make a good Christian of anyone who wants *pluck*.

Two reasons for confessing Christ are: (1) Christ needs our testimony (Matt. v. 16); (2) a reward will be given to consistent confessors.

2. The Promise.—'Him will I confess also before My Father which is in heaven.' Christ acts on the principle that one good turn deserves another. What He *promises* is greater than what He *requires*. He requires confession of Him *before men*, and He promises confession of faithful disciples *before God*.

In the Judgment to come, Christ's attitude to every member of the human family will be either a *confession* or a *denial*. 'Come, ye blessed of My Father,' or, 'I never knew you: depart.' The question will be, Is this man or woman, this boy or girl, a friend of Christ or not? Whoever, then, is a friend of Christ, will be rewarded, 'Enter into the kingdom prepared for you from the foundation of the world.'

Are you *confessing* or *denying* Christ?

Acts xxvii. 25.

'Be of good cheer; for I believe God, that it shall be even as it was told me.'

The ship of Alexandria which bore Paul to Italy experienced a tempest in the southern Adriatic. For fourteen days it drifted helplessly, with skies so heavy that neither sun nor stars appeared. The sailors lightened the ship by casting their tackling overboard; but their efforts seemed in vain. Then they lost heart and hope, expecting that all should go to the bottom.

Even when the hardy seamen despaired, one man bore himself bravely, and kept up the spirit of soldiers, crew, and passengers. That man was Paul. Unlike Jonah, who tried to hush the voice of conscience by slumber, he was the most wide-awake man on board. Intense sympathy with men made him bend his energies of mind and body to the task of aiding the crew. Although only a landsman and a fettered

prisoner, his intelligence, tact, and courage saved the whole ship's company.

This text records how he tried to inspire the despairing mariners with fortitude and hope. An angel stood by him at night and assured him that he should appear before Cæsar, and that God had given him all on board, *i.e.* would deliver them in answer to his prayer.

Why did not the angel tell this to the captain or the centurion? For the same reason that God addressed Samuel at Shiloh rather than Eli or his sons. Men whose senses are impaired by excess, or whose moral and spiritual faculties are dulled by sin, are incapable of such visions. Their eyes cannot see angelic forms, or their ears hear angelic voices. Only the pure in heart, Samuels and Pauls, see God.

In times of danger, like those recorded in this chapter, bad men are craven, and good men come to the front. The *fearful* and *unbelieving* lead the van of that grim procession which John saw marching to the burning fiery lake.

Paul saved that ship's company of 276 persons, and the qualities which enabled him to do so were these :—

1. Presence of Mind.—The apostle had his wits about him all along. He first advised the owner and captain how dangerous it was to leave the shelter of Crete. Although that warning was disregarded, his timely counsel was offered at various critical periods of the voyage—when (*a*) the sailors tried to desert their ship, (*b*) the company were too anxious to take food, and (*c*) the soldiers proposed to slay their prisoners.

2. Courage.—That endured after the courage of others had oozed out. The prisoner in chains dared to point out their duties to both seamen and soldiers, when these were too panic-stricken to perform them.

3. Faith.—Paul had a mission to appear before the Roman Emperor, and he was confident that God would enable him to fulfil it. He was in the position of another great man, who, on these same waters, urged his despondent rowers to new effort, with the information that they carried Cæsar and his fortunes. God gave him the lives of that ship's company in token that the fervent, effectual prayer of a righteous man availeth much.

4. Persevering Hope. — A gift high and rare. Long after others despaired, Paul nursed every ray of hope in his own heart, and he had some to impart to his shipmates.

> Let the winds blow and billows roll,
> Hope is the anchor of the soul.

The little 'blear-eyed barbarian' was the hero of that voyage.

Contributions and Comments.

The 'Preparation' of the Gospel of Peace.

At the request of several friends I send you an explanation of Eph. vi. 15, which I dug up out of an old book in 1867, when I was preparing a series of lectures on the Christian armour. The lecture had been written, but I was dissatisfied with any explanations I could find of the words: 'Your feet shod with *the preparation* of the gospel of peace.' None of these seemed to fit the context. Calvin, that prince of commentators, so often quoted when the clearest explanation of a passage is wanted, gives to 'Preparation' in this verse its usual meaning, 'Paul commands us to be ready to follow the gospel, say some; but I think that this alludes to the effect produced by it, that we be ready to march and to fight without any hindrances.' I suddenly remembered that amongst a number of precious volumes written by the Reformers, picked up at the sale of a vast number of these, long hidden and forgotten in the library of a noble Neapolitan family, evidently sympathising with the Reformation, I possessed a curious volume—Bynæus' *De calceis Hebræorum* (Dordrecht, 1694). To my great delight I there found a satisfactory explanation of the passage, one thoroughly in harmony with the context, and one unknown to any divine I have ever met. Bynæus spins out a goodly and very interesting volume on shoes mentioned in the Bible. Of course he glances at

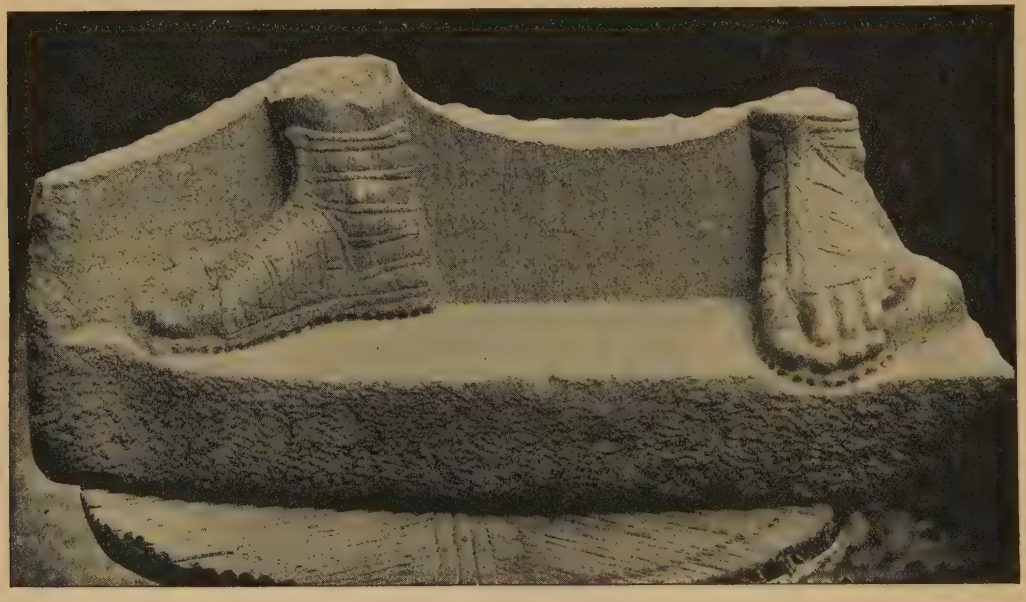
the questions which had been raised as to the first shoemaker. Was it Adam? or did God provide shoes for our first parents? In the heading of the chapter I find 'ab ea licet ingenuosa dissensum.' In the fifth chapter of his first book, page 61, Bynæus takes up Eph. vi. 15. He discusses the ordinary explanations given of ἑτοιμασία—such as 'preparation,' 'promptitude.' He quotes Beza, Piscator, Erasmus, Vatablus, Grotius, Cocceius, but dissents from them all. 'Our opinion,' he says, 'is that ἑτοιμασία has not these meanings at all, but that according to the Greek interpreters[1] it signifies *basis, foundation.* For the sandals used by the ancients were as bands and impediments to all rapid movements, and were considered to be so by them. "It is far better to walk with naked feet than with sandals," says Musonius, "you are more agile and prompt without them, and runners know this!" Clemens Alexandrinus says: "It is far better for a man to walk without sandals, for to be shod is to be bound! It is most useful to practise walking with naked feet, both for one's health and for swiftness." This was the reason for Lycurgus' law forbidding lads to wear shoes. Now Paul does not wish to teach the Christian soldier that he needs to be shod with the gospel of peace so as to propagate it, but he is speaking of the whole armour of God, which is to be "put on," that he may *stand*, "and having done all, may *stand* in the evil day." The idea, then, to be conveyed is that of *standing*—for this very object, that of standing firmly, the Roman soldier often wore spiked sandals, and the Ætolians wore a sandal on their right foot, which, they believed, gave them greater stability. Now the apostle wishes Christians to be thus shod, not so as to preach the gospel, or so as to witness to it in confessing their faith, but that they might stand against the wiles of the devil—just as soldiers were shod, not so as to facilitate prompt movements, but so as to stand more firmly, and not slip in wrestling with their foe.' Then he adds: 'Many words of Greek origin have received a force and new meaning when employed to translate Hebrew. . . . So that writers of the New Testament use Greek words having by usage a different meaning from that usually given them. Vorstius has gathered together many examples of this, and ἑτοιμασία must be added to these. כון, in Hebrew, means *parare, præparare*, and to this word corresponds the Greek τὸ ἑτοιμάζειν, but the same word also means *firmare, stabilire.* Hence Greek interpreters gave to the word ἑτοιμάζειν the new meaning of *fermandi, stabiliendique.* Thus we read in 2 Sam. vii. 12, 'I will establish his kingdom,' and 1 Sam. xiii. 13, כי עתה הכין יהוה את ממלכתך, 'nam alioqui stabilivisset regnum suum, Jehova,' græci interpretes habent: ὡς νῦν ἡτοίμασε Κύριος τὴν βασιλείαν σου. So also Ps. lxv. 6, 'Which by His strength setteth fast the mountains,' מכין הרים בכחו, 'firmans montes viribus suis,' vertunt, ἑτοιμάζων ὄρη ἐν τῇ ἰσχύι σου.' So also Psalm ciii. 19, Κύριος ἐν τῷ οὐρανῷ ἡτοιμάσε τόν θρόνον αὐτοῦ. A verbo כין est vox מכון, 'basis,' 'fundamentum.' Bynæus notes that it is the same in Ezra iii. 3, 'And they set the altar upon *its bases*,' καὶ ἡτοίμασαν τὸ θυσιαστήριον ἔπι τήν ἑτοιμασίαν αὐτοῦ. So also in Psalm lxxxix. 14, 'Justice and judgment are the foundation, bases of Thy throne,' Δικαιοσύνη καὶ κρίμα ἑτοιμασία τοῦ θρόνου σου, so also in Zech. v. 2, 'It shall be established and set there upon her own basis.'

Chrysostom speaks of the gospel of peace being a foundation for the believer as the sandals were to the warrior. The gospel foundation, he says, is a firm and solid knowledge of the gospel. If the believer is not to vacillate but to stand fast he must thus be shod, so in Col. i. 23, the apostle describes this attitude 'grounded and settled, and not moved away from the hope of the gospel.' Bynæus then quotes several others, who, to some extent, were of his opinion—especially Gaussenus Stephanus 'Hebræis autem "machon" est basis sedes firma, fundamentum.' Colmesius says: 'Cet endroit a été mal tourné par nos interprètes pour avoir ignoré le style des Septantes, qui emploient le mot ἑτοιμασία non seulement pour préparation, mais aussi pour base ou fondement. C'est en ce dernier sens que l'apôtre sén sert ici.' Pierre de Launay, in his commentary on Ephesians, says: 'Les Septantes interprètes de la Bible ont toujours mis ἑτοιμασία pour signifier le ferme établissement d'une chose. Il semble donc que l'apôtre veuille ici signifier par ce mot une connaisance solide de l'evangile, une ferme persuasion de sa verité et une résolution constante de le suivre,' . . . but P. de Launay misses the main object the apostle has in view—not the facilitating the soldier's march, but that he may in wrestling stand against the wiles of the devil.

Not long after this discovery I was driving with

[1] The Septuagint.

some friends to the Solfatara, near Naples, and just outside Puteoli we passed an old priest's house, whose owner bought up old Roman remains from the peasants in the neighbourhood. My friends not caring to purchase any, we were driving past when I espied outside the door a broken piece of a *basso relievo*, on which remained the feet of the Roman soldier, armed with spiked sandals. I need not say that I did not leave them



ROMAN SANDALS.

there. Then four or five years ago the *Theological Monthly* for August contained a very interesting review by Dr. R. F. Weymouth on 'Essays in Biblical Greek,' by Edwin Hatch, M.A., D.D. Dr. Weymouth says: 'ἕτοιμος and its derivatives are shown to be used in the LXX interchangeably with ἀνορθοῦν, κατορθοῦν, θεμελιοῦν, στερεοῦν, as the translation of כּוּן, of which the proper sense is "to stand erect" and the use of this word in the Septuagint affords an interesting illustration of the manner in which the meaning of the Hebrew acted upon the Greek, for it is clear that it came to have some of the special meanings of the Hebrew "to set upright," "to establish," "to make firm." Consistently with this view, Dr. Hatch holds ἑτοιμασία in Eph. vi. 15, the solitary place in which it occurs in the New Testament, to bear the meaning of firm foundation or firm footing, and "this view is confirmed by the use of the instrumental ἐν, which gives to the passage a strong hellenistic colouring."'

I trust this old and true, but nowadays new explanation may be helpful to those who would ever teach that 'the gospel of peace' is the only source of a firm footing in this evil *day*—when people try to turn *the church*, etc., into the foundation, and forget that in all we are to be individually strong in the Lord, and the power of His might, growing in the soil of grace up into the atmosphere and light of the knowledge of our Lord and Saviour Jesus Christ.

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The Original Meaning of 'Belial.'

1. IN THE EXPOSITORY TIMES for June 1897 (p. 423 f.) Professor Cheyne takes exception to my view of the original meaning of Belial presented in my article 'Belial' in the third edition of the *Realencyklopädie für protestantische Theologie und Kirche* (vol. ii., 1897). He himself proposes to identify the Old Test. *bĕliyaʿal* with *Belili*, the name of a Babylonian divinity mentioned in the

cuneiform inscriptions. This identification, with a modification, is approved by Professor Hommel (see THE EXPOSITORY TIMES for July, p. 472). On this point the following communication from my colleague, Professor P. Jensen, who speaks with the authority of a specialist, has been by him very kindly placed at my disposal:—

'*Belili* (*Bílili*) or, as the sign for *li* stands also for *le* (*lē*), *Beleli* is (1) the wife of *Alala*, both husband and wife having the god *Anu* for father; (2) the sister of *Tamūz*. As *Tamūz* plays on the flute (*malīlu* or *malĭlu* from חלל), and *allallu* (for **allalu*), "shepherd boy," means literally (according to Kraetzschmar) "flute-player," while *Tamūz* is also "shepherd," it is probable that the pseudo-Sumerian *Alala* corresponds to a Semitic **Allalu*, and that *Tamūz* and *Alala* designate one and the same principle or personality. *Belili* is thus, it would seem, both sister and wife of the same deity. Presumably she represents the passive, as *Tamūz* does the active, fertility of spring in the vegetable world. She may even have symbolized vegetable death, so that the two together stood for Life and Death in the world of Nature. *Belili* appears to be unable to come forth again from the world of the dead, whereas *Tamūz* annually reascends to earth.'

According to this communication of Jensen's, *Belili* was a designation neither of the under-world nor of one of the deities ruling the under-world, but of a deity who has arrived there but who, so far as we yet know, has nothing else to do with that realm. From the rôle of this goddess it cannot, I think, be concluded, until we know more, that the Heb. *bĕliyaʿal*, which has a certain resemblance in sound to her name, is a designation of the under-world. And it is all the same whether the Babylonian or the Hebrew appellation be regarded as the primary one.

2. As little can I discover any Old Test. passage where the meaning of 'under-world' for *bĕliyaʿal* is clearly present. It is an argument against taking the 'streams of *bĕliyaʿal*' of Ps 18^5 and the parallel 2 S 22^5 in this sense, that the Old Test. knows nothing anywhere else of streams or rivers, or of a stream or river, of the under-world. Nor as yet do we know that the Babylonians had any such conception. In the poem on the Descent of Istar to Hades it used to be supposed that there was a reference to such a 'water' (Schrader, *Die Höllenfahrt der Istar*, 1874, p. 9, l. 14, p. 11, ll. 26, 32), but Jensen informs me that this is a mistake. No doubt (as Jensen points out in a further communication with which he has obliged me) a river is named which *Tamūz* crosses before reaching his meadow. This river is called *Ḫubur* or *Ḫupur*. Whether it stands in any relation to the under-world is as yet unknown; to all appearance the reference is to the ocean that girdles the earth.

The first, so far as I am aware, to think of the streams of the under-world in Ps 18^5 was J. D. Michaelis (*Supplementorum ad lexica Hebraica*, pars tertia [1786], pp. 1119 ff.). He took *bĕliyaʿal* (elsewhere 'morali significatione, de abjecto ad omnia scelera et dedecora, "niederträchtig" germanice dicimus') here in the sense of 'not high' ('minime altus'), as referring to the deep of Sheol. For the explanation of this passage in the Psalms it seems to me, however, that the rendering, 'streams of destruction' (*i.e.* 'streams bringing destruction'), is perfectly adequate. Also, in Ps 42^8, as well as in Ps 18^{17}, the type of destruction alluded to certainly appears to be the rolling waters of a river, and not 'a flood from the sky' (Cheyne). The word *tĕhôm*, used in the first of these passages, does not suit volumes of water descending from heaven, and, since, according to the immediately preceding verse (Ps 42^7), the Psalmist found himself in 'the land of Jordan,' it is natural to suppose that the image he uses was suggested to him by his observation of that river.

In all other Old Test. passages *bĕliyaʿal* designates either (and this is the most frequent use) moral wickedness or (in a few instances) physical destructiveness. Out of the 27 instances in all, if my enumeration is correct, where *bĕliyaʿal* is found in the Old Test., 8 speak of 'sons of *bĕliyaʿal*'—Dt 13^{14}, Jg 19^{22} 20^{13}, 1 S 2^{12} 10^{27}, 1 K $21^{10.\ 13}$, 2 Ch 13^7, meaning thereby base or wicked men. In exactly the same fashion we find 'son of *bĕliyaʿal*,' 1 S 25^{17}; 'daughter of *bĕliyaʿal*,' 1 S 1^{16}; 'man (אִישׁ) of *bĕliyaʿal*,' 2 S 20^1, Pr 16^{27}; so with the addition of רָע 1 S 30^{22} (אִישׁ רָע וּבְלִיַּעַל); further 'man (אָדָם) of *bĕliyaʿal*,' parallel with אִישׁ אָוֶן, 'man of nothingness,' Pr 6^{12}; and 'witness of *bĕliyaʿal*,' Pr 19^{28}. Likewise, in a moral sense, בְּלִיַּעַל is found coupled with דָּבָר = 'a wicked thing,' Ps 101^3 (so also according to the LXX of 1 S 29^{10}, see Wellhausen, *ad loc.*), and,

with the first member of the construct state to be supplied (דָּבָר . . . בְּלִיַּעַל), Dt 15^9. The circumstance that in all these instances *bĕliyaʿal* stands without the article, and hence might be a proper name, proves nothing; for where determination is to be expressed, the article is prefixed. There are, indeed, only three examples of this: in conjunction with אִישׁ in 1 S 25^{25} (the ה in האישׁ in Mandelkern's *Concordance* is certainly an error); parallel with אִישׁ הַדָּמִים, 'man of bloodguiltiness,' in 2 S 16^7; conjoined with אֲנָשִׁי in 1 K 21^{13}. Once the word בְּלִיַּעַל, standing alone, has the same meaning as אִישׁ בְּלִ֫ (*Nichtsnutz* = *Nichtsnutziger*), Job 34^{18}, where it is parallel with רָשָׁע (cf. also 2 S 23^6). Used of physical destructiveness, בְּלִיַּעַל occurs in conjunction with דֶּבֶר in Ps 41^9 (read perhaps דֶּבֶר with de Lagarde, *Prophetae Chaldaice*, 1872, p. 47). It is used by itself with the same meaning in Nah 1^{11} (parallel with רָעָה), and in a personal sense of 'the destroyer' in Nah 2^1. To the last-cited passages will have to be added Ps 18^5 and its parallel 2 S 22^5, if the translation here is to be 'streams of destruction.'

In the Pentateuch the word occurs only twice (in Deuteronomy); in the prophetical books it is found only in Nahum, in two passages whose genuineness is not unimpeached; elsewhere it occurs only in the older historical books, in Ch (once), in Ps, Pr, and Job. From this distribution of the employment of the term in the Old Test. writings conclusions can scarcely as yet be drawn, and all the less so because it is difficult to decide how far in the historical books the word is due or not due to Deuteronomistic revision. Jg 19 and 20, where it occurs, belong to a relatively late addition to the Deuteronomistic Book of Judges, and, in like manner, 2 S 22 and 23 are additions which were made after the Deuteronom. editing. In other passages of the historical books it can hardly be doubted that the word comes from pre-Deuteronomistic sources. Nahum, who employs the term, lived a few decades at most before the date of the composition of the Deuteronomic law. The circumstance that the sources of the Jehovistic book do not contain the expression is not favourable to the assumption of a high antiquity for it; the narrative of Jg 19, which is moulded after Gn 19, has the word in v.[22], although it is not found in its prototype, Gn 19^4 (J). Ps 18 is certainly not David's, but I think it highly probable that it is the work of a pre-exilic king of Judah.

Apart from the questionable reference in Ps 18^5 (2 S 22^5) the word *bĕliyaʿal*, as used by the Old Test. writers, has never, or at least never directly, the meaning 'under-world.' On this account, and because nowhere else in the Old Test. is there any mention of streams of the under-world, I expressed, in my article in *Herzog*[3], my judgment thus: 'Für die Bedeutung der Unterwelt in Ps 18^5 *spricht die Wahrscheinlichkeit keineswegs*.' I did not permit myself to do what Professor Cheyne complains of, namely, to describe a view held by him as 'not probable.' In expressing myself with such reserve, I had in mind that, in spite of the want of probability, the possibility was not excluded; in fact my feeling was precisely that represented by the words with which Professor Cheyne confronts me: 'The most improbable things are turning out every day to be true.'

3. *Per se* it might easily be the case that a mythological designation is contained in the word *bĕliyaʿal*. The frequent occurrence of the combination '*sons of bĕliyaʿal*' may even suggest such an assumption. But repeatedly in the Old Test., although not so often as in Arabic, 'son' or 'sons' occurs in a metaphorical sense, attached to a non-personal noun, to mark some relation of one or more persons to the notion contained in this noun, without implying any further personification of the notion than that which is due to poetic fancy.

Instances of such combinations are: בְּנֵי מָוֶת (1 S 26^{16}), בְּנֵי תְמוּתָה (Ps 79^{11} 102^{21}), בֶּן מָוֶת (2 S 12^5), and אִישׁ מָוֶת (1 K 2^{26}). One might be tempted to compare these with *bĕnê bĕliyaʿal*, *ben bĕl.*, *ʾîsh bĕl.*, and after their analogy make *bĕliyaʿal* a synonym for 'death.' This, however, would be possible only in instances where בְּנֵי בְלִיַּעַל, etc., occurred in another sense than that of 'worthless fellows.' The above combinations, with מָוֶת, designate a person or persons doomed to death, or face to face with death, but בְּנֵי בְלִיַּעַל, etc., never mean those who are doomed to, or are face to face with, destruction. Such a comparison, then, is beside the mark.

On the other hand, quite in harmony with the expression *bĕnê bĕliyaʿal*, in the sense of 'sons of wickedness,' we have such phrases as בְּנֵי עַוְלָה (2 S 3^{34} 7^{10}, Hos 10^9, 1 Ch 17^9), and בֶּן עַוְלָה (Ps 89^{23}); cf. also בְּנֵי מְרִי, 'rebels' (Nu 17^{25}), בְּנֵי שָׁאוֹן,

'disturbers' (Jer 48^{45}), בְּנֵי שַׁחַץ, 'sons of pride' (Job 28^{8} 41^{26}, in the first of these clearly applied to beasts of prey). Other combinations with בֶּן, בְּנֵי, refer less to the personal disposition than to the fact that the person belongs to the domain of a quality. A partial example of this is the frequent בְּנֵי חַיִל (also בֶּן־), which may mean 'strong ones,' but also 'heroes.'

Combinations with בֶּן, בְּנֵי, to designate a moral attribute, scarcely occur in the Prophets, for Hos 10^{9} is corrupt, and Jer 48^{45} of doubtful origin; Is 5^{1}, בֶּן־שֶׁמֶן, 'son of oil'='fat,' belongs to a different category, and so does Zec 4^{14}, where 'sons of oil' means such persons as are gifted with oil, *i.e.* 'anointed ones'; while Is 14^{12}, בֶּן־שַׁחַר, implies a mythological personification. Deuteronomy, besides *bĕnê bĕliyaʿal* (13^{14}), contains no instance of the combination of בֶּן or בְּנֵי with an abstract notion; only in 25^{2} it has 'son of beating'='one who deserves to be beaten.' In the Jehovistic book we cannot cite for our present purpose Gn 15^{2}, בֶּן־מֶשֶׁק, 'heir,' literally 'son of possession,' *i.e.* 'one who, in relation to possession, is a son.' But to all appearance the category to which 'sons of iniquity,' etc., belong, is that also to which we should assign the expression found in the lofty poetic diction of Nu 24^{17}, בְּנֵי־שֵׁת, if שֵׁת here stands for שְׁאֵת (cf. שְׁאוֹן), 'tumult,' or for שְׂאֵת, 'uplifting,' 'pride.' The combination of בְּנֵי with an abstract notion to designate a personal moral quality occurs only once in P (Nu 17^{25}), but, as the above-cited examples show, several times in the historical and the poetical books. Such combinations belong partly to writings in which the influence of Arabic linguistic usage makes itself felt (Job 28^{8} 41^{26} and Pr $31^{5.\,8}$, 'sons of misery,' 'sons of transitoriness'). Similar combinations with *vioí* and *τέκνα*, manifestly Semitisms, are relatively frequent in the language of the New Testament.

In the Old Test. a special application to the ungodly and disobedient is reserved for some of the combinations with בְּנֵי. Such are: בְּנֵי עַוְלָה, בְּנֵי מְרִי, not to speak of בְּנֵי בְלִיַּעַל. Here we should certainly include also Is 57^{4}, יִלְדֵי פֶּשַׁע, [for in all probability this means 'those who stand to transgression in the relation of children.' No doubt it might be explained, 'children (of Jahweh) who are full of transgression' (like Is 1^{4}, 'corruptly dealing sons'). In like manner the parallel member might be explained 'a brood (seed) which is full of faithlessness' (זֶרַע being taken absolutely, as in Is 1^{4}, 'a brood of evil-doers,' *i.e.* consisting of evil-doers). But the use of combinations with בְּנֵי and זֶרַע to express the relation of children in the immediately preceding verse (Is 57^{3}) is against this interpretation. For the righteous, so far as I have been able to observe, the Old Test. uses no corresponding designations with בְּנֵי and an abstract notion. This may be due to the notion that the ungodly are dependent upon a principle opposed to God, whereas the righteous are children of none but Jahweh. When in Pr 8^{32} Wisdom addresses her hearers as 'sons,' this amounts to nothing more than that the human teacher of wisdom in Proverbs addresses a pupil as 'my son.' At a later period, however, Jesus ben-Sirach ascribes sons to Wisdom (Sir 4^{11}), and the New Test. speaks not only of the 'son of perdition' (Jn 17^{12}), 'sons of disobedience' (Eph 2^{2} 5^{6}), 'children of wrath' (Eph 2^{3}), 'children of the curse' (2 P 2^{14}), but also of 'children of obedience' (1 P 1^{14}), and 'sons (*or* children) of light' (Lk 16^{8}, Eph 5^{8}).

Out of all this material it is impossible to doubt that a term for wicked men could be coined, consisting of *bĕnê* and an abstract notion; and hence *bĕliyaʿal*, if its verbal sense permits of this interpretation, may very well be regarded as a word which from the first had an abstract signification. If from the facts of the case one should wish to draw inferences regarding the date when such a method of designation was introduced, this is hardly practicable owing to the paucity of materials. Probably, however, the only safe conclusion would be that the phrase 'sons of *bĕliyaʿal*' as a designation of wicked men, with the second element in the compound used in an abstract sense, can hardly go back to a high antiquity in the history of the Hebrew language.

Meanwhile, this possible explanation is at least not excluded by the presence of such facts as suffice to justify the assumption that the word *bĕliyaʿal* was originally the name of a divinity, or a designation of the under-world, or both of these at once. It is, of course, quite possible, as I have already freely admitted, that *bĕliyaʿal* by itself might be a designation of the under-world according to the interpretation first proposed by de Lagarde, 'which allows not to come up,' whether we regard this sense as the original one, or with Professor Cheyne, as one that came in at a later period. I have

also called attention to the fact that such a meaning could be harmonized with the employment of the word in times subsequent to the Old Testament as the name of a demon. (To the authorities cited by me in my article in the *R.E.*, for Βελίαλ as a proper name, should be added Theodotion on Judges 19[22].) I ought, however, to remark that the parallel with *Abaddon* suggested by myself is not quite an exact one. *'Abaddōn*, 'destruction,' side by side with *Shĕ'ōl*, is used as a designation of the under-world, and then (Rev 9[11]) of a demon of the under-world; whereas, on the other hand, *bĕliya'al* is certainly used in times subsequent to the Old Testament as a name for the devil or a demon, but the said devil or demon is not, so far as I am aware, placed by this designation in any relation to the under-world. Meanwhile, I can see no reason why in the very frequent employment of *bĕliya'al* in the formulæ, 'sons (son, daughter) of *bĕliya'al*,' there should be supposed to be an allusion to the under-world, seeing that I know of no analogous Old Test. expressions in which men are brought into relation with the under-world in order to mark them out as destructive or wicked, and as little am I acquainted with any instance of the transition of a name for the under-world to the sense of moral destructiveness (*Verderblichkeit*) or depravity (*Verderbtheit*).

4. So long as the case stands thus, it appears to me still allowable to accept of the explanation of *bĕliya'al* as derived from בְּלִי and יעל, the latter from the stem יעל (הועיל, Gesenius), or from עלה like יען from ענה (Hupfeld). The meaning of the word would thus be either 'worthlessness' (*Nichtsnutzigkeit*) or 'unsuccessfulness' (*Nichtgedeihlichkeit*), hence 'depravity' (or rather in German, *Heillosigkeit*), literally, 'that which comes not up.' The author of Ps 41 may have in *bĕliya'al* of v.[9] intended at least an allusion to עלה, 'come up,' in harmony with לָקוּם . . . לֹא, 'not to arise,' of the parallel member of the verse. (If so, we should think of עלה in the Qal, 'sickness from which there is no coming up' [*Krankheit des Nichtemporkommens*], rather than of 'עלה iv.' as de Lagarde, *Proph. l.c.*, proposed). An analogue to the formation *bĕliya'al*, in the language of the Old Test. is בְּלִי־דַעַת, which occurs in the combinations, בְּבְלִי־דַעַת and מִבְּלִי־דַעַת, and another is the collocation בְּנֵי בְלִי־שֵׁם, 'sons of namelessness (*i.e.* of the nameless one),' Job 30[8]. In בְּלִיַּעַל, Olshausen (§ 225, c) explains 'the union, elsewhere unusual, of the preposition and its dependent noun into one word' as due to 'the meeting of the allied sounds *i* and *j*.' Compare, however, the somewhat similar בְּלִיטָה, on which see Olshausen, *loc. cit.*

For the purpose of comparison with the distribution of the word *bĕliya'al* in the Old Test. writings, it ought, perhaps, to be noted that בְּבְלִי־דַעַת is peculiar to the Deuteronomic vocabulary. It occurs in Dt 4[42] 19[4], and in Jos 20[3], which is moulded upon Deuteronomy. (P uses only בִּשְׁגָגָה, Nu 35[15]; see Hollenberg, *Der Charakter der alexand. Uebersetzung des Buches Josua*, 1876, p. 15). Cf. also מִבְּלִי with another infinitive in Dt 9[28]. The Book of Job, in which *bĕliya'al* occurs only once, uses בְּבְלִי with a following infinitive, לִבְלִי, and repeatedly בְּלִי by itself, in the sense of בִּבְלִי, 'without,' with a following noun.

Upon the whole, then, it is extremely probable that in *bĕliya'al*, as well as in these other combinations, the negative *bĕlî* was really present from the first, and was not, as Professor Cheyne assumes, first found there as the consequence of the understanding of a later age.

If I understand the position aright, the other explanation of *bĕliya'al* has its origin in the consideration that the word is employed to designate nothing negative but positive destructiveness in an eminent degree. This objection, however, seems to me without point. By *litotes*, the corresponding German words, *Nichtsnutzigkeit* or *Heillosigkeit*, characterize in the strongest possible fashion a disposition which is not only corrupt but also corrupting.

In Nah 2[1] the word *bĕliya'al* is found, as we noted above, in a personal sense = 'the destroyer' (of the Assyrian, or, if the passage is an interpolation, of some other foe of God's people; cf. also the personal sense in Job 34[18]). From this there is only a single step to its application to a demonic being. In particular, the phrase 'sons of *bĕliya'al*' side by side with 'sons of Jahweh' might readily suggest the taking of *bĕliya'al* as the name of a counterpart of the Deity. Accordingly, it still appears to me that to account for the use (in times subsequent to the Old Testament) of the word as the name of a demon, we need postulate no other meaning of *bĕliya'al* than 'worthlessness' (*Nichtsnutzigkeit* or *Heillosigkeit*), and hence 'de-

structiveness' (*Verderblichkeit*) or 'transgression' (*Frevelhaftigkeit*). And so in point of fact it was understood by the Septuagint and the Targum.

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The Name 'Abraham.'

THE fact to which Professor Hommel calls attention (THE EXPOSITORY TIMES for September, p. 562, note), that the Abu Ruhm of *Aghani* xii. 66 lived in the Abbasid period, is of little consequence, since the name occurs much earlier; indeed it would seem to have been common at the commencement of Islam (index to Ibn Hisham, *Usd al-ghabah*, etc.). All these persons *may* have been called after daughters named Ruhm; but this is improbable, since *kunyahs* from daughters, though not unknown, are rare, and the name Ruhm is very rare also. That the Abu Ruhm of the *Aghani* was called after a daughter is an assertion for which a reference should have been given.

Dr. Hommel adds that in Abraham אב is the name of a god, of which רהם is the predicate, after the analogy of all such Hebrew Proper Names. Surely this is speaking positively about a matter that is very uncertain. It is not probable that אברהם is a Hebrew Proper Name, and if it is not, the analogy breaks down. While Dr. Hommel's account of the name has the merit of an interesting conjecture, he seems to me mistaken in thinking he can build upon it.

If I was neglectful in not dealing with the argument from Proper Names, I am glad that the omission has been supplied by so able a specialist as Mr. Gray.

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Dalmanutha.

THE surmise of Mr. N. Herz in the last number of THE EXPOSITORY TIMES (September, p. 563), that Dalmanutha may be the transliteration of the Syriac word דלמיניתא, 'of the harbour,' is clever, but impossible. He calls the supposed Syriac word 'the emphatic form of למינה, *which* is of frequent occurrence in the Talmud.' Of course he means to say that למינה is frequent in the Talmud, not its emphatic form. For what tells against his supposition is just this, that such an emphatic form in יתא is impossible from a noun like למינה, λιμήν. But Mr. Herz is right: *Dalmanutha* has an Aramaic ring. An ear accustomed to Syriac (as I wrote in *Philologica Sacra*, p. 17), cannot get rid of the supposition that Dalmanutha is = למנותא (D) = εἰς τὰ μέρη, 'into the parts.' Codex D has for it from first-hand Μελεγαδα, from the corrector, according to Scrivener, Μαγαιδα (not Μαγαδα, as Tischendorf gives after Kipling's edition). This looks like a correction from Mt 15^{39} (Μαγαιδα = Μαγεδᾶ = Μαγεδαν); Μελεγαδα, on the other hand, seems a transposition from Μαγδελα, Μαγδαλα. I still believe that Magdala is meant in Matthew as well as in Mark; but the state of the transcriptional attestation forbids us meanwhile to restore this reading to the place which it had in the Textus Receptus.

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Chronicles in the Peshitta.[1]

THOUGH Dr. Barnes' valuable contribution to the textual criticism of the Peshitta Old Testament does not claim to be complete, it is hardly probable that any future editor will require to supplement his work to any great extent. The results, however, obtained, so far as they affect the Books of Chronicles, are scarcely commensurate with the labour involved, and are summarized by the author as follows:—(*a*) The text is augmented by the addition of some 21 clauses and of the passage I. 26^{13}–27^{34}, while (*b*) four clauses have to be omitted. On the other hand, many corruptions still remain, and 'the Midrashic, euphemistic, and paraphrastic character of several passages remains unaffected.' The latter fact, we might point out, is the less surprising, since, as Fränkel has shown, the Peshitta version of Chronicles is probably an old Jewish Targum (*Die Syr. Uebers. z. d. Buchern der Chronik.* Z.P.T., 1879).

But Dr. Barnes' work is important not only as providing us with an *Apparatus Criticus* to Chronicles, but also because of the additional light which it throws on the difficult question of the critical value of the Peshitta as a version. It is well known that the existing editions of the Peshitta Old Testament can lay but little claim to

[1] *An Apparatus Criticus to Chronicles in the Peshitta Version.* By W. E. Barnes, D.D. Cambridge University Press, 1897.

be considered as critical. The three oldest and best known editions, viz. those of Gabriel Sionita, Walton, and Lee, in reality represent but one text, that of the first named, which was published in the Paris Polyglot (1645). This was afterwards reproduced, with only slight alterations, by Walton (London Polyglot, 1657) and Lee (1823). When we add to this the fact that the Paris text is based on an inferior 17th century MS. (*Bibl. Nat. Syr.* 6), further demonstration of the unsatisfactory nature of our present text is hardly required. Dr. Barnes, however, in his not unnatural desire to emphasise this state of affairs, underestimates, at least at the beginning of his introduction, the value of the Nestorian text, published at Urumia (1852), which forms the fourth edition of the Peshitta Old Testament. His statements (p. xv) that 'this edition is a reproduction of *L* (Lee's text) in Nestorian characters, with Nestorian vowels and with improved spelling,' and that 'no variation from *L* may be safely reckoned as a various reading based on MS. authority,' conflict both with his own remarks later on (pp. xxii and xxxi (4)), where he virtually admits the claim of the Urumia edition to be regarded as representing the Nestorian text, and with the actual circumstances of the case. The great critical importance of this edition, of which we should certainly have expected a fuller treatment in Dr. Barnes' introduction, has been ably demonstrated by Dr. Rahlfs in his 'Beiträge zur Textkritik der Peschittá' (*ZATW*, 1889, pp. 161–210).

In the year 489 A.D., when the Nestorian school at Edessa was destroyed by command of the Emperor Zeno, and a new school was established at Nisibis, the division between the two great Syrian schools, the Nestorians and the Jacobites, may be said to have assumed its final shape. From that date onwards all intercourse between the rival schools would seem to have ceased, and in accordance with this condition of affairs we find henceforth two families or groups of MSS., each distinguished by its own peculiar characteristics. Now, the importance of the Urumia edition consists in the fact that it is our chief representative of the Eastern or Nestorian group of MSS., for it is based, not on Lee's edition, but on Nestorian MSS. found by the American missionaries in the district round about Urumia (for further details, cf. Rev. G. H. Gwilliam's excellent article, 'The Materials for the Criticism of the Peshitto New Testament,' *Studia Biblica*, ii.); and, further, it contains many readings which are cited by Barhebræus as specifically Nestorian. For purposes of criticism, therefore, it is necessary to compare the readings of Barnes' (= MS. Sachau. 90) with this edition.

For the Western or Jacobite group we happily possess more abundant MS. material. Of the MSS. of this group the Codex Ambrosianus (Cod. A, 6th century) certainly occupies the first place; a similar text is exhibited by the Codex Florentinus (9th century), though the latter seems to have been corrected by the Massoretic text. Codex C (6th century, Chronicles only) exhibits a different type of text to Cod. A, in which it is followed by the Buchanan Bible (Cod. B, 12th century). A valuable notice of these West-Syrian MSS. is furnished by our author, who fully confirms, on the authority of the MSS., the high opinion formed by Dr. Rahlfs as to the Codex Ambrosianus: this MS. had been too hastily condemned by Cornill (*Ezechiel*, pp. 141–145), but he has since accepted the view of Rahlfs.

We must confess, however, that the last section of the introduction is both disappointing and, to a certain extent, misleading. The reader naturally expects to find here some statement as to the critical conclusions formed by the author with regard to the authorities of which he has made use. In its stead, however, we are presented with a few elementary rules for 'the use of existing helps to the textual criticism of the Peshitta,' in which the reader is referred back to the—for this purpose—practically useless editions of Sionita and Lee (G and *L*). But the criticism of the Peshitta Old Testament has already advanced beyond this initial stage; for it is at least possible, as Rahlfs has shown, with our existing material to restore that text of the Peshitta which was current at the end of the 5th century. To accomplish this we must first examine the Jacobite, Malkite, and Maronite MSS. (to the last belong Ussher's MS. Bodl. 141, and probably the Buchanan Bible), and so establish the West-Syrian text; we can then, by comparing the East and West-Syrian readings, restore with a fair degree of certainty the common ancestor of both, viz. the text current in the last half of the 5th century.

The task that awaits the future editor of a critical edition of the Peshitta Old Testament is by no means a light one, but he will find that his path has been made considerably smoother by the

pioneer work of such men as Dr. Rahlfs and Dr. Barnes, to whom all Syriac scholars must feel that they owe no small debt of gratitude.

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2 Sam. xxiii. 7.

IN his note on this passage (THE EXPOSITORY TIMES, September, p. 565), Mr. Händler has reached practically the same conclusion as Wellhausen (*Text der Bücher Samuelis*, p. 212), Driver (*Heb. Text of Samuel*, p. 277), Budde (in Haupt's *Old Test.*), and Kittel (in Kautzsch's *A.T.*). All these scholars are of opinion that the word בַּשֶּׁבֶת has been improperly taken into its present place from the line below. Mr. Händler's suggestion that a correction may have brought the lower word nearer to the top line, is ingenious, and, so far as I am aware, original. It may facilitate the acceptance of Wellhausen's explanation, which was already practically certain.

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Maryculter.

Liddon's 'First Timothy.'[1]

DR. LIDDON was so famous as a preacher and a canon of St. Paul's, that people sometimes forget that he was also Ireland Professor of Exegesis at Oxford, where his lectures on the New Testament were attended by large numbers of eager students. Some years ago an *Explanatory Analysis of St. Paul's Epistle to the Romans*, which Dr. Liddon had drawn up for the use of his pupils, was given to the public by his literary executors; and the volume before us on First Timothy has a similar origin. The practice of publishing after a man's death all the literary matter which he has left behind him is becoming very common, and we are inclined in this age of many books to doubt if it is a practice which ought to be encouraged. It is not always fair to a scholar's memory to publish half-finished books of his, which he kept back from the world while he was alive, either in the hope that he might be able to improve them, or because he was dissatisfied with his work in the form which it had reached. It would not, however, be just to blame Dr. Liddon's executors for their action, inasmuch as both the commentary on *Romans* and that on *First Timothy* were privately printed twenty years ago, and exercised a considerable influence on those into whose hands they passed. It was probably desirable that a new edition, free from misprints and inadvertencies, should be produced.

A commentary written more than twenty years ago must have great merits if it does not present a somewhat belated look on its publication, and it is a good deal to say for Dr. Liddon's work that it is still fresh and suggestive, as well as learned and devout. The latter qualities need not be insisted on. But the suggestiveness of the analysis will, we think, impress most readers. It is often a thought too subtle,—the Pastoral Epistles are hardly formal treatises like the Epistle to the Romans,—but it is none the less useful. On detailed periods the exegesis strikes us sometimes as a little fanciful; but it is written all through with an eye to the practical applications of the text. The lack of introductions and appendices is a more serious matter. No book of the New Testament needs an introduction dealing with questions of date and authenticity more than First Timothy; but this did not come within the scope of Dr. Liddon's purpose. A reader who will combine with the study of this commentary the study of Dr. Hort's discussions on the Pastoral Epistles in his *Judaistic Christianity* and *Christian Ecclesia* will find that the one will supplement the other in a helpful fashion.

J. H. BERNARD.

Dublin.

[1] *Explanatory Analysis of St. Paul's First Epistle to Timothy.* By H. P. Liddon, D.D.

Heb. iv. 10.

A GOOD illustration of the difficult question discussed in THE EXPOSITORY TIMES (September, p. 529), whether the recurrence of the same pronoun in a sentence shows that the same person is meant (Mk 2^{15}, *αὐτὸν . . . αὐτοῦ*, 'He (Christ) in *His* (Christ's) house,' or 'in his (*i.e.* Levi's) house'), is supplied by He 4^{10}: *Ὁ γὰρ εἰσελθὼν εἰς τὴν κατάπαυσιν αὐτοῦ, καὶ αὐτὸς κατέπαυσεν ἀπὸ τῶν ἔργων αὐτοῦ, ὥσπερ ἀπὸ τῶν ἰδίων ὁ Θεός.* Here there can be no doubt that the first *αὐτοῦ* refers to God, the second *αὐτοῦ* and *αὐτὸς* to man. A very simple way to avoid the difficulty for the eye, though not for the ear, is the old practice of printing the pronoun where it refers

to God or Christ with an initial capital: 'he that is entered into His rest hath himself also rested from his works, as God did from His.' By the way, Westcott-Hort seem to go too far when, in order to mark the allusions to the Old Testament, they print both αὐτοῦ in this verse in quotation-type. It would have been even more justifiable to print ἰδίων thus, instead of the second αὐτοῦ. Or do they refer this, too, to God and not to man? EB. NESTLE.

Ulm.

Dr. Alexander Maclaren and Principal David Brown on the Second Clause of 1 John v. 18.

My dear old and lamented friend, Dr. Brown, in the May number of THE EXPOSITORY TIMES, maintained, as I think, conclusively the accuracy of the A.V.: 'He that is begotten of God keepeth himself,' as opposed to the R.V.: 'He that was begotten of God keepeth him.' Dr. Maclaren in the August issue gives as his reasons for not agreeing with Dr. Brown, 'the remarkable variation from the usual participial form designating the regenerate man; and the great improbability that if the subject of the two successive clauses were identical, the full designation of him should be repeated, and yet so singularly varied.' I wish I could imitate this admirable brevity of statement. I will try. We find in 1 Jn 5^1 the very singularities of expression which hinder Dr. Maclaren from accepting the rendering: 'He that is begotten of God keepeth himself.' In the first clause of the first verse of the chapter we find the perfect tense employed, γεγέννηται. But in the following clause, in reference to the same act of God, we have the Aorist, τὸν γεννήσαντα, and not the perfect form. This is an analogous remarkable variation. And the designation of God in v.[1] contains a repetition of what had been already said of Him singularly varied, so that 'the sentence seems too unnecessarily weighted and dragging' (if I might apply to it Dr. Maclaren's language). I ask my readers to compare carefully in the original Greek the structure of the two verses in the same chapter that I have collated. And the comparison ought to reconcile them to the rendering of v.[18] in A.V., a rendering which the American revisers decidedly prefer. I might say something about John's frequent use of the Aorist where we might expect the perfect; but I content myself with referring to two places: Jn 16^{21} and 1 Jn 4^8. I cannot bring myself to think that, in a passage where Christ is not the immediate subject of discourse, the designation, 'He that was begotten of God,' can be fairly held to discriminate Him from all those that have been begotten of God.

DUNLOP MOORE.

Pittsburg, Pa., U.S.A.

The Transliteration of Hebrew.

In your number of July 1897, p. 451, you comment on the 'Transliteration of Hebrew,' and on p. 475 a correspondent says: 'We are very heartily at one with Mr. Mackie in desiderating in the English Bible a distinctive transliteration for ח. Neither *kh* nor *ch* seems to be so satisfactory as *ḥ*.' As one who has taken much interest in this subject, I feel that students have much to learn on the pronunciation of Hebrew from the practice of *Arabic-speaking Jews*. A little reflection will soon show that ח is nothing more or less than the *aspirate of* ע. The proportion stands thus:—

As	א	:	ה	: :	ע	:	ח	
and as	k	:	kh	: :	g	:	gh	
	ك	:	خ	: :	ج	:	غ	

Therefore the true, and much the simplest, transliteration of ח is 'h' after whatever sign is adopted for ע. If ' is used for ע, then ח would be 'h.'

If the throat is adjusted to form the sound 'k,' and the breath is forced through from behind, the result is 'kh.' If it be formed for 'g' and the breath forced through, the result is 'gh.' Similarly, if the throat be shaped to produce ع (ע), and the breath forced through from behind, the result is ح, ח, or 'h.'

Thus no confusion arises from 'double h' or unexplained symbols under letters.

GEORGE B. MICHELL.

Kram, Tunis, N. Africa.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

The Church Congress has come and gone. Its most notable utterance, from the theologian's point of view, was probably that of Canon Sanday on 'The Historical Method in Theology.' And as Dr. Sanday kindly sent us a copy of the address before delivery, our readers will be able to estimate its worth for themselves.

Mr. Headlam, who introduced the subject, spoke ably also. His most telling point was made when he started to answer the broad question, 'Is Christianity true?' There are two assumptions possible, he said. The one assumption is that Christianity is true, the other is that it is not. Both are contradictory to the historical method. Assume Christianity true, and you can prove it true with ease. Assume it false, and you come as easily to that conclusion.

Whereupon Mr. Headlam exposed a clever fallacy into which even Renan fell. In the name of the historical method the unbeliever demands that Christianity should be investigated as any other religion. The historical method assents. The unbeliever sets to work. In a moment it is seen that he is working on the assumption that Christianity *is* as any other religion. And he does not ask if its miracles are true, he proceeds to set them aside. 'When a writer begins by assuming that a miracle is impossible, his investigations are just as valuable or as valueless as those of a person who assumes that it is true.' It is a point of utmost consequence. And Canon Sanday, whose paper joins on to Mr. Headlam's (though we have obliterated the joining), touched upon it too.

But there was another subject at the Congress of more immediate interest than this, though of less enduring consequence. Its title on the official programme is 'Progress of Life and Thought in the Church of England during the Victorian Era.' As a title it is comprehensive enough. Under 'Life and Thought' you are prepared to find everything that is new or old under the sun. And even 'the Church of England' and 'the Victorian Era' leave scope enough for conjecture. Yet this voracious title produced three of the most closely reasoned and fittingly expressed of all the papers at the Congress.

The first paper was read by Mr. H. O. Wakeman, of All Souls' College, Oxford. Its subject was the High Church. Mr. Wakeman did not call it the High Church. He called it the Tractarian movement. But he defined the Tractarian movement, as he intended to speak of it, as 'the High Church revival of this century in the Church of England, and not merely the movement in Oxford

which ended with the suppression of the *Tracts for the Times*.'

Mr. Wakeman was carefully chosen, and he justified his choice. He was chosen to speak for the High Church party in England, and he spoke with point and purpose. In the very first sentence of his paper he set himself right with his audience. 'The Tractarian movement,' he said, 'was in its beginning a protest against Erastianism, not against Evangelicalism.' There are two principles of religion, he said, and only two. The one teaches man to be content with the seen, and that is Erastianism. The other encourages him to find his true life in the realities of the unseen, and that is Tractarianism and Evangelicalism. 'It is by accident only that the two latter have been in such bitter conflict for part of the last sixty years, only because in the half lights in which we live High Churchmen have often seemed to the more ardent of Low Churchmen to be disloyal and superstitious both in their doctrines and practices; while High Churchmen have not always been preserved from the guilt of folly, or remembered the claims of charity.'

Nevertheless, Tractarianism is not Evangelicalism. Evangelicalism was not false, but it seemed to the early Tractarians at Oxford altogether inadequate. So far as it went, it was on the right ines; it did not go far enough. 'In their view of the doctrines of the Person and life of our Lord, of the Church, of the sacraments, in their application of these doctrines to the practical needs of man's soul, the Evangelicals had indeed got hold of part of the truth, but not of the whole truth. Depth of spiritual meaning and breadth of religious outlook were the principles which lay closest to the hearts of the Tractarian writers. And they found that they had to vindicate themselves, not only against the poverty of spiritual ideal contained in Erastianism, but also against the narrowness of religious view common to the popular Protestantism of the day.'

Thus Mr. Wakeman set himself right with his audience, and his subject on its feet. Then he mentioned three great gains which the High Church movement has given to England.

The first is a larger conception of the Church. The Church of England became a part of a great world-wide society; independent, spiritual, with rights of its own, and authority of its own; a society which it was the special work of Jesus Christ upon earth to found; a society to which alone was guaranteed by Him permanence and ultimate triumph, in which alone was certainly to be found the union with Him which was necessary to men if they would live His life in the world; a society by the extension of which He willed that the world should become Christian. This Church was found in the East and in the West. The religious horizon of English Churchmen was lifted just as their political horizon has been lifted by the new Imperial idea. And the whole rich heritage of theology, of liturgiology, of architecture, of art, which belonged to the Catholic Church at large, became the property of English Churchmen.

The first gain was a larger organization. The second is a larger life. 'The revival of worship, the increase in liturgical and ceremonial knowledge, the multiplication of services, the stress laid upon the sacramental principle in religion, the careful training of character through religious habit and discipline, the revival of the religious vocation for men and women, all helped immensely to widen the conception of religious duty and religious privilege.'

The second gain was a larger spiritual, the third is a widened intellectual life. Mr. Wakeman gives two illustrations. One is from biblical criticism. If the Tractarians found their doctrine of the Church in the Bible (and Mr. Wakeman says they did), then they found the true doctrine of the Bible in the Church. What the true doctrine of the Bible is, Mr. Wakeman

does not stay to tell us. He tells us only that the Bible deprived of the support of the Church, is as unable to bear the weight of the Christian revelation as the Church deprived of the support of the Bible would be. And then he says that it is because English Churchmen have found the right relation between the two that they have been able to deal with biblical criticism with fearlessness and reverence. The other illustration is from scientific and philosophic thought. If the Church of England had not in its High Church movement repudiated the theology of Calvin, it would never, Mr. Wakeman thinks, have been able to cope with the attacks of science and philosophy. But when the narrow basis on which Calvinism rests had been swept away, and the full teaching of the Incarnation brought home to men's consciences, then room was found for the physical evolution of the world and of man; then scientific thought and moral thought and Christian thought were able to work together.

That is Mr. Wakeman's paper. The *Record* says: 'The claims made in it were in part obvious, in part easily controvertible.' It may be so; they seem to us worth controverting. For our part one difficulty only arises, that Mr. Wakeman may have attributed a causal connexion to things whose connexion was only casual. For we cannot help remembering that Canon Liddon was a High Churchman and that Robertson Smith was not.

When Mr. Wakeman sat down, Mr. Llewelyn Davies rose up. Mr. Davies spoke for the Broad Church. The *Record* describes his paper as a panegyric upon Maurice and his work. It was so, the most whole-hearted panegyric we have ever read. But it was something more. It is surely of some significance that Mr. Davies' quarrel is not with the High Church but with the Low. He claims that the Broad Church is the father of the younger High Church party, and that the reader of *Lux Mundi*, the theological manifesto of that party, 'may trace the lead of Maurice in every one of the essays,' though his name is not once mentioned in the volume. But for the Evangelicals and for Evangelical doctrines he has nothing but kindly expressed contempt.

'The chief characteristic of the converted was that they had accepted the Atonement, or believed that Jesus Christ had died for them; in other words, that Jesus Christ had borne upon the Cross the punishment due to their sins, and had thus made it possible for God to forgive them.' And then he adds: 'These doctrines may still be held and professed with their old vigour by some English Christians, perhaps by some clergymen of the Church of England; but I think it will be admitted that throughout English Christendom in general they are either openly repudiated, or tacitly ignored, or avowed with bated breath.'

Then Dr. H. C. G. Moule was called. He spoke for the Evangelicals. First he spoke of the name. It was not the oldest name the party had. The oldest name was Methodist. And not only John Wesley (*E.A.P.I.*, says Dr. Moule within parentheses, *Ecclesiae Anglicanae Presbyter Joannes*), not only John Wesley, but also William Grimshaw, Henry Venn, John Newton, Thomas Scott, and Charles Simeon were Methodists. But the master passion of all these men was evangelization; their preaching was the Evangelium; and there was no wonder that whether by friend or foe they came to be known as Evangelicals.

It is an older movement than the High Church or the Broad claims to be. Dr. Moule would place its beginning in 1729. For about that year the 'Holy Club' began to meet in Oxford. A few years later Whitefield and the Wesleys traversed the British Isles at a speed which, as we read Wesley's wonderful journal, seems almost to anticipate steam. Other men of the 'Club,' like Hervey, began to set themselves to pastoral toil for Christ. Far and wide like-minded men, quite unconnected with the 'Club,' rose up in their parishes full of faith and zeal. All England began at last to stir.

And what has Evangelicalism done? It has contributed all along one great doctrinal benefit. It has witnessed to the first truths of the New Testament, and given them the first place. 'I am not so blind as to say that nothing is true which is not distinctive of Evangelicalism. But I do humbly confess before God and my brethren that I believe what is distinctive of Evangelicalism to be distinctive of the gospel.' Secondly, the Evangelicals have kept alive the tradition of the friendship of the Church of England with 'her Sisters of the Reformation.' And lastly, the Evangelicals have been permitted to set an example, imperfect yet faithful, in the work of the evangelization of the world.

Professor Green, of Princeton, has been charged with heresy. The charge is made in the *New York Evangelist*. There it is stated that 'the hypothesis of Dr. Green assumes error, intentionally made and covered up, in the very warp and woof of the original text: errors which destroy its historical accuracy.' To that charge his colleague, Professor Duffield, replies in the issue of 9th September.

The alleged heresy arose over an attempt to meet the demands of archæology as to the antiquity of man upon the earth. Archbishop Usher fixed the creation of man 4004 years before the birth of Christ. But recent exploration has made it evident, and Professor Green is prepared to accept the evidence, that men lived in cities and had a respectable civilization 6000 years before the birth of Christ. Now Professor Green is not concerned to defend Archbishop Usher as he is resolute to defend Moses. But he asks how Usher's mistake was made. And finding that it was made by believing that when Moses says Enoch begat Methuselah, he means that Methuselah was Enoch's son, he boldly declares that that is not what Moses means—and finds himself a heretic.

Professor Green declares that when Moses says Enoch begat Methuselah he does not mean that Methuselah was Enoch's son. For the word *begat* does not invariably refer to an immediate descendant. In the first chapter of Matthew it is stated at the eighth verse that Joram begat Uzziah. The complete fact is that Uzziah was the son of Amaziah, who was the son of Joash, who was the son of Ahaziah, who was the son of Joram. Thus it is said that Joram begat his great-great-grandson. Other examples might be given that are like. Why then, says Professor Green, might not Moses say that Enoch begat Methuselah although there were many a generation between them?

'In the study of the Acts of the Apostles, undoubtedly the most remarkable feature at the present time is the increased importance attached to the so-called Western Text.' So says Professor Ramsay in the *Sunday School Times* of 18th September. It has already been mentioned that the chief authority for the Western text is Codex Bezæ of Cambridge, and that the Cambridge Press is about to publish a facsimile of that manuscript. It will prepare us for its reception to notice two significant passages in the Book of Acts which the Western text, in Professor Ramsay's judgment, has made clear.

The first is Acts $21^{15, 16}$. In the Authorized Version it reads: 'And after those days we took up our carriages, and went up to Jerusalem. There went with us also certain of the disciples of Cæsarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.' The Revisers have made some change. They prefer 'baggage' to the old-fashioned 'carriages' of A.V., and they call Mnason an 'early' instead of an 'old' disciple. More significantly they turn 'brought with them' into 'bringing *with them*' (the italics showing that the words are added to make out sense). But after all, Professor Ramsay seems justified in calling these verses 'obscure and enigmatical.' And he may be justified also in saying that the Bezan text has cleared up the passage 'completely and satisfactorily.'

Professor Ramsay is justified in calling the verses obscure and enigmatical. For they seem to say that certain disciples went with St. Paul from Cæsarea to Jerusalem; that they took Mnason with them; that they did so in order to lodge with him when they reached Jerusalem. But why should the disciples be so careful to provide a lodging in Jerusalem when it was certain that the Church would provide it for them? And why should St. Luke be for once so helpless and halting in saying it? And why after all should the English versions be an impossible translation of the Greek? For the Greek cannot mean 'bringing Mnason with them,' but 'bringing them to Mnason.'

But a sentence is found in the Western text which makes the matter clearer. Remembering that Codex Bezæ is a bilingual, having the Greek on one side of the page, and the Latin on the other, we turn to the Greek page first. There (supplying in italics what is not in the Greek) we read: 'There went with us also *certain* of the disciples from Cæsarea to conduct us to *one* with whom we should lodge; and having reached a certain village we came to *the house of* Mnason of Cyprus, an early disciple.' We have at once both an unmistakable statement and an unchallengeable translation. But the Latin on the opposite page is yet more explicit, for it adds, 'and thence departing we came to Jerusalem, and the brethren received us with gladness.' Thus the Western text tells us that the journey from Cæsarea to Jerusalem occupied two days; that the night was spent in the house of Mnason, who lived in a certain village on the way, not in Cæsarea nor in Jerusalem; and that the Cæsarean brethren accompanied St. Paul to this village for the purpose of finding him a lodging there, and then, no doubt, went home again.

The other passage is Acts 28^{16}. It has hitherto been understood that St. Paul, when he arrived in Rome, was given in charge to the commander, or one of the two commanders, of the pretorian guard, and by him intrusted to a soldier. The statement is not explicitly made in the oldest text of the Acts. There it is simply said that 'Paul was suffered to abide by himself with the soldier that guarded him.' But it has been inferred from the apostle's own statement in Ph $1^{12.13}$, 'My bonds became manifest in Christ throughout the whole pretorian guard.' And it has generally been accepted.

But there has always remained a difficulty and a ground for serious suspicion. Roman antiquities know nothing of a pretorian commander who had the charge of prisoners. By every evidence the commander of the pretorian guard was a judge, not a jailer. Before him St. Paul might be brought, and very probably would be brought, for judgment; he could have nothing to do with his imprisonment.

Now there is a reading in a few Western manuscripts which names another officer as St. Paul's jailer, not the pretorian guard. The manuscripts are of minor consequence, at least they have mostly been considered so. And they have not even the support of Codex Bezæ, because of a lacuna in that MS. here. So, though they are supported by a corrector of a Syriac version, and an early Latin version, their reading has not been taken much account of. For not only are they themselves so insignificant, their reading is so unlikely. They name the officer *princeps peregrinorum castrorum*, or 'head of the strangers' quarters.' But no such officer is named in official Roman documents, or even found in inscriptions, till the end of the second century.

Yet these insignificant manuscripts Professor Ramsay believes to be right. However we may explain it, they have retained this name after it had dropped from the great uncials, and their name is found to be accurate. For Mommsen has been able to prove that such an officer, with such a title, existed, at least from the days of St. Paul. And this was his very office. He took charge of the

foreign prisoners, and when the day of trial came, led them before the pretorian commander. His name is not in official documents, because it was not an official name. It was a colloquial term, which it took two centuries to raise to the rank of Roman officialism. To the writer of the Acts, however, this is the name he would best be known by. It was the name on the lips of the Romans with whom St. Paul or St. Luke came in contact. 'Thus, at one stroke,' says Professor Ramsay, 'the accuracy of Acts is vindicated; the original form of the text, as written by St. Luke, is restored after it had been lost from the great manuscripts, and an addition has been made to our knowledge of Roman antiquities by the evidence of the Book of Acts.'

And one more gain has been gathered. Mommsen incidentally remarks that the words in Philippians must refer to the trial, not to the imprisonment of St. Paul. The apostle says that his 'bonds became manifest in Christ throughout the whole pretorian guard.' Then he was in the hands of that guard, and under the pretorian commander, when he wrote this letter to the Philippians. Therefore his long detention in prison was over, and his trial was now in progress.

The *Guardian* of 20th September contains a short review of Professor Hommel's new book, *The Ancient Hebrew Tradition*. The anonymous writer, identifying himself with the attitude of the *Guardian* itself on critical questions, is carefully neutral. Professor Hommel may have shaken Wellhausen's seat and he may not—it is for experts to determine. And so this is the one matter on which the reviewer has a decided opinion, that the book is not a book for general readers. 'It is well that we should warn our readers that its value can only be tested and appraised by experts. Coming, as this translation does, from the press of the S.P.C.K., and published under the direction of the Tract Committee, it might not unnaturally be expected that the work would be of a popular character and appeal to the general reader. Such a notion, however, would be entirely wrong. The general reader will be able to make little or nothing of the book, and we trust that he will realise that it is not intended for him.'

Thus this richly laden and most precious volume has apparently lost its way. It was written for the 'general reader.' And, notwithstanding the *Guardian* reviewer, it contains matter which it would be easy and well for the 'general reader' to know. But, unfortunately, the author set a side issue in the front of it, and the publishers did everything in their power to give that side issue prominence. Indeed, the publishers gave the fatal impression that it was for that side issue alone they published the volume. Now the 'general reader' is unable to determine whether Wellhausen has been answered or not, and he is only moderately concerned to know. But he is greatly concerned to know the truth about Abraham, Isaac, and Jacob; and it is nothing short of a calamity that Professor Hommel, who is so singularly able to bring the truth home, has been shipwrecked in his effort to do so.

Few are the experts who have spoken upon the book. Probably there are few who feel they have a right to speak. It is, therefore, with pleasure that we are able this month to add to their number. Professor Driver, who up to the present moment has published nothing upon it, favours us with the publication of a note he has written for the forthcoming edition of his *Introduction*. It will be found on another page.

In the new preface which Dr. Robertson Nicoll has written for the new edition of his early book, *The Incarnate Saviour* (T. & T. Clark, crown 8vo, 3s. 6d.), he asks the question, 'Did Christ come primarily to deliver a message to the world, or did He come in order that there might be a message to be delivered?' The question separates two schools of theology. But it is not in that regard

that Dr. Robertson Nicoll asks it. He finds that since the first edition of his book was published, writers on the life of Christ have been largely occupied in discovering a purer Christianity in the Gospels than is contained in the Epistles. He does not acknowledge the discovery. He does not admit that the Christianity of the Gospels is even different from that of the Epistles. But he willingly allows that there is a difference in form. For the teaching of the Gospels is the teaching of One who came to make the gospel; the teaching of the Epistles is the gospel after it is made.

It is admitted that between the teaching of St. Paul and the teaching of Our Lord there is a difference in form. There must be a difference in form; and for two reasons. The first reason is that Our Lord preached that the Kingdom was coming; St. Paul preached that it was come. Our Lord preached that the Kingdom of Heaven was at hand, and then, dying, opened Heaven for sin and for uncleanness. St. Paul preached that the grace of God, bringing salvation to all men, had appeared; for the great God and Our Saviour, Jesus Christ, had given Himself for us that He might redeem us from all iniquity.

The second reason is that St. Paul preached the gospel as he himself apprehended it.

A month or two ago some notes were written here on the structure of St. Paul's doctrine. An anonymous writer in the *London Quarterly Review* was commended because he had done wisely in building St. Paul's doctrine upon the facts of his life. For there is no other way of freeing St. Paul from the charge of dogmatic artificiality which is laid against him in contrast to the simplicity that is in Christ. Jesus made the gospel, and St. Paul preached it; there is much in that. But there is also much in this, that St. Paul preached the gospel along the lines of his own experience.

This elementary circumstance has not always been taken account of. Our best commentators have not always recognised it. And it is one of the most welcome elements in the new volume of *The International Critical Commentary* that this has been clearly apprehended and happily used. Professor Marvin Vincent may not be the scholar and he may not be the exegete that Bishop Lightfoot was. But standing upon Bishop Lightfoot's shoulders and wielding this weapon with a freedom that even Lightfoot never knew, he has given us an edition of *Philippians* that takes its place beside its fellows in the very front rank of modern theological literature.

Take a passage to bear it out. There is a passage in the Epistle to the Philippians (it is 3^{8-10}) which, according to Professor Ménégoz, contains the most precise statement that can be found of the Pauline doctrine of justification by faith. The expositors all agree. For up to that point the drift of the passage is unmistakable. But when that point is reached, what a sea of perplexity the anxious student is launched upon! It is not overshooting the mark to say that in all the range of the Pauline writings there is probably no passage that has been the occasion of so many exegetical absurdities as the tenth and eleventh verses of this chapter.

The apostle has said that he now counts all things to be loss for the excellency of the knowledge of Jesus Christ. He has repeated it, and more emphatically. He has said that he counts all things dung that he may win Christ and be found in Him. Then in the tenth verse he catches up the word 'knowledge' which has just been used, and he says that he counts all things but loss and dung, 'that I may know Him and the power of His resurrection and the fellowship of His sufferings, being conformed unto His death, if by any means I may attain unto the resurrection from the dead.'

Now all this is very puzzling. What does St. Paul mean by the power of Christ's resurrection? And why does he put that before the fellowship of

His sufferings? And how can he be made conformable unto Christ's death? And what drives him to end it all with the anti-climax of a faint hope that he himself may attain to the resurrection from the dead?

Lightfoot thinks that by 'the power of His resurrection' the apostle means several things: the assurance of immortality, the triumph over sin, the pledge of justification, the assertion of the dignity of the human body. But no one knows better than Lightfoot that St. Paul had no love for phrases that covered a multitude of meanings. If he has a characteristic, it is surely this, that he used his phrase just to express his meaning at the moment, and neither more than that nor less. Lightfoot knows that; and here, on the whole, he inclines to the belief that by 'the power of His resurrection' St. Paul meant the assurance of immortality. But that meaning is most strange here. For it is in the next verse that, according to Lightfoot himself, St. Paul speaks of his immortality, and then in words that express anything but assurance.

Why he puts 'the power of His resurrection' before 'the fellowship of His sufferings,' Lightfoot does not say. But he thinks the other way would have been better. His paraphrase is: 'That I may know Him: and when I speak of knowing Him, I mean that I may feel the power of His resurrection; but to feel this, it is first necessary that I should share His sufferings.' And as to the anti-climax at the end, he simply says that the apostle states not a positive assurance but a modest hope—'if so be that I may attain unto the resurrection from the dead.'

Now it is surely possible to find a natural meaning in all these statements of St. Paul, and to find their order natural also. Professor Vincent seems to find it. And he seems to find it by beginning where the apostle was sure himself to begin.

St. Paul began his gospel with the resurrection of Jesus from the dead. When he first heard that there were men who were preaching to the people the resurrection of Jesus from the dead, he was filled with wrath. For Jesus being crucified had come under the curse of the law. That *He* should be raised from the dead was for God to make His own law of none effect. Then Paul found that Jesus *had* been raised from the dead. And in finding that, he found that so far as Jesus was concerned the law *was* made of none effect. Operating still upon others, it had no effect upon Him. For it had spent itself upon him. It had made Him anathema. It had cast Him out. It had no longer any dominion over Him. And so here was one Man back to earth again over whom the law had no hold.

But the law never had any hold over Jesus. He had not broken one of the least of its commandments. He had carried the sin of others. So in making Him to be sin, the law had lost its grip of sinners. Here was One back to earth again who was not only free from all condemnation Himself, but who was able to free all others who fled for refuge to Him. That was Paul's personal experience. That was the way he came to it. He came to know that there is no condemnation to them that are in Christ Jesus. And it was the resurrection of Jesus that had done it. That was the power of the resurrection to Paul.

But the power of the resurrection was not exhausted in freeing Paul from condemnation. Jesus is free from condemnation; and to be in Christ Jesus is to be free from condemnation assuredly. But Jesus is free from sin. And for me to be in Christ Jesus is for me to be free from sin.

That is the knowledge Paul means. 'That I may know Him,' he says. That I may know the power of His resurrection, first in freeing me from condemnation and then in freeing me from sin.

Now, freedom from sin is in union with Christ. The closer the union the greater the freedom. The more I am associated with Him the more I am like Him. I must be associated with Him in suffering—His sufferings as it were borne by me, as my sufferings are borne by Him. I must be associated with Him in death. I must die in the death he died: I feeling so keenly that my sin nailed Him to the tree that I am nailed to the tree with Him, nailed to the tree in Him, the nails which pierced His hands piercing mine, till I die in the death-cry with which he passed.

And then? Why, then I shall rise with Him. But that is so glorious that it is too much to boast of. It is too much to do more than faintly hope. For since the death I die in Christ is the death of sin, this resurrection from the dead is the emancipation from sin, it is the resurrection to the new and glorious life of sinless purity in Christ. 'If so be I may attain unto the resurrection from the dead.'

This is the point at which the expositors who have found so many perplexities already, find their greatest perplexity of all. For the apostle says suddenly: 'Not as though I had already obtained, or were now already perfect.' Obtained what? they ask, and they cannot find an answer. For he has been speaking, as it seems to them, of his future resurrection from the dead (about which, by the way, Paul never had any doubt, and would be ashamed to express a modest hope), and it is difficult to see why he should say he had not obtained that. Then looking down the page, they find him speak of a prize, and they think it must be that. So against all the connexion of thought, and all the rules of language, they project it into this verse. But the meaning is very simple. He has just expressed the modest hope that he may die unto sin and rise again into the glorious liberty of the sinless. Suddenly the thought occurs that the Philippians might think he is claiming the sinless state already. 'Not as though I had already reached it, or were now already perfect; but I press on.'

Oriental Archaeology at the Congress of Orientalists.

By A. H. Sayce, LL.D., Professor of Assyriology, Oxford.

Much that is new and interesting has been brought forward at the recent Congress of Orientalists in Paris. The Aryan section was unusually active and largely attended, and Dr. Schechter was present in the Semitic section, ready to give an account of the manuscript treasures he has brought from Cairo. Of these two sections, however, I can speak only at second-hand. Moreover, it was in the Assyrian and Egyptian sections that the newest and most startling announcements were made. During the past year or two excavation and research have been busy in the East, and light is being thrown at last on the early history of civilization in Western Asia.

Foremost in interest to students of the Old Testament is a discovery made by Dr. Scheil among the cuneiform tablets recently brought from Sippara to the Museum at Constantinople. One of them contains the same text of the story of the Deluge as that which was found by George Smith. But whereas the copy of it which he discovered was made for the library of Nineveh in the seventh century B.C., the newly-found tablet of Sippara was written in the reign of Ammi-zadok, the fourth successor of Khammurabi or Amraphel in the age of Abraham. Even then the text was already old. The Babylonian copy contains the word *khibi* or 'lacuna,' indicating that some of the characters on the tablet from which it has been copied had been rendered illegible by age. For the origin of the text we are therefore referred to a period considerably earlier than the second millennium before the Christian era. As this text agrees with the supposed combination of the two documents, Elo-

histic and Yahvistic, which critics have discovered in the Book of Genesis, and not with either the 'Elohistic' or the 'Yahvistic' account of the Flood taken by itself, it is difficult to see, as Dr. Scheil remarked to me, how the documentary analysis of the Book of Genesis can be maintained. At anyrate, the discovery shows with what scrupulous care and exactitude the ancient texts were copied and preserved. From the days of Ammi-zadok to those of the library of Nineveh the text of the story of the Deluge, as it passed through edition after edition, underwent no change even in the form of a single word.

Dr. Scheil further informed us that he had found Khammurabi-il—'Khammurabi the god'—as the name of a private individual in a Babylonian contract of the Abrahamic time. This confirms Dr. Lindl's proposal to see in the biblical Amraphel a Babylonian Khammurabi-il or Ammirabi-il. The proposal is supported by the fact that Khammurabi or Ammirabi is entitled *ilu* or 'god' in contemporary documents. But there is also much to be said for an alternative hypothesis of Professor Hommel. The word *rabi* in proper names of the Khammurabi period is frequently written *ra-be*, the second character of which has, besides *be*, the phonetic value of *pil*; 'Amraphel' may therefore be due to a misreading of the cuneiform *Ammi-ra-be*, which was read by the biblical writer Ammirapil.

Another tablet examined by Dr. Scheil at Constantinople relates to a new Babylonian king, Tukulti-bil-nisi, and speaks of Akkad as a separate country. Dr. Scheil may be right in identifying Tukulti-bil-nisi with Kadasman-Buryas, the twenty-fifth king of the Kassite dynasty, since *kadasman* is the Kassite equivalent of *tukulti*, 'my trust,' and *buryas*, of *bil-nisi*, 'lord of mankind.'

Some of the results of the most recent discoveries of M. de Sarzec at Telloh formed the subject of a paper by M. Thureau Dangin. Numerous contracts have been found, dated in the reigns of Sargon of Akkad and his son Narâm-Sin, in several of which references are made to the campaigns of Sargon in Palestine. The ancient Babylonian monarch, whom 'criticism' so recently banished to the land of myth, has thus stepped forward into the full light of history, and the historical character of his annals has been fully vindicated. Already in B.C. 3800, Canaan, 'the land of the Amorites,' was a Babylonian province, enjoying all the benefits of Babylonian culture and law. One of the documents deciphered by M. Dangin even tells us the name of the *khazannu* or 'governor' of this western province of the Babylonian empire. It is a sort of *cadastral* survey of the district of Lagas, the modern Telloh, stating the number of towns, temples, and *feddans* or acres contained in it, and mention is incidentally made of 'Uru-Malik, the governor of the Amorites.' The determinative of divinity is prefixed to the name of Malik, showing that Malik or Moloch was already worshipped in the west.

In the Egyptian section, attention was naturally drawn to the startling discoveries made during the past winter in Egypt by MM. de Morgan and Amélineau. Here, too, the historical character of the early annals of the country, which criticism had called in doubt, has been fully vindicated. At Abydos, M. Amélineau has found the tombs of the first two dynasties of the united monarchy, while a royal tomb discovered by M. de Morgan at Negada, north of Thebes, may, as its discoverer believes, belong to one of the predecessors of Menes himself. M. Jéquier had already pointed out that one of the kings whose sepulchres have been disinterred at Abydos, is the first king of the second dynasty; in a paper read before the Oriental Congress, Dr. Sethe endeavoured to show that another of them is Usaphaes, the fifth king of the first dynasty. Unfortunately, most of the royal names inscribed on the funerary furniture are the 'banner' or '*ka*' names given to the sovereign after death; in only a few instances are the names added which were borne by him during life. These latter are enclosed within a picture of the battlemented wall of the palace, which we now know to have been the origin of the *cartouche*.

The names have been impressed upon clay by means of small seal-cylinders, which, except for the Egyptian hieroglyphs upon them, might have been made in Babylonia. The tombs, moreover, are constructed in the Babylonian fashion, and the curious Babylonian custom has been followed of partially burning their contents after interment. It is interesting to note that in the time of the first king of the second dynasty the idea of divinity was denoted, as in Babylonia, by a star, and not, as in the later days of Egyptian writing, by the picture of an axe.

The culture of the ruling class was already high. In the royal tomb at Negada, M. de Morgan has

discovered exquisitely carved ivories, one of them representing a dog. The same tomb yielded shells from the Red Sea, and vases of obsidian, which seem to imply intercourse with the Ægean. At all events, the island of Santorin is the nearest source to Egypt of obsidian that is at present known.

A paper, however, by Professor Naville, on the allusion to the Israelites on the Stela of Meneptah, discovered by Professor Petrie, will be of more interest to biblical scholars than even these early monuments of human civilization. Sufficient time has now elapsed since the discovery of the Stela to allow of the reading and translation of the passage in question being thoroughly examined, and Professor Naville has brought to bear upon it his cautious scholarship and long experience as a translator. The rendering he gives may therefore be accepted unconditionally. It is as follows:—

'Kheta is at peace; Canaan is in bondage to every evil; (for) Ashkelon is led away captive by Gezer, (and) Jamnia no longer exists; the Israelites are annihilated, no posterity is left to them. Syria is like the widows of Egypt, all lands without exception are at peace; for whoever moved has been punished by king Meneptah.'

Professor Naville explains that Khar, which he translates 'Syria,' is really Southern Palestine, the 'Hinterland' of the Philistine coast. He thus agrees with Maspero, W. Max Müller, and other Egyptologists in seeing in it the land of the biblical Horites. Canaan he would make the Shephelah or coastland. Innuam he identifies with Jamnia, which he does not consider to be the same as Jabneh or Jabneel (Jos 15^{11}), but which he finds in the Hebrew יָמָּה, 'seaward.' This he holds to be a corrupt reading, basing his view on the fact that some MSS. of the Septuagint have Γεμνά or Ἰεμναί. With this part of his argument, however, I am unable to agree, since the Innuam or Inuama of the Egyptian texts must be the Yinuamma of the Tel el-Amarna tablets (*Tell el-Amarna Tablets in the British Museum*, 43, 8), which is placed in Cœle-Syria. If we are obliged to look for a strictly geographical order of names in the hymn to Meneptah, we shall have to suppose that there were two cities of the same name, one in Cœle-Syria, the other in the south of Palestine.

Professor Naville's translation shows that no Egyptian invasion or conquest of Palestine is referred to in the hymn, but merely that the internal anarchy of Canaan was such as to give Egypt no cause for apprehension on that side. Its cities were fighting one against the other, just as they had done in the time of the Tel el-Amarna correspondence. So far as the foreign relations of the Pharaoh were concerned, all was tranquil, and Egypt was no longer in danger of attack. Its enemies abroad were engaged in civil war; its enemies within had been annihilated. It was, as Professor Naville remarks, the Egyptian version of the Exodus, and he adds that in the opinion of the author of the hymn, 'the Israelites were already in the desert, on their way to the Promised Land. Even admitting that they were not forty years on the road, their course could not have been rapid. For the Egyptians they no longer existed, they had disappeared into the desert, and had left behind them no posterity.'

The Expository Times Guild of Bible Study.

THE subjects of study chosen for session 1897–98 are, in the Old Testament, the Book of Judges, and in the New, the Epistle to the Philippians. The Book of Judges presents difficult problems for the student of the history and literature of the Old Testament, but what a table it spreads for the preacher! And as for the Philippians, is it not Bishop Lightfoot who says that it stands to the Epistle to the Galatians as the building itself stands to the buttresses that support it?

The conditions of membership in THE EXPOSITORY TIMES Guild of Bible Study are simple. Whoever undertakes to study (that is to say, not merely to *read*, but more or less carefully, and with the aid of some commentary or a concordance at least, to *study*), either the Book of Judges or the Epistle to the Philippians, or both, between the months of November 1897 and July 1898, and sends name (in full with degrees, and saying whether Rev., Mr., Mrs., or Miss) and address to the Editor of THE EXPOSITORY TIMES at Kinneff, Bervie, Scotland, is thereby enrolled in the mem-

bership of the Guild. There is no fee or other obligation.

A concordance is an excellent aid to Bible study. Bishop Westcott says *he* knows no better, and wants no other. Messrs. T. & T. Clark have recently published a new concordance to the Greek New Testament by Moulton and Geden. It is likely to supersede every other, and be unsuperseded for many a year. That for Philippians, if we can use the Greek, would do very well. But there are now two excellent commentaries on Philippians that work upon the Greek text. They are Bishop Lightfoot's (Macmillan, 12s.) and Professor Vincent's (T. & T. Clark, 8s. 6d.). The latter is just out. It seems a fine piece of scholarship, and it had the advantage of Lightfoot going before it. Of smaller commentaries on Philippians the best is Principal Moule's in *The Cambridge Bible*. It is published at 2s. 6d., and there is a Greek edition at the same price.

As for the Book of Judges, the one great commentary in the English language is Moore's. Forward enough for the foremost of us, it is nevertheless the work of a most accomplished scholar, and brimful of literary and religious interest. It is also one of the volumes of *The International Critical Commentary*. It is published at 12s. Of smaller books on Judges the best is Sutherland Black's. It is one of the *Smaller Cambridge Bibles*, and costs no more than one shilling.

Black and Moule will do very well for the English student; but we hope that many of our members are scholars enough to enter upon the study linguistically, and to master either Moore or Vincent.

New Members.

Rev. John Russell, The Manse, Evandale, Tasmania.

Rev. Alfred A. Still, Wesleyan Parsonage, Harrismith, Orange Free State.

Rev. J. W. Black, Launcell Vicarage, Stratton, Cornwall.

Rev. Thomas F. Whillas, B.D., Orchard Manse, Motherwell.

Mr. James Farmer Reynolds, 9 Rosalie Street, Birmingham.

Rev. Arthur E. Whatham, The Parsonage, Waysmills, Quebec.

Rev. J. Oswald A. Richardson, M.A., T.C.D., Kensington Lodge, Grove Park, Portobello, Dublin.

Rev. A. W. Dawes, B.A., Assistant Curate of Christ Church, Barton Hill, Bristol.

Rev. J. Reynolds Mackay, Providence, Rhode Island, America.

Rev. Otto Stursberg, London Mission, Berhampore, Bengal.

Rev. T. W. Barry Wall, B.A., L.Th., Rochdale Rectory, St. Mary's, Anguilla, *viâ* St. Kitts, British West Indies.

Rev. E. Marshall Tennant, Congregational Manse, Blairgowrie.

Mr. William Quick Amer, 34 Isledon Road, Holloway, London, N.

Rev. Alexander Scott, The Vicarage, Pateley Bridge, Yorkshire.

Rev. H. J. Barton Lee, South Park View, Ashburton, Devon.

Mr. Henry Ullyett, B.Sc., Sea View Villa, Folkestone.

Rev. W. Bainbridge, Bethel Manse, 74 Albany Street, Hull.

Rev. William Marwick, 10 West Mayfield, Edinburgh.

Rev. Samuel P. Warren, Laragh, Balbriggan, Co. Dublin.

Rev. C. E. Little, M.A., Curate of St. John's, Great Marsden, 7 Duke Street, Colne, Lancashire.

Mr. Sidney Henry Long, 3 Victoria Terrace, Upper Tollington Park, London, N.

Mr. John J. Moffat, 28 Sampson Road, Camp Hill, Birmingham.

Rev. W. H. A. Lee, M.A., The Rectory, Ballynahinch, Co. Down.

Rev. J. S. Drummond, Milton Church, Huddersfield.

Rev. D. Witton Jenkins, Croft House, Marsh, Huddersfield.

Rev. E. Lucas, Primitive Methodist Minister, 4 Sutton Street, Durham.

Rev. A. S. A. Bishop, M.A., Free Church Manse, Lumphanan.

Achan's Wedge of Gold.

By the Rev. Hugh Macmillan, D.D., LL.D., F.R.S.E.

'When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them.'—Joshua vii. 21.

What was this wedge of gold which Achan secretly abstracted from the sack of Jericho, and appropriated to his own use? If we give the matter a thought at all, we hastily suppose that it must have been a mere lump of gold, valuable for its material only, and that its shape was of no consequence. The wedge could not have been an implement; for gold is too soft a substance to be employed for such a purpose; and its shape and weight would prevent it from being used as a personal ornament. It has been suggested by Dr. A. Götze that it was a coin well known at the time, and in general currency; and the mention of its exact weight, and its association with two hundred shekels of silver, give much plausibility to this suggestion.

In that case its shape is full of significance, and opens up a most interesting vista of antiquarian speculation. The gold was moulded or beaten into the form of a wedge; and, in that respect, it reminds us of the remarkable discovery made by Dr. Schliemann in his excavations at Hissarlik, the site of ancient Troy. In the second lowest layer of ruins he found a number of pieces of silver of a similar shape to the golden wedge of Jericho, which, in the same way, could not have been implements or personal ornaments, on account of the softness of the metal and the peculiarity of the form, and which competent authorities have therefore regarded as a form of money currency.

We can easily understand how the peculiar shape of these primitive coins had originated. Among the native tribes of Australia at the present day the tough green stone peculiar to one district, which is valuable for making axes, is carried often for long distances to another district, and there exchanged for the red ochre that is found in that district with which to paint their bodies. This was the mode of trading that existed at one time in our own and in other countries. Before the use of metal brought in a higher civilization, celts, or stone axes, on account of the difficulty of finding the material suitable for making them, and the great amount of labour bestowed in polishing them and giving them a sharp edge, were highly prized. They formed, therefore, a most popular unit of value. For a stone axe could be got, in exchange, a certain quantity of goods that were of use in the simple life of the aborigines.

After a time, the stone age passed away, and the bronze period succeeded, when the arts of life made considerable progress. The celts were no longer made of polished stone, but were moulded in bronze, and yet they still preserved the primitive shape down to the minutest details. What had been a necessity in the stone implement reappeared in exact imitation as an ornament in the more accommodating metal; showing how conservative the artists were. And just as the stone axes had formed a popular unit of value for barter, so their bronze substitutes served the people of the bronze period as a most useful currency to trade with.

Bronze axe-heads have been found in many places so closely associated with ring-money as to indicate that they too had been used as a rough and ready kind of coinage. This ring-money, it may be mentioned by the way, was made of gold and silver. It was used, in the first instance for ornamentation—women often wearing their dowry on their persons in that form. It was afterwards used as substitutes for money,—when the rings were made of a particular weight,—all multiples of the same unit, but not multiples of one another. The gold rings found in Celtic cemeteries were regulated with respect to their weight like a true coinage. The fashion was probably introduced from the East by the Phœnician traders, who purchased with this kind of money the tin from the south of England, which they used in the manufacture of bronze. At a very remote period we find representations on the Egyptian monuments of such rings being weighed when it was necessary to pay a fixed amount.

After a time the primitive method of barter gave place to purchase by money, which, in the first instance, consisted of ingots or lumps of gold and silver, weighed in scales on the occasion of each

transaction. Then by degrees these lumps of precious metal were made of a fixed weight and standard, and marked with a figure or inscription stamped upon them, which was the guarantee that they were of the proper value, and might be taken at once without the trouble of again weighing or testing them. The material gave the reality of value; the stamp its assurance. Here came in the conservative instincts of humanity; and as each age copied the characteristics of the previous age in its own more advanced forms, so the shape of the primitive stone or bronze axe-heads was copied in gold and silver, and made of a particular weight, and served as a regular currency. At a later period, still another and higher stage in the process of evolution was reached. Instead of the coin of gold or silver being made of the shape of the primitive celt or stone axe, the coin assumed a circular shape, and the figure of the stone or bronze axe was stamped in the middle of it. The money coined at a very early period in the island of Tenedos, off the coast of Troy, had the figure of a double axe impressed upon it, to preserve its connexion with the rude beginnings out of which the complex commercial system of this important region arose. Tenedos played a very prominent part in the Trojan legend; and the double-headed axe represented on its older coinage connected itself with the silver wedges which Schliemann discovered in the ruins of Troy. The obverse of all the silver pieces of Tenedos had on it a combination of the head of Zeus and Hera; and the reverse was stamped with a two-headed axe, with an owl on one side, and a bunch of grapes on the other.

The golden wedge looted by Achan must have belonged to the third stage of the evolution of metal currency, when the real bronze axe-head used for barter was displaced by gold and silver coinage, made in the shape of an axe-head, and of a certain certified weight. The weight of Achan's wedge, we are told in the sacred narrative, was fifty shekels, which must have represented a very large sum of money in those days. That the ingot was Babylonish is indicated by the fact that it was of gold. In Palestine, the uncoined money in use was made of silver; gold being employed for sacred and ornamental purposes, but not as a medium of exchange. Throughout the law we read of silver money only; and the distinction seems to be preserved in the passage which describes Achan's loot, where the native money seems to be the two hundred shekels of silver, and the foreign, the golden wedge. It admits of suggestion at least, whether the shape of the golden wedge may not have been closely associated with the cuneiform characters of the Babylonish language. Whether the idea of these cuneiform characters was derived from arrows or axes, it is difficult to say, for the shape resembles both. It is supposed by some authorities that as the flight of arrows was used by the Babylonians in divination, so the shape of the arrow was given to the letters of the alphabet, thus imparting to them a significance in the expression and interpretation of thought. One ingenious author asserts that the wedge shape of the Babylonian characters originated from the tally mark made in the wet clay tablets by the corner of a hard burnt brick, when they were counted up; and this impression would be exactly that of a wedge. Be this as it may be, the wedge of gold found in Jericho, and which, being associated with a Babylonish garment, must, in all likelihood, have come from Babylon, proves that the old supposition that the ancient Babylonians had not found out the art of making coin, simple as the matter seemed, had no foundation in fact. For the wedge was to all intents and purposes a coin.

The Babylonish garment, or literally, the 'mantle of Shinar,' was a robe composed of a texture in which gold thread was interwoven with woollen and silken threads of various colours, and embroidered with groups of men and animals; the whole, from its glossiness and tasteful combination of hues, producing a very rich effect. Such robes were very costly and only worn by persons of the highest rank. The garment in question probably belonged to the regal family of Jericho. The Babylonians were celebrated for their skill in weaving such garments at a very early period; and the presence of the wedge of gold, and of such a robe in the city of Jericho, along with the two hundred shekels of silver, shows conclusively that there must have been an active trade at this time between the south of Palestine and the

ancient city of the Chaldean Empire. Neither of these objects, however, affords any certain clue to the date of the conquest of Jericho by Joshua. For although the rich and costly garment might belong to the foundation of Babylon, which was laid long before the time of Joshua, it might also be equally appropriate to the later period of its greatest luxury and refinement, when, after the fall of Nineveh, it became the capital of the Mesopotamian Empire; and though the wedge-shaped bullion was very archaic in itself, and marked a very early date, it does not follow that it disappeared completely when true coinage was introduced. The force of habit and familiarity might cause the old form of money to be still retained and circulated in many places. We have a remarkable instance of this in the survival, during a long period of years, of the coarsest and most archaic forms of Athenian coins, even among the most exquisite specimens of Greek art; for the half-civilized nations with whom the Athenians traded were suspicious of these new and beautiful medals, and preferred the older and ruder mintage with which they were familiar, and whose weight and purity they were sure of. And we know how the beautiful Greek coins, which Alexander the Great and his successors introduced into the Eastern provinces which they ruled, became gradually debased, passing by quick gradations to purely Oriental coins, barbarous alike in design and execution. The old Eastern half civilization was not competent to keep the art to which it had been cultivated by external force, but which was not native to the Oriental soil.

We can draw no sure inference, therefore, from the presence of the golden wedge and the Babylonish garment in the sack of Jericho regarding the date of the destruction of the city. But this, at least, we can say, that the association together of the two objects is not inconsistent in the least degree with the date usually accepted. Indeed, the whole air of the story of Achan is very antique. Not only is the golden wedge a survival and representation of the stone axe, the earliest object of barter or exchange, but the way in which Achan was detected points to one of the most primitive of human customs, the process of 'counting out.' Lots were drawn to detect the guilty one; and after eliminating by successive drawings, tribes, families, and individuals, the culprit was at last reached. 'So Joshua rose up early in the morning, and brought Israel near by their tribes; and the tribe of Judah was taken: and he brought near the families of Judah; and he took the family of the Zarhites: and he brought near the family of the Zarhites man by man; and Zabdi was taken: and he brought near his household man by man; and Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was taken.'

Recent Foreign Theology.

Poels on a 'Central Sanctuary.'[1]

It has come to be practically an axiom of Old Testament criticism, that previous to the Deuteronomic Code on which Josiah acted, a plurality of sanctuaries had a legitimate existence. Alike the silence of the historical books and the incidents they record are held to militate against the early institution of a central sanctuary. Yet in the dissertation before us Dr. Poels does not hesitate to maintain that a single legitimate sanctuary can be traced throughout Israel's history from Joshua to Solomon, the period that is covered by the first volume of his work. A second volume will carry the history down to the Exile.

The Mosaic origin of the *ark* is accepted by the great majority of critics, and is here assumed. The outward conditions in the time of the Judges and Samuel were not likely to lead to the institution of a single sanctuary, if this was an innovation. On the other hand, if we find such an ordinance in force in those days, this will be an argument in favour of its institution by Moses. Now in Jg 20[1] the 'congregation' (*'ēdāh*) assemble 'unto the Lord at *Mizpah*.' Here the latter

[1] *Examen critique de l'histoire du Sanctuaire de l'Arche.* Par H. A. Poels. Leiden: E. J. Brill, 1897.

appears as a national sanctuary (cf. 21^5 and 1 S $7^{2\,ff.}$ $10^{17\,ff.}$). Yet in 20^{18} we find that the people 'went up to *Bethel* and asked counsel of God,' and from 20^{18}–21^{12} they appear to know of no other sanctuary than Bethel (vv. ^{27a} ^{28b}, according to which the ark had been transported [from Shiloh] to Bethel are rejected by Poels as a gloss). Why should the people quit Mizpah for Bethel? A thorough examination of the whole narrative leads Poels to the conclusion that the camp really continued at Mizpah throughout, and that Bethel is here not a proper but a common noun = 'house of God.' The central sanctuary of this narrative, then, was *the house of God at Mizpah.* The latter, where the *enemies of the Benjamites* assembled, cannot be identical with the Mizpah of 1 S which was *in Benjamin.* This leads to the question whether Mizpah itself is a proper name. May it not be simply = 'the hill,' and identical with *Shiloh* (cf. Jos. *Ant.* v. 2. 9), where all at once we find the camp (Jg 21^{12}), and which appears in 21^{19} as the central sanctuary? In like manner may not the Mizpah of 1 S 7. 10 be 'the hill' of Kiriath-jearim? Upon this theory a single sanctuary underlies the narrative of Jg 19–21. Budde's analysis, founded upon the distinction between Bethel and Mizpah, loses its foundation, and the narrative, instead of being of late date, may, according to Poels, be extracted from the 'Book of the Wars of Jahweh.' The history of the founding of the sanctuary of Dan (Jg 17. 18) is held also to imply the sole legitimacy of Shiloh. The Shechem of Jos $24^{1.\,25}$ is manifestly a sanctuary (v.^{26}); but the LXX has *Shiloh*, and Poels thinks this may be right. An original form alongside of שִׁלֹה may have been שִׁלֵם, which could readily be corrupted into שְׁכֶם. The sanctuary of Ophrah (Jg 8^{27}) is manifestly illegitimate, and Bochim (Jg 2^1) occasions no real difficulty.

An important question is whether the sanctuary at Shiloh was a *temple* or a *tabernacle.* 1 S 1–3 seems to plead in favour of the former, but Poels considers that we may quite legitimately explain all that is said there upon the theory that the priests had houses, but that the ark dwelt within curtains, in fact in the Mosaic tabernacle. In 2 Ch 1^3 it is affirmed that, at the beginning of the reign of Solomon, the Tent of Meeting was at Gibeon. The question has been raised why, if this were so, David deposited the ark not there but at Kiriath-jearim. This introduces us to another of Poels' contentions, namely, that 'the high-place of *Gibeon*' is identical with the *Gibeah* situated at Kiriath-jearim, and that the latter is identical also with the sanctuary of *Nob.* It is also the same sanctuary of Kiriath-jearim which is called sometimes *Mizpah*, sometimes *Gilgal*, these being both appellations and not proper names. It was for political reasons, according to Poels, that David, when he transferred the ark to Jerusalem, still left the tabernacle at Gibeon. He would substitute, in 1 K $1^{33.\,38.\,45}$, 'Gibeon' for 'Gihon' as the scene of Solomon's coronation.

The ark then was deposited by Joshua at Shiloh, where it remained till it was carried to battle and captured by the Philistines at Ebenezer. It was brought back to Bethshemesh, and ultimately to Kiriath-jearim, where it remained till its removal to Jerusalem. Even after this event the high-place of Gibeon (Kiriath-jearim) continued to be the seat of public worship. This is proved by weightier reasons than the fact that the Chronicler thinks it necessary to excuse David for sacrificing at the threshing-floor of Araunah (1 Ch $21^{28\text{-}30}$). Time was sure to bring about the transference which David wished, but his action proves to Poels that it was recognised that there could not be two legitimate sanctuaries at the same time.

A difficulty in the way of making Mizpah and Gilgal common nouns used to designate Kiriath-jearim, is that in 1 S 7^{16b} they are manifestly intended to be proper nouns, but Poels argues that we have here a gloss. The only serious objection to the theory of a single sanctuary in the pre-Solomonic period he finds in 2 S 15^7, where Absalom had made a vow to be paid in *Hebron.* He has two ways of getting over this difficulty. The first is a very ingenious one. The words 'in Hebron' may not have been *spoken* by Absalom, but express merely the *intention* that was in his mind (Poels finds an analogous instance in the words of Samson, Jg 16^{26}). Or, if this seems rather forced, we may view *Hebron* as a mistake for *Gibeon* (this mistake occurs repeatedly in Josephus, *e.g. Ant.* vii. 1. 5, viii. 2. 1, x. 9. 5).

We have been able to give only the briefest outline of the contents of this important dissertation, and have been unable to give anything like an adequate idea of the arguments it employs.

Its main positions are that the sanctuaries of Gibeon, Nob, Mizpah (of 1 S), and Gilgal are identical with that of Kiriath-jearim, and that Gibeon, Gibeah, and Geba are all different forms of the same name. We have read the book with interest and pleasure, and feel little inclination to criticise the argument. It is based partly upon questions of geography which experts must settle. By the way, we may note here how heartily we assent to the caution Poels utters against over-eagerness to identify Bible places. Do we not know writers who will find a site for a place whose existence has no other foundation than a copyist's error? As to the main contention, the recognition of a single legitimate sanctuary from Joshua downwards, we frankly own that we are not convinced. So much seems to plead for an opposite conclusion, that we find ourselves protesting as one after another of our evidences is explained away. Moreover, the Graf-Wellhausen theory regarding the central sanctuary is bound up with so much else concerning the whole ritual service, which seems to be established by the strongest evidence, that a presumption exists against the soundness of Poels' conclusion. It is quite possible that much of what he says about Mizpah, Gilgal, etc., is true; but, all the same, it is difficult to resist the impression that, gloss or no gloss, Samuel offered sacrifice at a variety of sanctuaries. We are somewhat sceptical also about the difference contended for between the provisions for *culte domestique* and *culte officiel.* Dr. Poels, however, claims with justice that his work shall not be condemned *à priori.* Wellhausen himself said regarding a former treatise of our author, that if the Grafian system is to be overthrown it must be attacked from the point here chosen. Sure we are of this, that no reader will fail to learn much from a work which is marked by such care, which reveals such intimate acquaintance with the subject (the literature cited is simply enormous), and which is marked by what we should expect from a pupil of Van Hoonacker, perfect fairness and unfailing courtesy to opponents. Whoever desires accurate information on the state of opinion regarding the important question which forms its subject will find it within the pages of this dissertation.

J. A. Selbie.

Maryculter.

'New Testament Times.'[1]

This is the second volume of the second series of theological handbooks being published in Germany, under the editorial care of professors of theology in the different universities. Holtzmann was a student of Schürer, and he seeks in his book to give the results of recent researches in the history of the time of Christ. He tells us that the subject was first treated separately by Professor Schneckenburger in his lectures to his students at Bern. These lectures were published after his death in 1862. Hausrath next took the subject up, and in four volumes described the times of Jesus, of the first apostles, of St. Paul, and the post-apostolic age (1868–1874). Schürer succeeded him with two volumes (1886 and 1890). But while these three writers deal with the same subject, they have different aims. Schneckenburger lectured to divinity students to prepare them for the sacred ministry, and he depicted the world that Christ came to save. Hausrath wrote for the educated classes. Schürer wrote his book to enable us to understand the beginnings of Christianity in connexion with the history and religion of the Jewish people. Holtzmann tries to combine these aims, and to give us the results of each. He divides his subject into three parts:—

1. An introduction dealing with the treatment of the subject; the helps and the sources for the study of New Testament times; the political history of the Jews; and the inner development of the Jewish people as reflected in such books as Job, the prophetic warnings, the Psalms, and the Wisdom literature.

2. The second part deals with the historical field of the New Testament writers, and treats of the history of Palestine from the time of Alexander the Great till the end of the Jewish State; the political geography of Palestine in the New Testament; the form of Jewish life in the New Testament writers, the temple, the synagogue, the sects, the synedrium, the diaspora.

3. The third part deals with the religious conceptions of the Jews in New Testament times (*e.g.* the law, angels, and spirits), and the effect of Greek ideas on Jewish beliefs.

The little work is written with great clearness

[1] *Neutestamentliche Zeitgeschichte.* Von Lic. Theol. Oskar Holtzmann, a. o. Professor der Theologie zu Giessen. Freiburg i. B. und Leipzig: J. C. B. Mohr, 1895.

and precision. It does not claim to be original. Its aim is to give results, and in these busy times results are all that most readers have leisure to learn.

THOMAS PRYDE.

Stonefield, Blantyre.

Among the Periodicals.

Kosters on Israel's Return from Exile.

THE eagerly expected reply of Professor Kosters to his recent critics appears in the September issue of the *Th. Tijdschrift.* He deals mainly with Van Hoonacker's *Nouvelles Études* and Meyer's *Entstehung des Judenthums*, noticing also the review of Meyer in the *GGA* by Wellhausen, and Meyer's reply to the latter. Instead of entering upon the whole field or discussing in detail the views of different critics opposed to his own, which are often as much opposed to one another, Kosters prefers to concentrate attention upon the one question, *Did the Jews return under Cyrus?*

Kosters expresses surprise that Meyer makes practically no attempt to meet the argument against the historicity of Ezr 1 and 3, which is based upon the negative testimony of Haggai and Zechariah. How comes it that these prophets, writing so soon after the alleged Return, speak to the people without making the slightest reference to this great event, that they always speak as if the time of chastisement still continued, and that in stirring up the people to rebuild the temple they never encourage them by pointing to the goodness of Jahweh in bringing so many thousands of His people back from exile? The evidence of later writers must be strong indeed to outweigh the silence of contemporaries. Unlike Meyer, Van Hoonacker seeks to meet this difficulty, but, according to Kosters, quite unsuccessfully. It is expressly announced in Zec 7 and 8, says Van Hoonacker, 'que le temps de châtiment a pris fin.' Not so, says Kosters, the prophet promises that the suffering will come to an end once the temple is built. As little can he assent to Van Hoonacker's explanation of certain passages in Zec 1–6, which seem to imply that the reign of suffering still continues, and that the Restoration lies in the future. The theory of Van Hoonacker, that the prophet transplanted himself in imagination to the past, and from that viewpoint described as future what had already been accomplished, seems to Kosters a peculiar one. We can readily understand how *others* should put a prediction *post eventum* into the mouth of an old prophet (as in 1 K 13), but that a prophet should *himself* give the form of prediction to what he and his contemporaries had witnessed, is unexampled in the Old Testament. If the credibility of the return under Cyrus can be saved only by expedients like this, it is in evil case.

Meyer, as is by this time well known, rests his case mainly upon the edicts and other documents quoted in Ezr 5 and 6, and upon the lists of returned exiles in Ezr 2 and Neh 7^{6-73}. He thinks the number 42,360 of Neh 7^{66} a very appropriate one; for in the years 597 and 586 he holds that there were in all about 40,000 Jews carried captive. How does Meyer reach this result? The *data* at our disposal are as follows:—According to 2 K 24^{16} (Meyer admits that vv.$^{13ff.}$, which speak of 10,000 captives, are to be left out of account), there were seven thousand 'men of might' and a thousand craftsmen and smiths carried away in B.C. 597. That is to say, 8000 captives in all. In 586 there were carried away Zedekiah (without his army, which escaped, 2 K 25^{4-7}, Jer 39^{4-7}), the rest of the people which had remained in the city, those who had deserted to the Chaldæans, and 'the residue of the multitude' (יֶתֶר הֶהָמוֹן, 2 K 25^{11}, Jer 52^{15}). Meyer's explanation of this last phrase as referring to the inhabitants of the country districts is not probable, even if we are not to read הָאֻמָּן (artificers) for הֶהָמוֹן (multitude). Not that Kosters denies that captives from other places besides Jerusalem were carried off (2 K 25^{21}), but the great majority must have belonged to Jerusalem and its environs. How many may have been carried away? Meyer himself estimates the whole population of the capital at 21,000–24,000 souls. The number above 17 years of age would thus be about 8000. Of these there were carried off in 597, as we have seen, seven thousand men of war and a thousand craftsmen. According then to Meyer's reckoning, after 597 there would be none left in Jerusalem above 17 years of age. Yet according to 2 K 25^{11} another deportation took place in 586, and even assuming that thousands were taken in from the country districts to defend the capital,

this does not help us, for it was precisely the men of war that, according to 2 K 25^5, were *not* carried away. The 32,000 men who on this occasion were, according to Meyer, deported, must have consisted almost entirely of non-Jerusalemites. But of such a wholesale deportation from the country districts our sources say not a word.

Van Hoonacker differs from Meyer in accepting of v.^{14} instead of v.^{16} of 2 K 25 as genuine, and maintains that the number 10,000 includes only the 'men of might,' and that in addition to these the great mass of the inhabitants of Jerusalem were carried away in 597. This seems as unlikely as Van Hoonacker's other suggestion that the captives of 597 and 586 may have united with those previously deported by Sennacherib.

Especially telling against Meyer is the evidence of Jer 52^{28-30}, according to which Nebuchadnezzar deported 3023 captives in 598; 832 in 587; and 745 in 582—in all, 4600 souls. It is vain for Meyer to explain these as complementary figures, referring to captives from other places than Jerusalem. The entire drift of the narrative leads us to think of the *whole* number of captives. It is probable enough that we may gather from the above list that the number carried off at the second deportation was much smaller than that at the first. In any case, Meyer's 40,000 exiles have yet to be found.

Meyer contends, further, that after 586 Judah was practically unpeopled. At most he would leave some 10,000 or 15,000, settled chiefly in the southern districts. Kosters argues, however, that not only is this result bound up with the illegitimately reached 40,000, but that it depends upon a false interpretation of the words of Sennacherib (*Prism-Inscrip.* col. iii. 17 ff.). We must be on our guard against taking too literally the oratorical descriptions the Old Testament sometimes gives of the desolation of the land. A parallel case is that of the northern kingdom. From 2 K $17^{6.\ 20.\ 23}$ we should infer that the whole of the inhabitants were carried off: according to v.^{24} there was not so much as a priest left to teach the colonists the worship of Jahweh. Yet, according to his own account, Sargon deported only 27,290 souls in all. If Judah was left practically uninhabited, how are we to explain such a passage as Ezk 33^{23-29}, or the Book of Lamentations.

Kosters takes exception to the way in which Meyer, while maintaining the genuineness of the list of 'the children of the province' in Neh 7, plays fast and loose with the statement that they 'returned every man to his own city.' This applies especially to the lists in Neh $7^{25-32.\ 36-39}$. Kosters thinks, too, that the mention of the Tirshatha in Neh 7^{65-70} proves the document to be not earlier than the time of Nehemiah, to whom alone this title is applied elsewhere. Meyer, indeed, refers it to Sheshbazzar, whom he identifies with Shenazzar (1 Ch 3^{18}), a son of Jeconiah. But is it certain even that Sheshbazzar was a *Jew*? On this whole subject Meyer's conjectures are more numerous than his witnesses.

Meyer's other chief argument is based, as we have said, upon the Persian documents alleged to be quoted by the Chronicler. Kosters considers himself absolved from the task of replying on this point, as he considers it to have been thoroughly accomplished by Wellhausen in the *GGA*, February 1897 (see The Expository Times, April 1897, pp. 320 ff.). In dealing afresh with the alleged communications that passed between Darius and his officials (Ezr 5^1–6^{15}), Kosters examines the testimony of the apocryphal 1 Esdras. In 4^{41}–5^6 of the latter we have an account of the return of the exiles and the rebuilding of the temple, which is irreconcilably opposed to the narrative of Ezr 1. A remarkable feature of the apocryphal story is that not only is the return of the exiles placed under Darius, but it is expressly stated that *Cyrus had intended to restore the temple vessels, but that this intention was not caried out.* This tradition must be older than Ezr 1; for it is inconceivable that the narrative of the latter should have been so transformed that Darius took the place of Cyrus, who was hailed by Deutero-Isaiah as the deliverer of Israel.

The Cyrus-tradition can be traced, Kosters thinks, through the following stages:—

1. Deutero-Isaiah indicates Cyrus as the deliverer of Israel, who is to rebuild the temple and the cities of Judah and to set the captives free (Is 44^{26-28} $45^{1-7.\ 13}$).

2. Disappointment at the non-fulfilment of this prophecy. This is expressed in the so-called Songs of Zion, and in Trito-Isaiah (Is 50^2 $55^{10\ ff.}$ 58^3 59^{16} 63^5).

3. Cyrus had cherished the intention, and had promised to build the temple and return its vessels, but his purpose had not been carried out (1 Es 4^{41}–5^6).

4. Cyrus had not, indeed, caused the exiles to return, but had sent the *peḥâh* Sheshbazzar to give up the vessels and to build the sanctuary. Sheshbazzar had actually laid the foundation of the temple (Ezr 5^{6-17} 6^{3-5}).

5. Cyrus had actually caused the exiles to return with the commission to build the temple, and had sent the vessels along with them. The work of building was begun immediately under the superintendence of Zerubbabel and Joshua. (This is the story of the Chronicler in Ezr 1 and 3.)

Kosters finds confirmation of his position in the evidence of Daniel, the Epistle of Jeremy, Baruch, Sirach, Enoch, Ps.-Solomon, Judith, and Tobit. For the details we must refer the reader to the article itself, which strikes us as amongst the most brilliant, clear, and interesting that we owe to the Leyden professor.

Kosters' conclusion then is that the Return from Exile under Cyrus cannot be counted a well-authenticated historical event. The narrative comes from the pen of the Chronicler, whose work elsewhere justly inspires little confidence; the men who would have witnessed the Return, namely, Haggai and Zechariah, appear to know nothing about it; the pre-Christian Jewish literature contains other and quite discrepant accounts of the date and the incidents of the Return.

The Recently Discovered Logia.

The publication of Grenfell and Hunt's ΛΟΓΙΑ ΙΗΣΟΥ has already called forth a considerable mass of literature. Amongst others, HARNACK has issued a tractate[1] which ought to be very carefully studied alongside of Swete's article in the September issue of THE EXPOSITORY TIMES. Both Harnack's and Grenfell and Hunt's works are reviewed in the *Theol. Literaturzeitung* of 21st August last by Dr. Heinrici, of Leipzig.

Heinrici agrees with the discoverers that the fragment cannot be dated earlier than *c.* 150 A.D., and that it ought not to be brought down later than *c.* 200 A.D. In *log.* 3 ('I stood,' etc.) he considers the aorists to be spoken from the standpoint of the Risen Lord, the present ('my soul grieveth') from the period of the ministry. A parallel to this double point of view is discovered by Heinrici in the prologue as compared with the narrative of the Fourth Gospel, and still closer analogies are found in some Gnostic apocrypha. The obscure words, 'Raise the stone,' etc., in *log.* 4 [5] imply, according to Heinrici, an immanence of Jesus in the material objects named, and contain a germ of the Gnostic ubiquity doctrine. Harnack, on the other hand, will not hear of pantheism in the original saying, although a pantheistic sense may have attached itself to the words afterwards. The meaning of this *logion*, according to the text adopted by Harnack, would be to this effect, 'Wherever they (the disciples) are, they shall not be without God; and wherever one separate from the world works alone, I will be with him as surely as the objects of his daily toil (*e.g.* stone and wood) are there.' This may be mystical, but it is not pantheistic. Harnack, like Swete, finds in the saying an allusion (somewhat antithetical) to the words of Ec 10^{9}, 'Whoso heweth out stones shall be hurt therewith, and he that cleaveth wood is endangered thereby.'

Heinrici is of opinion that our Logia were taken from a collection of sayings of Jesus, of which some eighty probably were contained in the ten pages that preceded the fragment, and we know not how many may have followed it. The latter introduces us to a new type of gospel, in which we have not a mingling of words and acts or a number of sayings brought into connexion with the circumstances that occasioned their utterance, but simply a collection of sayings dominated solely by a wish to preserve the words of the Lord. Heinrici does not think that our fragment can have formed part of the Gospel according to the Egyptians, or that according to the Hebrews.

Harnack decides first what the fragment is *not* and then what it *is*. It is not (1) a fragment of the Logia which formed a chief 'source' of Mt and Lk; or (2) of the Logia of Papias; or (3) an excerpt from a Gnostic Gospel; or (4) a leaf torn from a Gospel, but from a book containing excerpts made with deliberate intention and aim from some Gospel; (5) it is not excerpted from the canonical Gospels, but from a Gospel whose basis at least is the same as that of the Synoptics, while at the same time it puts the pneumatic Christology into the mouth of Jesus. This last being the case, our choice must lie between the Gospel according to the Egyptians and the Gospel of St. Peter. (The Gospel according to the Hebrews is excluded by the allegorizing of *log.* 2 and the pneumatic

[1] *Ueber die jüngst entdeckten Sprüche Jesu.* Von Adolf Harnack. Freiburg i. B.: Mohr, 1897. Price M. 0.80.

Christology of *log.* 3.) Harnack examines all the fragments hitherto recovered of the Egyptian Gospel, and by instituting a comparison between these and our Logia arrives at the conclusion (too timidly suggested by Grenfell and Hunt) that the Oxyrhynchus fragment is an excerpt from the Gospel according to the Hebrews. Harnack contends strongly for the allegorical meaning of *log.* 2. It is not literal ritual fasting that is in view. He translates ἐὰν μὴ νηστεύσητε τὸν κόσμον, 'If ye fast not in relation to the world,' *i.e.*, 'renounce not the world.' Similarly, ἐὰν μὴ σαββατίσητε τὸ σάββατον = 'If ye keep not rightly (lit. "in the way corresponding to the Sabbath") the Sabbath.' The reference is not to a rigid keeping of the Jewish Sabbath, but to the entire hallowing of the religious life. We can scarcely believe, Harnack thinks, that this *logion* is an original saying of Jesus, who could hardly have used the technical terms νηστεύειν and σαββατίζειν in such a metaphorical sense.

The Logia form the subject also of a notice in the September issue of the *Th. Tijdschrift* by Dr. Van Manen, who praises warmly both the *editio princeps* of Grenfell and Hunt and the work of Harnack. The latter, he thinks, has made it almost perfectly certain that the source of our fragment was the Gospel according to the Hebrews.

J. A. Selbie.

Maryculter.

The Wisdom of Jesus the Messiah.

By Professor C. A. Briggs, D.D., New York.

FOURTH ARTICLE.

In this article we shall give specimens of longer pieces in eight, ten, and twelve lines, and also pieces of varying length.

7. The Octastich.

The octastich of eight lines is used in Proverbs (xxiii. 22–25; xxx. 7–9, 11–14). A favourite everywhere is the one of Agur—

'Two things have I asked of Thee,
Deny me them not before I die:
Remove far from me vanity and lies;
Give me neither poverty nor riches;
Feed me with the food that is needful for me,
Lest I be full and deny, and say, Who is the Lord?
Or lest I be poor and steal,
Or use profanely the name of my God.'

A fine specimen is in Ecclesiastes (x. 8–11)—

'He that diggeth a pit shall fall into it;
And whoso breaketh through a fence, a serpent shall bite him.
Whoso heweth out stones shall be hurt therewith;
And he that cleaveth wood is endangered thereby.
If iron be blunt, and one hath not whet the edge,
He must put forth strength: and wisdom is profitable to direct.
If the serpent bite before it is charmed,
Then there is no profit in the charmer.'

Ben Sira also has some fine specimens. The following may be cited, because of its similarity to some sentences of Jesus:—

'And stretch thine hand unto the poor,
That thy blessing may be perfected.
A gift hath grace in the sight of every man living,
And from the dead detain it not.
Fail not to be with them that weep,
And mourn with them that mourn;
Be not slow to visit the sick:
For that shall make thee to be beloved.'—vii. 22–36.

Jesus gives a beautiful specimen of the octastich in Matt. vi. 1–6, 16–18, in three tetrameter strophes, with an introductory couplet. These strophes are in synonymous parallelism, line for line, throughout the eight lines of the three strophes. There are a few places where the Evangelist has marred the original line by his Greek translation, or by words of explanation, and by condensation. But the piece is so symmetrical that it is difficult to miss the original.

'Take heed that ye do not your righteousness before men,[1]
Else ye have no reward with your Father.'[2]

This is the introductory couplet. Three kinds of righteousness are now taken up: almsgiving, prayer, and fasting. Between the prayer and the fasting, Matthew, as often in the Sermon on the Mount, has inserted other material relating to prayer, namely, the Lord's Prayer, which is given by Luke in a more appropriate historical place,[3] and a tetrastich as to forgiveness. The three strophes are as follows:—

1. 'When[4] thou doest alms, thou shalt not be as the hypocrites:[5]
For they sound a trumpet before them in the synagogues and in the streets,
That they may have glory of men.
Verily I say unto you, They have received their reward.
But thou,[6] when thou doest alms,
Let not thy left hand know what thy right hand doeth:
That thine alms may be in secret,
And thy Father which seeth in secret shall recompense thee.

2. When[7] thou prayest,[8] thou shalt not be as the hypocrites:
For they love to stand[9] in the synagogues and on[10] the streets,
That they may be seen of men to pray.
Verily I say unto you, They have received their reward.
But thou, when thou prayest,
Enter into thine inner chamber and close[11] the door:
And pray to thy Father which is in secret,
And thy Father which seeth in secret shall recompense thee.

3. When thou fastest, thou shalt not be as the hypocrites:
They[12] are of sad countenance, because they disfigure their faces,
That they may be seen of men to fast.
Verily I say unto you, They have received their reward.
But, thou, when thou fastest,
Anoint thy head and wash thy face:[13]
That thou mayest be seen of thy Father which is in secret,
And thy Father which seeth in secret shall recompense thee.'

The threefold reiteration in these parallel lines as to the three classes of righteous conduct is exceedingly powerful.

[1] The Greek adds the explanatory, *πρὸς τὸ θεαθῆναι αὐτοῖς*, which makes the line too long, and is tautological.

[2] Matthew as usual adds *τῷ ἐν τοῖς οὐρανοῖς*.

[3] See THE EXPOSITORY TIMES, p. 453.

[4] *οὖν* has been inserted as a connective.

[5] Comparison with the other strophes makes it evident that there has been a transposition here, which has destroyed the measure of the two lines, and made them into one prose sentence. It is easy to restore the original.

[6] 'Thou' should be inserted, as in the other two strophes.

[7] *καὶ* is a Greek insertion.

[8] There is a variation in the Greek between second singular and second plural, which is due to the inexactness of the translator. I do not hesitate to restore the second singular, which was evidently original throughout.

[9] 'Pray' has been transposed in Greek from the next line. The parallel lines and other strophes show that it belongs there.

[10] 'Corners' has been inserted to make it more specific.

[11] The Greek connects this clause with the following sentence because of its idiomatic use of the participle for the Hebrew verb.

[12] The Greek attaches *σκυθρωποί* to the 'hypocrites,' but the parallel lines show that it should be a statement respecting them at the beginning of the second line.

[13] *μή—τοῖς ἀνθρώποις—ἀλλὰ* are insertions to make the statement more emphatic, but they destroy the measure of the line and the parallelism with the other strophes.

8. The Decastich.

The decastich, a piece of ten lines, is used in Proverbs in the pentameter temperance poem (xxiii. 29–35); in the beautiful piece of recommendation of husbandry (xxvii. 23–27); also in a word of Agur (xxx. 1–10), which is regarded as an early specimen of the sceptical tendencies which are so strong in Ecclesiastes; in the riddle of the four little wise creatures (xxx. 24–28); and in the ten-lined strophes of the praise of Wisdom (Prov. i.–viii.). A fine specimen is given in Tobit (iv. 7–11), as follows:—

'Give alms of thy substance;
And when thou givest alms let not thine eye be grudging;
Neither turn thy face from any poor,
And the face of God shall not be turned away from thee.
If thou hast abundance, give alms accordingly;
If thou hast little, be not afraid to give according to the little:
For thou layest up a good treasure for thyself against the day of necessity.
Because alms delivereth from death
And suffereth not to come into darkness
For alms is an offering for all that give it in the sight of the Most High.'

A series of decastichs is found in the Words of Jesus when He commissioned His disciples (Luke x. 2–11)—

1. 'The harvest is plenteous,
But the labourers are few:
Pray ye therefore the Lord of the harvest,
That He send forth labourers into His harvest.[1]
Go your ways: behold, I send you forth[2]
As lambs[3] in the midst of wolves.
Be ye therefore wise as serpents,
And harmless as doves.[4]
Carry no purse, no wallet, no shoes:
And salute no man on the way.[5]

2. And into whatsoever house ye shall enter,
First say, Peace be to this house.[6]
And if a son of peace be there,[7]
Your peace shall rest upon it:
But if it be not worthy,[8]
Your peace[9] shall turn to you again.
And in that same house remain,
Eating and drinking such things as they give
For the labourer is worthy of his hire.
Go not from house to house.[10]

3. And into whatsoever city ye enter,
And they receive you,
Eat such things as are set before you:
And heal the sick that are therein,
And say,[11] The Kingdom of God is come nigh.
But unto whatsoever city ye shall enter,
And they receive you not,
Go out into the streets thereof and say,
Even the dust which cleaveth on us from your city,
That which cleaveth to our feet, we wipe off against you.'[12]

The first of these strophes presents the prophet on his journey; the second, in his entry into a house; the third, on his entry into a city. The first strophe is composed of two tetrastichs and a closing distich. The second strophe has the same structure. The third strophe is composed of two antithetical pentastichs.

[1] These four lines are given by Luke here. But Matthew gives them (ix. 37, 38) as a prelude to the Call of the Twelve.

[2] Matt. x. 16*a* abbreviates by leaving out *ὑπάγετε*, but it is graphic and doubtless original.

[3] Luke's 'lambs' are preferable to the 'sheep' of Matt. x. 16a.

[4] These two lines are given by Matthew only, but they seem most appropriate to the context.

[5] These two lines are from Luke. But see Matt. x. 9–10.

[6] These two lines have been condensed in Matt. x. 12.

[7] This Orientalism of Luke has been weakened into *ἡ οἰκία ἀξία* in Matt. x. 13*a*, probably in antithesis to ver. 13*c*.

[8] This line in Matthew is reduced in Luke to *εἰ δὲ μήγε*.

[9] The antithesis requires that 'Peace' should be here as in Matthew. Luke has shortened the line by leaving it out.

[10] The last four lines are given only by Luke.

[11] The Evangelist has enlarged this line by inserting *αὐτοῖς* and *ἐφ' ὑμᾶς*. The phrase is *ἤγγικεν ἡ βασιλεία τοῦ θεοῦ* (Mark i. 15). See *Messiah of the Gospels*, p. 78.

[12] The best MSS., followed by R.V., give *εἰς τοὺς πόδας* before the verb. It is impossible to attach this to the previous line. It makes it too long, and is needed with the verb to make up the couplet. The Greek translation from the Hebrew has here, as elsewhere, obscured the measure by making the couplet into a single sentence of prose.

9. The Dodecastich.

The choicest specimen of pieces of twelve lines is in Proverbs (ix.) where the palace of Wisdon and the house of Folly are in antithesis—

1. 'Wisdom hath builded her house,
She hath hewn out her seven pillars:
She hath killed her beasts; she hath mingled her wine;
She hath furnished her table.
She hath sent forth her maidens to cry
Upon the highest places of the city,
Whoso is simple let him turn in hither:
As for him that is void of understanding, she saith to him,
Come, eat of my bread,
And drink of the wine which I have mingled.
Leave off, ye simple ones, and live;
And walk in the way of understanding.

2. The woman Folly is clamorous;
Simplicity, she knoweth nothing.
And she sitteth at the door of her house
On a seat in the high places of the city
To call to them that pass by,
Who go right on their way,
Whoso is simple let him turn in hither:
And as for him that is void of understanding she saith to him,
Stolen waters are sweet,
And bread eaten in secret is pleasant.
But he knoweth not that the Shades are there,
That her guests are in the depths of Sheol.'

The following is a fine specimen of a piece of twelve lines in the Wisdom of Jesus:—

'When once the master of the house is risen up and hath shut the door,
And ye begin to stand without and to knock at the door;
And ye say,[1] Lord, Lord,[2] open to us.
He will say to you, I know you not whence ye are.
Then ye will begin to say, Lord, Lord,[2]
Did we not eat and drink in Thy presence,
And didst Thou not teach in our streets?[3]
Did we not prophecy by Thy name,
And did we not cast out demons by Thy name,
And did we not work miracles by Thy name?[4]
And He will say to you, I[5] know not whence ye are.
Depart from Me, ye workers of iniquity.[6]

[1] The original would be in a synonymous line, 'and ye say,' the antithesis of which would be, 'He will say.' The use of participle λέγοντες, and the inserting of ἀποκριθεὶς before ἐρεῖ are prosaic.

[2] It is probable that 'Lord' was repeated as in the subsequent line according to Matthew, where, however, it is omitted by Luke. Matthew here changes that line into the third plural, which is better suited to his context.

[3] These two lines are given only by Luke, and in the positive form. But Matthew's corresponding lines are given in the interrogative form, and are much more graphic and suited to the structure. If Matthew's lines belong here, all the lines as given must have been in the interrogative form.

[4] These three lines are given only by Matthew. The Greek Matthew probably inserted πολλὰς after δυνάμεις There is no such adjective in the other lines, and it is improbable that the original gave it here.

[5] Luke's third person is more in accordance with the first four lines than Matthew's first person.

[6] Matthew and Luke differ in their rendering of the common Hebrew original. But their differences are due entirely to translation.

Matt. ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν.
Luke ἀπόστητε ἀπ' ἐμοῦ πάντες ἐργάται ἀδικίας.

Delitzsch properly renders in both cases—
סוּרוּ מִמֶּנִּי (כל)־פֹּעֲלֵי אָוֶן

The only difference is the insertion of כל, which may or may not have been in the common original, or may have been added in the Greek of Luke.

This piece is given more in its original form by Luke (xiii. 25–27), but he omits three lines of the plea (8, 9, 10), which have fortunately been preserved by Matthew (vii. 21–23). They seemed tautological in Greek prose; but are very forcible in the parallelism of Hebrew Wisdom. This plea of the hypocrite is one of the most pathetic in literature.

10. Pieces of Irregular Formation.

The literature of Wisdom does not always adhere to this exactness in its strophical organisation. Not infrequently, a fine artistic effect is produced by variation of the number of lines. We may refer to Job's vindication of himself, in the finest piece of ethics in the Old Testament (Job xxxi.), and to that wonderful representation of Creation and Providence Job xxxviii.–xxxix. Many specimens of this kind are found in the Wisdom of Ben Sira and the Wisdom of Solomon. These are usually too long for our purpose. A short and excellent specimen is given in the Sayings of the Jewish Fathers, where the first strophe is a couplet, the second a triplet, the third a quintette, and the fourth a triplet, as follows:—

1. 'Who is wise? He that learns from every man:
For it is said, From all my teachers I get understanding.

2. Who is mighty? He that subdues nature:
For it is said, He that is slow to anger is better than the mighty,
And he that ruleth his spirit than he that taketh a city.

3. Who is rich? He that is contented with his lot:
For it is said, When thou eatest the labour of thy hands,
Happy art thou, and it shall be well with thee;
Happy art thou in this world,
And it shall be well with thee in the world to come.

4. Who is honoured? He that honours mankind:
For it is said, For them that honour Me, I will honour;
And they that despise Me shall be lightly esteemed.'—iv. 1–4.

Jesus gives a gem of this kind in Matt. v. 44–48; Luke vi. 27–28. The version of Luke is most accurate; but Matthew gives original lines which are omitted by Luke. A careful criticism of both versions gives the following original. The piece begins with a pentameter couplet—

1. 'Love your enemies, do good to them that hate you;
Bless them that curse you, pray for them that despitefully use you.'[1]

Each one of these exhortations is now taken up and unfolded in a couplet making four in all, or an octastich, as follows:—

2. 'If ye love them that love you, what thank[2] have ye?
For even sinners love those that love them.[3]
And if ye do good to them that do good to you, what thank have ye?[4]
For even sinners do good to those that do good to them.
And if ye salute your brethren, what thank have ye?
For even sinners salute their brethren.[5]
And if ye lend to them of whom ye hope to receive, what thank have ye?
For even sinners lend to sinners to receive as much again.'[6]

[1] Luke gives these lines in their original form. Matthew, however, gives only the first half of the first line and the second half of the second line. It is probable also that his 'persecute' is a later and more specific interpretation of the more general term given by Luke.

[2] Luke's χάρις also seems to be more original than Matthew's μισθὸν.

[3] Matthew's change to 'publican' is characteristic. It is not so probable as Luke's 'sinner.'

[4] This couplet has been preserved by Luke only.

[5] This couplet has been preserved by Matthew only. But we have to change it to the type of Luke, 'Gentiles' is hardly as good as the term 'sinners,' which seems to have been originally in each couplet.

[6] This couplet is found only in Luke.

This octastich, in its structure, is the cube of two: two parts, two couplets in a part, and two lines in each couplet. This charming piece is completed by a hexastich—

3. 'Love your enemies, and do good; and lend, never despairing;
And your reward shall be great, and ye shall be sons of the Most High:[1]
For He maketh His sun to rise on the evil and the good,
And sendeth rain on the just and the unjust,[2]
And He is kind towards the unthankful and the evil;[3]
Be ye compassionate, even as your Father is compassionate.'[4]

This strophe begins with a couplet of exhortation and a promise of reward. Its central part is a synonymous triplet setting forth the compassion of God the Father, in order to the concluding line of exhortation to be merciful as He is merciful.

These specimens of the Wisdom of Jesus illustrate sufficiently His method and His literary style. They show us that, in the use of the poetic types of Hebrew Wisdom, He excels all the best masters. His Wisdom does not, however, go into the more elaborate constructions such as we find in the Book of Job, in the Song of Songs, Ecclesiastes, the Wisdom of Sirach, and especially the Wisdom of Solomon. These were types of Wisdom that could only be used in elaborate and carefully prepared writings. Jesus was not an author. He gives us no writings, and therefore we could not reasonably expect such elaborate pieces from Him. He confined Himself to the simpler types which alone were appropriate for oral instruction, and which alone could be impressed upon the minds of the disciples and easily recalled to their memory. The artistic structure of this Wisdom made it very easy for a Jew to retain it in memory. The Gentile Christians, unaccustomed to these types of Wisdom, would not easily understand them, or appreciate their poetic structure. Therefore, the Evangelists in writing for Gentiles took no pains to preserve their original forms of artistic beauty, but in many cases needlessly, and even intentionally, destroyed them. By criticism, higher and lower, we rediscover them, just as we rediscover the corresponding forms of literature in theOld Testament; and when we see them, the teaching of Jesus does not lose in its ethical and religious value, because it appears in a more beautiful and a more artistic literary setting, it gains upon us by its freshness, realism, and inherent vigour. We are brought into closer fellowship with our Master as we see the pearls of wisdom falling from His holy lips, and catch some of the brilliance of His gems of speech as they shine into our hearts.

The Wisdom of Jesus, like the Wisdom of the Old Testament, the Apocrypha, and the Mishna, is ethical and practical. There is little of the religious element in it. And there is still less of the dogmatic. That is the reason why this teaching has been neglected by those who have emphasized ritual on the one side, and those who have emphasized dogma on the other. But we are entering into a more ethical period of the world's history, when men will look into Holy Scripture for guidance more in morals than in ritual or dogma. And it is just this literature of Wisdom which is the resort in Holy Scripture for the ethical, and they will ever find in Jesus Christ the Master of Wisdom, who was pure and holy in His own person, character, and life: and who taught His disciples in sentences of Wisdom that they must follow Him in a life of purity and holy love.

There is one writer in the New Testament who learned his Wisdom in the school of Jesus, and who has given us an ethical Epistle, which Luther, in his zeal for the righteousness of faith, was so blinded as to call an epistle of straw. It is really

[1] This couplet is given by Luke. Matthew gives the conception of the second half of the second line in his clause, 'that ye may be sons of your Father which is in heaven.' But he attaches it to his abbreviated couplet (ver. 44). Matthew usually changes 'God,' and so naturally 'Most High' into 'Father in heaven,' as we have seen already in many passages used in these articles.

[2] This beautiful couplet is preserved only by Matthew, who lets it follow immediately after 'that ye may be sons of your Father which is in heaven.'

[3] This line is preserved only by Luke, who therefore attaches it to 'Sons of the Most High' by the connective ὅτι.

[4] The phrase of Luke, οἰκτίρμονες, is certainly original. It is suggested by the context. The term of Matthew, however, τέλειοι is of the nature of an ethical theoretical explanation, just as in Matt. xix. 21, τέλειος is inserted as interpretive of the simpler words of Jesus (Mark x. 21), which have been retained essentially by Luke (xviii. 22). The addition 'Heavenly' to 'Father' is characteristic.

an Epistle whose every straw is gold; for, in form and content alike, it unfolds the Wisdom of Jesus for the Church of the future, a Church which will insist upon ethics and loving deeds as essential to the Christian religion. The teaching of Jesus breathes through these jewelled sentences, and we can hear the Master Himself speaking with James when he tells us in this twelve-lined tetrameter—

'Who is wise and understanding among you?
Let him show his works in meekness of wisdom.
But if ye have bitter jealousy and faction in your heart,
Glory not, and lie not against the truth.
This wisdom is not that which cometh down from above,
But is earthly, sensual, devilish.
For where jealousy and faction are,
There is confusion and every vile deed.
But the wisdom that is from above is first pure,
Then peaceable, gentle, easy to be entreated, full of mercy.
It has good fruits without variance and without hypocrisy;
And the fruit of righteousness is sown in peace for them that make peace.'
JAS. iii. 13–18.

The Great Text Commentary.

THE GREAT TEXTS OF ST. JOHN'S GOSPEL.

JOHN xiv. 12.

'Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father' (R.V.).

EXPOSITION.

'Verily, verily, I say unto you.'—'The transition is marked by the Amen, Amen, which usually intimates such an advance in Divine disclosures as may need ratification, on account either of its greatness or of its strangeness to previous thought. So it stands here, not only in connexion with the words immediately following, but as bearing on all the rest of the disclosure.'—T. D. BERNARD.

'He that believeth on Me.'—One preliminary condition of work for God. And only one. No distinction of age, sex, connexion comes in.

'The works that I do.'—Not physical miracles only, which are 'wonders,' 'signs,' or 'powers.' It is the works that He does for ever, the works that He is doing at this moment; the works that He was doing at the moment of His speaking in the hearts of the disciples.

'Shall he do also.'—Not independently of Me, but along with Me.

'And greater works than these shall he do.'—For the physical was the least of it all, however wonderful to look at. Greater because more unmixedly spiritual. Greater because more multitudinous. And greater because at the Father's right hand I can do more than I can do here.

'Because I go to the Father.'—The place of power. And as all the power to do the greater works comes from the Father, and as further it all comes to them by asking, and as finally the asking is successful when in His name, He being with the Father will give them confidence that whatsoever they ask in His name believing they shall receive.

Our Greater Works.

Christ came to bring us to God. He left the Father and came into the world, that when He returned to the Father He might carry us with Him. For this is what we need, and this is all we need, to be restored to the fellowship of the Father. Adam's state was perfect when he walked with God in the cool of the day. Our state is perfect when we are agreed, and God and we can walk together.

Now there is no way of getting to God but by Jesus Christ. 'No one cometh unto the Father but by Me.' Therefore the only thing we have to do in order to be restored to the Father is to be at one with Christ. 'He that hath seen Me hath seen the Father.' And the way to be at one with Christ is to believe on Him.

Accordingly, in the verse before our text, Jesus takes it for granted that belief on Him is the sole necessity for us. And He says that there are two ways of reaching it. Either we may believe Him for His own sake, or we may believe Him for His works' sake. To the early disciples the first way was probably the easier. Hard as it must have been to admit the whole claim Jesus of Nazareth made, as when He said, 'He that hath seen Me hath seen the Father,' it was probably easier to admit it, and believe that He was in the Father and the Father in Him, than to look at the works and be persuaded by them. For the impression

of His person was always irresistible. It made a man a saint, or showed him up a sinner. It was a savour of life unto life or of death unto death. But the impression of His works was never great or lasting. For the real greatness of them could not be seen till after He had ceased doing them.

With us it is otherwise. The Person of Christ comes to us by hearsay, in written characters. It does not lay its omnipotent hand upon us by the way and imperatively say, Choose. Moreover, it is taken for granted now. It does not impress, because it is not challenged. Now it is the works of Christ mostly that are the means of faith in Him.

What are these works?

They are the turning of sinners from darkness unto light. That and nothing more. If you say He did miracles, that is miracle as great as any that He did. It is not solely the act of conversion, of course, it covers the whole work of salvation. It includes the social effects of the change, as well as its individual experiences. To turn from darkness unto light is to do the works of the light, and these are good works.

These works are Christ's own works still. 'Whatsoever ye ask . . . I will do it.' Observe the same verb—'Ye shall do . . . I will do.' For He has ascended to the Father to work. 'My Father worketh hitherto, and I work.' The superior greatness, therefore, of these works is not our credit but His.

But He does them through us. 'Ye shall do.' He does all His work now through us. If any are to be brought to Christ, we must bring them. The Father committed all power unto the Son, and then the Son came and said, 'Go ye, therefore, into all the world.' So the responsibility resting on us is very great. How could it be greater? Jesus Christ made the Gospel: it is ours to make it known. To whom have we made it known yet? Whom have *we* called out of darkness into light?

The conditions are twofold: (*a*) *Faith.* 'He that believeth on me.' There is no work done by unbelievers. It cannot be. It never has been. So this makes the responsibility greater, the number of the workmen being so much reduced. (*b*) *Prayer.* 'If ye ask . . . I will do.' And the effect will be in proportion to the prayer. The prayer is to be definite, direct—effectual fervent prayer availeth much for the purpose for which it is offered.

Finally, we ourselves are the works. It is our life as well as our words. We cannot bring them to Christ as Philip brought Nathanael. But they will be able to say, I believe in Christ because I see what He has done for Philip.

Illustrations.

Observe the peculiar sense in which our Lord uses the word 'works.' He says, 'The *words* that I speak unto you I speak not of Myself, but the Father that dwelleth in Me, He doeth the *works*.' The works of which Christ is here speaking, then, are primarily the 'works' of *words*, the achievements of speech. And it would not be difficult to show that the same works which Christ did in this way His disciples did also; and that, in point of *results*, far greater works than He ever did by His words did they do, because He went to His Father.—W. Roberts.

Some time ago a New York scientist wrote a book to show how Christianity had opposed itself to the progress of science and civilization at every step. An equally effective book might be written to show the indebtedness of science for its sustained activity of research and invention to the motives created by the Christian faith. It is from the congregation of pitiful hearts Christ has gathered round Himself, that through a thousand arts and appliances healing virtue is going out to the weary, suffering world.—T. G. Selby.

It was by the influence of the Church, as no impartial historian will question, that out of the corrupted elements of the Greek and Roman world, and the fierce and untamed energies of the Teutonic races, the grand and enduring fabric of our present civilization was built up. The moral and spiritual energies of Christian missionaries exerted a creative force and a power of control which was lacking alike to Greek arts and to Roman arms, and they thus sowed the seeds of an ever-growing Christendom. All other civilizations and faiths have fallen into decay, while this alone exhibits the elements of an enduring vitality.—H. Wace.

I need only remind you that the poorest Christian who can go to a brother soul, and by word or life can draw that soul to a Christ whom it apprehends as dying for its sins and raised for its glorifying, does a mightier thing than was possible for the Master to do by life or lip whilst He was here upon earth. For the redemption had to be completed in act before it would be proclaimed in word; and Christ had no such weapon in His hands with which to draw men's souls, and cast down the high places of evil, as we have when we can say, 'We testify unto you that the Son of God hath died for our sins, and is raised again according to the scriptures.'—A. Maclaren.

There are works of an absolutely higher order than material miracles, for, say you, 'I cannot open the eyes of the blind. My poor little girl comes and stands by my side, and lifts up her hand, and passes it over my hair and down my garments, and then says, "Oh, papa! I am sorry I cannot see you." I cannot do anything for her; she is blind—stone blind—and I cannot heal her.' No; God has not given you that power, but I will tell you what you can do. There, by the wayside, is a poor soul blinded by sin, with a dark, dark hand stretching forth its empty basket for alms. You can take that soul to Him, into His light, and bid him 'behold the Lamb of God, which taketh away the sin of the world!' and as he looks he lives. Which is the grander achievement—opening your dear child's eyes on your own face, or turning the gaze of that stone-blind sinner on Christ? Your poor boy carries in an almost empty sleeve a withered shrunken arm. Paralyzed, it hangs motionless and helpless. You tell him to stretch it out—he cannot do it. You make the attempt to restore the flesh, and to give elasticity to the sinews; but there hang those shrivelled helpless fingers. The mother never washed them that she did not baptize them with her tears. You cannot straighten them. No; but you can teach the boy, in his sin, to reach out the spirit-hand and clutch the Infinite; to lay hold on One mighty to save, and hold on there, even in his wrestling, crying—

'In vain thou strugglest to get free;
I never will unloose my hold;
Art Thou the Man that died for me?
The secret of Thy love unfold.
Wrestling, I will not let Thee go
Till I Thy name, Thy nature know.'

and clutching, holding there, until his glad soul sings out—

'Tis Love! 'tis Love! Thou diedst for me;
I hear Thy whisper in my heart;
The morning breaks, the shadows flee;
Pure, universal Love Thou art.'

And you can send him over his Jabbok, to find the first real sunrise that he ever knew. Which is the greater of the two?—T. M. Eddy.

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Two Interesting Biblical Quotations in the 'Apostolic Constitutions.'

By Professor Eberhard Nestle, Ph.D., D.D., Ulm.

II.

The interest of the second quotation to which I wish to call attention lies in quite a different direction. It is found in the *Apostolic Constitutions*, ii. 22 (Lag. p. 42, ll. 12 ff.) = *Didascalia* Syriace, 27, 28ff. = *Didascalia* Lat. p. 18–20.

At the outset the introduction to the quotation claims our attention. In the *Constitutions* it runs:—

Γέγραπται γὰρ ἐν τῇ τετάρτῃ τῶν βασιλείων (*sic*) καὶ ἐν τῇ δευτέρᾳ τῶν παραλειπομένων τῇ (*sic*) τῶν ἡμερῶν οὕτως· Ὑιὸς Μανασσῆς, etc. βασιλείων is of course a mistake[1] for βασιλειῶν; what we are to think about τῇ will appear presently.

The Latin Text has:—Scriptum est in quarto libro Regnorum et in secundo Paralipomenum quod est prætermissarum, sic: *In dieb(us) filius erat duodecim annorum Manasses.*

Hauler comments on the spelling *Paralipomenum*,

[1] The spelling βασιλείων for βασιλειῶν is further found in de Lagarde's edition of the *Apostolic Constitutions*, ii. 34 (p. 61, l. 13), and ii. 57 (p. 85, l. 9). From the latter passage it is repeated in Brightman's *Eastern Liturgies* (Oxford, 1896), p. 29, l. 26.

p. 40; on the relative clause *quod est prætermissarum*, p. 31, and he remarks justly that this is an explanation added by the Latin translator, and that the feminine of the participle must not be altered, being a Grecism, caused by the feminine gender of ἐν τῇ δευτέρᾳ (*sc.* βίβλῳ) τῶν παραλειπομένων. He does not, however, express any opinion on the gender of τῶν παραλειπομένων, and seems to take it as most people do, as neuter (from τὰ παραλειπόμενα). But this is not at all certain; on the contrary, we have clear proofs—though none of the biblical *Introductions* at my disposal mentions it—that these Books (of Chronicles) were called αἱ παραλειπόμεναι.

Compare the passage quoted by J. K. Zenner (*Die Chorgesänge im Buch der Psalmen*, t. 1896, p. 17), from Chrysostomus, ed. Montfaucon, v. 539 = *MSG*, lv. 531–534: Γεγράφθαι ἐν ταῖς παραλιπομέναις τῶν βασιλειῶν οὕτως. Thus, then, we have in the present title of these books the converse of what has happened with the name *Biblia*, which from a neuter (plural) became a feminine.

I return to the Greek text, in which we ought to have read (even before the discovery of Latin 'Paralipomenum *quod est*'): Παραλειπομένων ἢ τῶν Ἡμερῶν. Besides the Greek title of the Books, the *Constitutions* give us the Hebrew and Syriac title, דברי הימים. By the Latin translator, or already by a copyist of the Greek text of the *Didascalia*, this τῶν Ἡμερῶν was misunderstood. It thus came to be placed after the *sic*, and appeared to Hauler as the beginning of the *quotation*.

The same mistake had been made by the Syriac translator of the *Didascalia*, for there we read: 'It is written in the fourth Book of the Kingdoms

ואף בספרא דתרין דמלא דיומתא הכנא: דבהנון יומתא אמלך מנשה בר תרתעשרא שנין

i.e., and also in the second book of the *Words of the Days*, as follows: *In those days* Manasseh became king when 12 years old,' etc.

So much for the *introduction* to the quotation. And now what interest has the *quotation itself*? A very great one for those who do not believe that our Pentateuch was made up from different sources, as critics show, one sentence or part of it being taken from one source, the next from another, the third again from the first, and so on. At first when I compared the quotation with 4 Regn. [Eng. 2 Kings] xxi. 1 ff., I was struck at finding some sentences in it which I did not find in any of the Greek MSS. collated by Holmes-Parsons, but when I took the trouble to compare it also word for word with the text of 2 Chron. xxxiii. all was cleared up. In the most careful way the author has combined both texts, which Klostermann (*Bücher Samuelis und der Könige*, p. 472) has declared to be but two different editions of one and the same text, and which he has combined himself by the modern use of square and round brackets. By the use of different colours the state of the case would be exhibited even more impressively; but it is sufficient to use three different sets of type, one for the identical matter, one for that of Kings, one for that of Chronicles. For simplicity's sake we keep to the Latin text, and give only some examples.

Filius **erat** duodecim annorum Manasses cum regnasset et imperavit quinquaginta annos in Hierusalem. *Et nomen matris eius Epsiba.* Et fecit malignum coram Domino. . . . Et conversus est et ædificavit excelsa quæ distruxit Ezecias pater ipsius **et constituit sculptilia Bahalim** *et eregit altarem Bahal* et fecit condensa *sicut fecit Achab rex Istrahel* et fecit altaria omni militiæ [et] cæli et adoravit omnem virtutem cæli et ædificavit altarem in domo domini in qua dixit dominus: In [domo] Hierusalem *ponam nomen meum.* Et serviit altaribus Manasses et dixit **Sit nomen meum in æternum** et ædificavit altaria omni militiæ cæli in utrisque atriis domus domini et **ipse** transponebat filios suos per ignem **in Gæ Bana Emon** et auguriabatur et **maleficia faciebat** et fecit **sibi pitones** et **procantatores et** *præscios et* multiplicavit facere malignum in oculis domini ut irritaret eum. Et posuit sculptilem **et fusilem** *condensi* **imaginem quam fecit** in domo domini, etc.

It is not necessary to go into the details; only a few remarks may be welcome:—

(1) Manasseh reigned only fifty years (not 55, or 57, or 59, or 52, as is given in other MSS.) according to codd. A XI. in Chronicles, and the Syriac *Didascalia*. In the *Constitutions* we have 55. This latter is probably due to the fact that the reviser chiefly followed the recension of Lucian. (2) The words '**et constituit sculptilia Bahalim**,' '*et eregit altarem Bahal*' are clearly duplicates, but our author places them conscientiously side by

side. (3) By a similar juxtaposition of the text of Kings, 'there will I place my name,' and of Chronicles, 'there shall be my name for ever,' arose the absurdity (already present also in the Syriac text) of making the latter words appear as spoken by Manasseh. (4) Even such an unimportant pronoun as αὐτὸς, *ipse*, which no Greek MSS. has in Kings, he takes over from Chronicles. From the latter book he took also *in Ge Bane Henom*, 'in the valley of the sons of Hinnom,' which in the Greek text of the *Constitutions* was corrupted to ἐν Γεβανὲ ἐν ὀνόματι. It is strange that Hauler should ask whether the Latin may not be read 'in Gæbanæ monte.' (5) There are other points of interest in this quotation; for instance, the strange pronoun μου; οὐ προσθήσω τὸν πόδα μου σαλεῦσαι ἀπὸ τῆς γῆς τοῦ Ἰσραὴλ, which is confirmed by the Syriac, Greek, and Latin. I have, however, been already long enough, still it seems worth while to call attention to a branch of theological research which appears to be greatly neglected.

Requests and Replies.

The writer would be glad to know, through the columns of *The Expository Times*, whether there exists any synopsis of the subject-matter of St. Paul's Epistles, taken in a large sense and not in the manner of an index or concordance?—E. H.

I KNOW of no separate publication of the nature desired. The *Cambridge Companion to the Bible* furnishes an excellent *brief* outline of the several Epp., under the heading of 'Introductions to the several Books.' Weiss, *Introduction to the New Testament* (translated in 2 vols.), contains an extended and partly interpretative 'analysis' of each in turn, which is really a serviceable *digest* of the contents. In the more methodical recent commentaries each section of the interpretation is prefaced by a synopsis, *e.g.* in Sanday and Headlam's *Romans*, where the analyses and paraphrases heading the successive paragraphs form, when read continuously, a lucid and (for many purposes) entirely adequate exposition taken by themselves. The similar prefatory outlines in Lightfoot's three commentaries are perfect in their kind. Readers of German will find the same method applied to all the Epp., with varying degrees of success, by the writers in Strack and Zöckler's *Kurtzgefasstes Kommentar*. The standard works on 'Pauline Theology' and 'New Testament Theology,' or 'Biblical Theology of the New Testament,' digest the *doctrine* of the apostle under topical heads, but, of course, without the epistolary matter. G. G. FINDLAY.

Headingley College, Leeds.

A prospectus has been sent me of *The New Massoretico-Critical Text of the Hebrew Bible*, by Christian D. Ginsburg, LL.D. It is published by the Trinitarian Bible Society. Will some competent Hebrew scholar kindly give his opinion of the work?—R. M. S.

Better than any opinion of my own on Dr. Ginsburg's work is the *experto crede* of Professor Kautzsch, one of the most distinguished Hebrew scholars of the day. His opinion I enclose, and do not doubt that your correspondent will be satisfied with it.

W. WICKES.

Oxford.

Extract from preface to last edition of Gesenius' *Hebrew Grammatik*, by Professor Kautzsch; translation—

'Deserving of high commendation is the edition of the O.T. text, by Dr. Ginsburg (London, 1894, 2 vols.), which is grounded above all on the authority of the earliest prescribed texts (viz. on seven editions of the whole Bible, 1488–1525, and thirteen of separate parts of the Bible, 1477–1525). There are also given selections from the readings of the LXX, Peshitta, Targums, and Vulgata. I have learnt to value this edition more and more in the course of the preparation of the present work.'

At the Literary Table.

THE BOOKS OF THE MONTH.

ELEMENTS OF THE SCIENCE OF RELIGION. PART I. MORPHOLOGICAL. By C. P. TIELE, TH.D., LITT.D., HON. M.R.A.S. (*Blackwood.* Crown 8vo, pp. x, 302. 7s. 6d. net.)

PROFESSOR TIELE'S Gifford Lectures will do something substantial to raise our estimate of that unfortunate foundation, and to cheer the hearts of future lecturers. He was probably as much at home in the garb of a Gifford lecturer as any one who has worn it. For he understood Lord Gifford to mean by 'Natural Theology what we nowadays call the Science of Religion.' And the science of religion is Professor Tiele's own subject.

This volume covers the first half of the course, and deals with the morphological part of the science of religion; the coming volume will treat of its Ontological division.

Professor Tiele handles religion as you would handle electricity: it is a purely natural thing, and it is to be considered as other objects in nature are considered. It has its discovery or beginning, its progress, its highest attainment. At no stage in its history does any element enter it from above. It is men seeking God, if haply they might feel after Him and find Him. The thought that He is found of those who sought Him not, never once appears.

So it is an interesting external study, wholly unable to account for all the facts, yet within its compass serving the purpose of a true science.

The translation is a fine piece of work, which has cost Professor Tiele something as well as others.

A HISTORY OF CHRISTIANITY IN THE APOSTOLIC AGE. By ARTHUR CUSHMAN MCGIFFERT, PH.D., D.D. (*T. & T. Clark.* Post 8vo, pp. xii, 680. 12s.)

This is the new volume of *The International Theological Library*. What shall we say about it? Professor McGiffert is one of a brilliant band of scholars who have given the Union Seminary of New York a name the world over. His colleagues are Professor Francis Brown, Professor Charles Briggs, Professor Adams Brown, Professor Marvin Vincent, and he is fit to stand beside them. Professor McGiffert is a very accomplished scholar.

Moreover, he is a writer. It is true *The International Theological Library* has removed the reproach that scholarship was incompetent to write. Every volume has been a work of literary as well as scholarly art. And that has had much to do with their success. Professor McGiffert is a writer also, although we may warn his readers that it will take a little time to get into the swing of his style.

But that is not all. And we must be not less frank in saying that the book raises questions and strifes we had hoped were laid to sleep for our generation. It is not its attitude to the miraculous only. That is staggering enough at such a time as this from such a quarter. It is the unfaltering decision with which positions that seemed to be completely won are claimed to belong to the enemy. Take one. John the Apostle as a writer is swept away. The Gospel is not his, nor the Apocalypse, nor one of the three Epistles.

Now, as we have said, Dr. McGiffert is an accomplished scholar, of that the book makes abundant manifestation. He is therefore entitled to his competently formed judgment. But it only makes the position more uneasy that a man of his accomplishments, that a man in his place, and that especially a volume of *The International Theological Library* should claim that all the great gains on which we had been congratulating ourselves were really never ours.

It is true, Professor McGiffert's book is not an Introduction to the Literature of the New Testament. That we are happily to receive from the pen of Professor Salmond. It is true also, that as a History of the Apostolic Age it offers a vivid picture that must make a permanent impression upon our minds. But that gain cannot be reaped at first. At first we are too much staggered by the literary criticism to appreciate or even to see the general effect. And there can scarcely be any doubt that it is its literary criticism that will stand for the book in the minds of most of its readers.

THE INCARNATE SAVIOUR. A LIFE OF JESUS CHRIST. By The Rev. W. Robertson Nicoll, M.A., LL.D. (*T. & T. Clark.* Crown 8vo, pp. xii, 320. 3s. 6d.)

This book is as original as its author. To be original in the writing of the life of Christ is as difficult as in any literary undertaking. But the author of this book has proved himself fit to stand apart from literary men. And this book is as separate as he himself is. And yet it is singularly free from mannerisms. Its singleness is not in trick of style or catch of phrasing. Its orginality is of the kind that might be yours or mine if we would; it lies in the author's persistent seeing with his own eyes and feeling with his own soul. His treatment of the Virgin Mary is an instance. But the effect is not from detached pictures; it belongs to the book. It is the life of Christ as one man comprehends it for himself.

And so Dr. Robertson Nicoll has read his book after all these years, and published it again. If he had written it at first off what he had read when he wrote it, he would have written it over again. For he has read much on the life of Christ since then. But he wrote it from what he was, not from what he had read, and he can issue it again as it is.

ERAS OF THE CHRISTIAN CHURCH. THE AGE OF THE RENASCENCE. By Paul Van Dyke. (*T. & T. Clark.* Crown 8vo, pp. xxii, 397. 6s.)

The period in the history of the Church of Christ covered by this new volume is that of the Reformation. The title of the book is not the Reformation. It is the Renascence. For it is the wider movement, the earlier perhaps in some sense, the more providential, that Mr. Van Dyke describes. But it covers the Reformation. It describes the Reformation men as well as the men who made the Reformation necessary. It is the grand period. And it is worthy of its subject.

The period of the Renascence had to be covered in this series, and the man who got it was enviable, if he were fit, most unenviable if he were not. For even common things, not to say commonplace, had been intolerable. Mr. Van Dyke has the modesty that gives us the greatest work. He has seen into his subject far enough to see its depths, and not to dream he has fathomed them. He has also the sense not to be agressively original. His real originality is in the success of the book, a success dearly won, as it could not otherwise be, and well deserved. But it is also more immediately seen in the courage with which he introduces the small men and the small movements along with the great. It is a history much as our life is. The great is made up of littles. And it is the littles that touch us oftenest and most movingly.

HOW TO BECOME LIKE CHRIST, AND OTHER PAPERS. By Marcus Dods, D.D. (*Clarke.* 12mo, pp. 134. 1s. 6d.)

Dr. Dods' way to become like Christ is St. Paul's way: be a mirror—'reflecting as a mirror we are changed.' And the beauty of the book is the ease with which St. Paul speaks through Dr. Dods to you and me to-day. Dr. Dods does not carry us back to Corinth and the first century A.D.; he carries St. Paul forward to Britain and the very end of the nineteenth century. And he shows that even here and now St. Paul is at home and impressive; for he speaks of the things that are the same yesterday, and to-day, and forever.

THE LIFE-STORY OF A VILLAGE PASTOR. By the Rev. John J. Pool, B.D. (*Clarke.* Fcap. 8vo, pp. xi, 292. 3s. 6d.)

Mr. Pool was no more than a thousand village pastors are to-day, but he has found a son to tell his story. And it is in us all to be the subject of a life-story, if we all had the fortune or misfortune to find a biographer. Mr. Pool is a competent clever biographer. He tells much, and yet he aye keeps something to himsel'. He tells enough to make the story a constant delight; and when the story runs the risk of standing he applies the spur of miscellaneous anecdote.

THE STORY OF JONAH IN THE LIGHT OF HIGHER CRITICISM. By Luther Tracey Townsend, D.D. (*Funk & Wagnalls.* 12mo, pp. 119.)

But the light of Higher Criticism is darkness, in Dr. Townsend's judgment, and very great is that darkness. Well, it will serve its end. There are those to whom Jonah is a hard saying. They must receive him literally, or they cannot receive him at all. But they find it hard to receive him literally. It is for them Dr. Townsend writes, and his writing will serve its end.

OUTLINES OF A PHILOSOPHY OF RELIGION. By Auguste Sabatier. (*Hodder & Stoughton.* Crown 8vo, pp. xv, 348. 7s. 6d.)

This work has been so often spoken about in our pages and so highly praised, that nothing is left for the reviewer but to record the issue of the translation. That it contains matters of surpassing interest we know. They are too new to touch on in a notice, but it is probable that some of them will occupy us hereafter. The volume is an attractive one, and the translation well accomplished.

THE REVEL AND THE BATTLE, AND OTHER SERMONS. By George Ridding, D.D. (*Macmillan.* Crown 8vo, pp. xii, 340. 6s.)

If sermons are published for preachers to buy, and they say it is preachers that buy them, then it is a pity that the sermons which men preach in the ordinary course of their ministry are not published rather than those of special or academic occasion. The Bishop of Southwell is no doubt an excellent preacher. This volume proves him so. And these sermons, half of which were preached at St. Mary's, Oxford, and half on other special occasions, are excellent literature and sound theology. But even St. Paul was less successful in Athens than in Ephesus. And the busy, burdened preacher of to-day would find the discourses with which he reasoned daily in the school of Tyrannus more immediately useful than the learned lecture he delivered on Mars Hill.

THE PREACHERS OF TO-DAY. THE GLORY OF THE LORD. By the Rev. Robert Eyton. THE NEW LAW. By the Rev. Wm. Sinclair, D.D. (*Nisbet.* Fcap. 8vo, pp. 88, 107. 1s. each in paper; 1s. 6d. in cloth.)

Messrs. Nisbet's new series has been welcomed. The two new volumes will increase the welcome. The men are well known; their work is always conscientious; they are always in touch with their time, as well as with eternity.

SEVEN YEARS IN SIERRA LEONE. By the Rev. A. T. Pierson, D.D. (*Nisbet.* Crown 8vo, pp. 252. 3s. 6d.)

It is the story of W. A. B. Johnson, of Regent's Town—an old story, very familiar to the student of missions, but forgotten by the multitude. So Dr. Pierson tells it here again; tells it briefly with anecdote and idiosyncrasy, if by any means he may gain the ear of the multitude.

IN THE SWING OF THE SEA. By J. Macdonald Oxley. (*Nisbet.* Crown 8vo, pp. 296. 3s. 6d.)

Mr. Macdonald Oxley has got into the swing of the book for boys. It is not an easily acquired gait. And it is hardest of all to manage when one is resolved to teach. Mr. Oxley here gives lessons in the taming of savages; dares to be an advocate for missions, and yet he has the right swing so unmistakably, that the wildest lad will love the book, and be himself tamed somewhat by it.

STUDIES ON BIBLICAL SUBJECTS. No. 1. BABYLONIAN INFLUENCE ON THE BIBLE AND POPULAR BELIEFS. By A. Smythe Palmer, D.D. (*Nutt.* Crown 8vo, pp. 110. 3s. 6d.)

Further information on the title-page is: 'Tĕhôm and Tiâmat, Hades and Satan: A Comparative Study of Genesis 1–2.' For the life of the first two chapters of Genesis never dies. Once it was Astronomy that rushed upon them and drove them into breathless interest; then it was Geology; and now it is Comparative Religion. And the last is more instructive than the first. Dr. Smythe Palmer is a competent guide. Learned, unbiassed, popular, he threads easily through the labyrinth of Babylonian cosmogony, and shows us how the Bible laid its masterful hand upon the chaos and turned it into religion.

YET. By the Rev. Frederic R. Andrews. (*Fisher Unwin.* Crown 8vo, pp. 284. 5s.)

A long, unwieldy title is a mischief to a book. But a title may be too short. For surely the title ought to tell us *something* about the book. If we had to buy our books from the catalogues, what should we do with 'Yet'? But of course there is the accommodating reviewer. And his business is to say that *Yet* is a volume of sermons, that the text of each sermon (said text being found by searching in the middle of the sermon) has the word 'yet' somewhere in it; and that Mr. Andrews makes these 'yet' texts tell us many most impressive lessons, which their makers knew not of nor considered. It is an honest, earnest, urgent book, but it will never get above its title.

THE VICTOR'S CROWNS, AND OTHER SERMONS. By Alexander Maclaren, D.D. (*Christian Commonwealth Pub. Co.* Crown 8vo, pp. 316. 5s.)

Dr. Maclaren seems to be the only preacher alive who can publish a yearly volume. And it is to be noticed that, like Spurgeon, who used to be

the only preacher who could do it, he preaches without reading. He does not write at all, they say. In his head he has his 'heads,' and then the reporter takes it down as it is struck off in the heat of the moment. Thereafter it is revised for the printer, and that is all the writing it receives.

So it is not the packed thought, nor the painfully selected epithet. It is the simplicity of the truth as it is in Jesus, a universal remedy for the universal sore of sin.

THE WRESTLER OF PHILIPPI. By F. E. Newberry. (*Christian Commonwealth Pub. Co.* Crown 8vo, pp. 285. 2s. 6d.)

It is a story of the Early Christians. But its interest (for it has interest) is human rather than Christian. It is the meeting of the sexes, when interest never dies. And the passions that evolve are rampant here, and almost undisguised.

THE CHRISTIAN PICTORIAL. Vol. IX. (*Alexander & Shepheard.* 4to, pp. 332. 4s. 6d.)

Every volume outdoes its predecessor. This especially in the department of illustration. The portraits of living preachers, taken in the very act, are most successful. But the book is full of speaking portraits—so full that it is a miracle if you are not somewhere in it yourself.

LITERARY NOTES.

Many books are announced for next month, and two or three of them are of first importance. To make comparisons and show preferences beforehand is to run some risk. But the risk we run is not very serious when we say that out of them all the student of the Old Testament will choose Dillmann's *Genesis*. As long as Dillman's *Genesis* was untranslated, the reader of German had an advantage which he has rarely been slow to make use of; that advantage is now open to every preacher of the gospel.

Professor Sayce has a new volume in the press: *The Early History of the Hebrews*. It will not be free from debatable matter, and Professor Sayce anticipates criticism. But he believes the judgment of most students who have been educated in the modern methods of historical research will not be adverse. It will in any case be new. The publishers are to be Messrs. Rivingtons.

Messrs. James Clarke & Co. have published the first part of a work which is so important that it had better be noticed here. Its title is *The Bible for Home and School*. It is the joint production of two distinguished American scholars: Professor E. T. Bartlett, M.A., and Professor J. P. Peters, Ph.D.; and the Dean of Canterbury introduces it to English readers.

It contains a new translation of the Bible, not greatly diverging from the Revised Version, but turning its archaisms into modern literary English, and selecting some renderings of difficult expressions which the revisers did not care, or did not dare to adopt. Of these new renderings there are a few quite felicitous and impressive. Then the narrative is divided according to subject, the verse and the chapter of our versions being disregarded entirely. The story of Abraham is given as a single distinct story, and each page has its own description on the top line. Further, critical results are recognised. There is no separation into sources, with single sentences parcelled out to several writers, as we sometimes see. But, as Dean Farrar puts it, those who wish to teach the Bible and not contradict the results of criticism may teach it confidently from this work. It is altogether a most conscientious undertaking, and most ably executed. One little thing would make it more acceptable, that it were printed on thicker paper, or that the paper were more opaque.

'For thorough exegetical study of the New Testament a concordance of the original Greek is an invaluable aid. However excellent our commentaries, or even our lexicons, the independent student will often find himself driven to undertake original lexicographical work, and for this an accurate concordance of the Greek is an almost indispensable tool. It would scarcely be too much to say that progress in exact interpretation of the New Testament might be gauged by the use that is made of such a concordance.'

That is what Professor E. D. Burton, of Chicago, says in the *Biblical World* for September, and few

men have a better right to say it. He then runs over the list of concordances, from the unpublished work of Euthalius Rhodius in 1300 to the latest edition of Bruder in 1888. And he ends with a most unmistakable testimony to the superiority of the new Concordance of Moulton and Geden over them all. 'Bruder,' he ends, 'excellent in its general plan and in its mechanical execution, is sadly defective in that it has not been adequately corrected to conform to the critical texts published in recent years. All the others suffer from this cause and from various defects of plan.'

The Historical Method in Theology.

By the Rev. W. Sanday, D.D., LL.D., Lady Margaret Professor of Divinity, and Canon of Christ Church, Oxford.

A Paper read at the Church Congress, Nottingham, September 1897.

Christianity is so much bound up with history that the first duty of the student is to ascertain, as nearly as may be, what were the historical facts. He will do so by the same methods by which he would ascertain the data in any other branch of historical inquiry. So far there is no difference between sacred history and profane. Only one caution must be given. The historical method must not be employed as a covert means of getting rid of the supernatural. Wherever it has been so used, the use is wrong. It is no longer really the historical method. In itself that method is just as applicable to supernatural facts as to facts which are not supernatural. It is concerned with them only as facts. On the question of the cause of the facts it does not enter. To reject that for which the evidence is otherwise good, merely because it is supernatural, is a breach of the historical method; and where this is done the cause is sure to be ultimately traceable to that which is the direct opposite of this method, viz. philosophical presupposition.

These main points I may assume. I may assume that every care has been taken to find out the facts, and I may go on to the next step, which is to put the facts so ascertained into relation to other contemporary facts, and to construct a living picture of the whole.

Here comes in the difference between the newer methods and the old as applied to the Bible. The old asked at once, What is the permanent significance of the biblical record? The newer method also asks, What is its permanent significance? but as an indispensable preliminary to this, it asks, What was its immediate significance at the particular place and time to which each section of the history belongs? Clearly here there are different points of view which will need some adjustment, and I think that it may be best for me to take a concrete case in which the difference comes out rather conspicuously. I will take the case of prophecy.

It will be instructive to cast back a glance over the treatment of this subject in recent years. One who is not a specialist on the Old Testament can only profess to give what seems to him to be the main landmarks, and those only in relation to the present subject. Thus regarded, it would seem that the turning-point in the study of prophecy during the present century was the work of Heinrich Ewald. Ewald's leading works were being translated during the latter part of the sixties and throughout the seventies (*History of Israel*, 1867–1874; *Prophets of the Old Testament*, 1876–1881).

Ewald had a vivid imagination and penetrating insight; he threw himself back into the position of the prophets, and he sought to present to us the message which they delivered to their own age. He is allowed on all hands to have done this with very considerable success. The prophets became once more living figures who spoke directly to us because they spoke directly to the men of their own day. In England the popularizing of Ewald's methods begins with Dean Stanley's *Lectures on the Jewish Church*, the first volume of which appeared in 1863. But this accomplished writer caught rather the picturesque externals than the real heart of the matter. A more thorough grasp was apparent in Robertson

Smith's lectures on the *Prophets of Israel and their Place in History*,—a significant addition,—first published in 1882, and in a new edition, with an introduction by Dr. Cheyne, in 1895. In the meantime (1877), an English translation had appeared of Kuenen's *Prophets and Prophecy in Israel*. Of all Kuenen's works this is the one which some of us find it hardest to forgive. No doubt he was a great scholar and a man of wide learning; nor need we dispute the claim which some of his friends make for him to have had also a calm judgment in matters of criticism. But in this work he deliberately sets himself to prove that the words of the prophets were in every sense their own, and not, as they asserted and believed, the word of God; the conclusion being that there was no real converse between God and the human soul. This Kuenen set himself to prove; and the book in which he did so was as thoroughly an *ex parte* statement as one could easily see out of the law courts. That was certainly not an application of the historical method. The most searching answer to Kuenen was a work entitled *Der Offenbarungsbegriff des Alten Testaments* ('The Conception of Revelation in the Old Testament'), by Dr. E. König, now professor at Rostock. In this, Kuenen's thesis was directly grappled with, and it was maintained with much boldness and force, but not without some crudity and exaggeration, not only that the prophets were really moved by the Spirit of God, but also that when it is said that 'God spake,' and that the prophet heard or saw in a vision, there were actual sounds audible by the bodily ear and actual sights seen with the bodily eye.

It is one of the great merits of the Germans that they seldom let an idea drop when once they have taken it up. They test and criticize it, and go over the ground again and again, until they have reduced it to some more workable shape. This has now been done for König's leading idea by Dr. Giesebrecht, of Greifswald, who contributed a paper to a volume of Greifswald essays, which he has since reissued in an enlarged form as a monograph under a title which we might paraphrase 'The Prophetic Inspiration' (literally, 'the endowment of the prophets for their office,' *Die Berufsbegabung der Alttestamentlichen Propheten*, Göttingen, 1897). This seems to me to be a treatise of great value. Dr. Giesebrecht belongs to the critical school, but he has handled his theme with a candour and openness of mind which I should call really 'historical' in the sense of which we are speaking.

Two points especially concern us. One is that he insists strongly on the reality of the prophetic inspiration. The belief of the prophets that they were moved to speak by God is to him no mere delusion, but a real objective fact. And the other point is that he also contends for the reality of the gift of prediction; not of unlimited prediction, but of a power specially given at particular times, and for the accomplishment of special Divine purposes. This, I think, will mark the lines of the answer to a question which will inevitably arise when we consider the application of the historical method to such a subject as prophecy.

I have said that the historical method seeks to place the facts which it discovers in relation to their surroundings. It takes the prophet as primarily the preacher, teacher, and guide of his own day and generation. But does it therefore refuse to him the gift of prediction? Does it confine the range of his message to the particular society to which it was given? It cannot do so if it is true to itself. It cannot be denied that the prophets were thought by their contemporaries to predict events, and that the power was considered so important a part of their divine commission that special regulations are laid down for its exercise (Dt 18). It cannot be denied that they themselves believed themselves to possess the power (*e.g.*, Jer 28). It cannot be denied that many—though not all—of the events which they predicted came true, the non-fulfilment of certain prophecies being due, in part at least, to the conditional nature of prophecy. (Jer $26^{3.\,13.\,19}$). These are facts to which a sound historical method must do justice. To attempt to get rid of them is not to explain, but to explain away. And such facts supply a touchstone by which to distinguish between a true application of the historical method and a false. An instance of the former, *i.e.* of a right application, may be seen in a writer of our own, Dr. Driver's *Sermons on the Old Testament* (pp. 107–113).

I am not prepared to say that the subject of prophetic prediction has been exhausted. The last word has not yet been said. The different kinds of prophetic outlook need to be classified and considered separately. But I do believe

that, after some aberrations, the inquiry as it now stands is on right lines.

Another question may arise in connexion with the characteristic of the historical method to present each successive stage and phase of revelation in relation to its surroundings. It may be asked whether there is not a danger in this of explaining it away as revelation. I reply as before that any theory or mode of presentation which seeks not only to explain but to explain away, whatever else it may be, is not the historical method. To explain without explaining away might be taken as the motto of that method. When, therefore, we see, as may be seen, in commentaries on the New Testament an increasing number of parallels from Jewish sources — especially from the apocalyptic and other literature of the centuries on each side the Christian era: the Book of Enoch, the Fourth Book of Ezra, the Apocalypse of Baruch, the Psalms of Solomon, the Book of Jubilees, the Assumption of Moses, nearly of all which have recently been made so much more accessible in good editions than they were; when we see copious quotations from such books as these, it must not be supposed that an attempt is being made to reduce the New Testament writings themselves to no higher level. And I may remark in passing that, although they vary somewhat among themselves, the level of the books I have mentioned is not really low. They at least come within the 'sphere of influence' of the Old Testament revelation. When compared with the New Testament they show the point of departure, the ideas that were in men's minds, ideas which it was impossible to ignore, and which were taken up; some to be added to and developed, some to be corrected, some to be denounced and opposed. Even in the case of our Lord Himself, this connexion with the current teaching is very noticeable. He puts new meanings into words, but the words that He uses are not new. Take, for instance, such leading conceptions as those of the 'Kingdom of God' or of 'Heaven,' His own title 'the Son of Man,' His teaching as to the Fatherhood of God, the Second Coming, and the Judgment. In all these instances He starts from the current language, though He recasts it and puts it to new uses.

The recognition of this is one of the leading principles in the study of the New Testament as it is being prosecuted at the present time. And do we not all feel that it has gained greatly in richness, fulness, and reality? The more we can set before our minds in concrete shape the way in which Christianity affected the actual men and women of the generation to which it was addressed, the more we shall understand the message which it has for other ages, including our own, because it speaks to us through those permanent elements in human nature which are the same in all ages, and connect the remote past with the present.

My own belief is that at this moment the conditions of biblical study are more favourable than ever they have been, and that just because it is being conducted more and more upon the lines of that historical method which we are invited to consider. The historical method itself is being better understood, and perverse applications of it are being discarded. On the Continent of Europe, for some fifty years, the dominant theory which was supposed to cover the history of the Church in the first two centuries was that which took its name from the University of Tübingen. This theory, although those who held it passed for representatives of the best science of their time, was the reverse of historical. It was really a product of the Hegelian philosophy; it went on the assumption that all progress proceeds by a certain law—the law of affirmation, negation, and reconciliation, or synthesis. This formed the scheme into which the facts were compelled to fall, whether they did so naturally or not. I do not say that the theory has done no good. It has thrown into relief certain groups of facts which are not likely in future to be lost sight of. To set against this was the arbitrary way in which it treated a great number of the data, deciding upon the conclusion before it had settled the premises, and, as a consequence, manipulating the premises to suit the conclusion. But whatever the balance of good or evil in the Tübingen theory, as a theory it is now dead, and its epitaph has been written in the striking preface to Professor Harnack's last great work on the *Chronology of Early Christian Writings*. It is true that this deals primarily only with the chronology, and true also that Dr. Harnack holds a number of opinions in which many of us would not agree with him. But his book was important as a sign of the times, and as a return to a sounder method of inquiry.

In England there had always been great reluctance to admit the Tübingen inferences, but there had not been the same skill in formulating prin-

ciples. Now this is practically done in what we call the historical method. To study the facts as they really were by patient weighing of evidence, to approach them in a teachable spirit, ready to catch the least hint which they give spontaneously from within, and careful not to force upon them conclusions brought from without; this is a method which carries with it a promise of sound advance. Not least among its merits is this, that by its help we may hope to acquire a better understanding of the supernatural. Not crudely rejecting it as too many have done, and not crudely accepting it, as if the simple pronouncing of the name rendered any further explanation unnecessary, but reverently studying the laws by which it acts, we shall be enabled in some degree to enter into the counsels of God, and obtain some further insight into the method of His dealings with men.

Sermonettes on the Golden Texts.

By the Rev. D. A. Mackinnon, M.A., Marykirk.

Romans viii. 28.

'And we know that all things work together for good to them that love God, to them who are the called according to His purpose.'

This verse contains a glorious truth. Like some bright star shining from heaven on a dark world, it sheds light on God's people—His lovers and loved ones—during gloomiest hours in the night of time.

1. The promise is made to those who *love God* and are the *called according to His purpose.* A twofold cord is not easily broken. Such a double cord binds Christians to God in Christ. From the human side, love goes up and lays hold of God. From the Divine side, God's purpose stretches down and holds men with iron grip. When the first railway was made across the Rockies, the engineers wrought from both sides. At a certain point the two lines met, and the iron road was complete. The Cross of Christ is that point at which, in the middle of the great barrier of sin, human love and Divine purpose met to unite a sinful man to the holy God.

(1) *Them that love God.*—Hate is strong. Devils hate; and were hate the champion passion, Satan and sin would triumph. But love is stronger than hate—the David that can slay Goliath. And God is love.

Love to God is a genuine human affection. The lover of God loves Him, not because he has heard his name called on the muster roll of the chosen, but because peace, purity, and deep satisfaction are found in God. He has seen a vision of the King in His beauty.

This love may run in various channels. One with an eye for beauty of form and figure in nature is constantly saying, 'My heart leaps up when I behold.' It flows with largest volume in the river-bed of the Incarnation. We love Him, because He first loved us.

(2) Those lovers of God are also the *called according to His purpose.* Here a corner of that veil is lifted which hides the mysteries of redemption. Each lover comes to God in Christ with free will and heart, and yet has to thank God for the coming. The act of man and the grace of God coincide. That track on which the lover of Christ has freely entered is the track of the eternal purpose. His *I will* answers to the Divine *thou shalt.*

A youth becomes a soldier, and finds that besides satisfying his own ambition, he is a recruit of Government. It nurses him when sick; compels him to serve, should he wish in a fit of disgust to leave; and puts him into the field, irrespective of his own will. In the Christian warfare it is the same. God enlisted, cares for, disciplines, promotes, and pensions His soldiers. As a writer on this Epistle has said very beautifully: 'I ought to have loved God always. It is of His mercy that I love Him now.'

2. In the case of those who love God and are the called according to His purpose, *all things work together for good.* No wonder! for God is behind the scenes.

Every man is fearfully and wonderfully made;

a Christian man the finest piece of work turned out of the Divine Creator's workshop.

It takes time to evolve the good. While all things are working together, like leaven in dough, pain, sorrow, and perplexity are inevitable. And one reason why a Christian should bear these more bravely than others, is that the good lies ahead. Each detail is part of God's great plan necessary for the final good. His shaping hand will spare no pain that is required to perfect the new creature's symmetry. A thorough soldier is the product of wise discipline and drill.

3. *We know*—just as a child knows that his mother loves him.

Love is the gateway to knowledge—'Love God and thou shalt know.' Such knowledge is an instinct of love. You cannot explain instinct to an outsider any more than a scientist can define argon. So with regard to this knowledge we can only say 'We know,' because we have it on the word of the trustworthy God. He who gave His Son will with Him also freely give us all good.

Romans i. 16.

'I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth.'

Paul, himself a Roman citizen, fascinated by the spell of Rome's greatness, knew that all its powers would be pitted against the Cross. He anticipated its contempt and ridicule, as illustrated by a famous graphite in the Museo Kircheriano. This rude sketch represents a slave doing homage to the figure of a man with an ass's head, hanging upside down on a cross. Underneath, this inscription is scrawled, 'Alexamenos worships his god.'

But just because Paul knew how forceful was the truth which he could bring to bear against it, he was ready even for that terrible Rome—'I am not ashamed' etc.

1. The gospel of Christ is God's message of mercy to sinners. Isaiah called it glad tidings of good things; John, God's love in giving everlasting life to the perishing through His only begotten Son; Paul, the record of Christ's advent to the world to save sinners.

Men are under the condemnation of a broken Divine law, which Christ in our nature has satisfied. Through the Holy Spirit's application of this truth, repentance, regeneration, and holiness result—union to Christ in this world, and in the world to come everlasting life.

While to the Early Christians this was great joy, Paul knew that Rome's proud philosophers would despise the sacrifice and righteousness of Christ. Yet even in Rome, the centre of paganism, he determined to preach only the despised gospel of Jesus Christ and Him crucified.

2. Paul asserts that the gospel is God's power unto salvation—the instrument fashioned by God for this purpose.

In the material world we are slowly learning how to harness electricity as the strongest of forces. So also in the moral and spiritual world the conviction is surely gaining ground that the gospel is that power to deliver men from the ills of life which patriots and philosophers have elsewhere sought in vain. No *man* can create a power like this Divine one, any more than a man can dress the trees for their long summer day or undress them for winter's night, as God does.

The gospel used by the Holy Spirit (1) delivers sinners from their guilt, and gives them a right to heaven; (2) cleanses sinners from sin's pollution, and makes them fit for heaven.

On the human side this power constrains by love. They slandered human nature, who said that men would go on to sin because grace abounded. Even with fallen man, 'love is Lord of all.'

3. To every one that believeth—

> But to the Cross He nails thy enemies,
> The law that is against thee, and the sins
> Of all mankind: with Him these are crucified,
> Never to hurt them more who rightly trust
> In this His satisfaction.

To every one that believeth. Due emphasis must rest on both members of this clause: (1) *every one.* Every one has sinned and needs God's righteousness (what a carnival of evil was imperial Rome the scene of), so the salvation offered must be as wide as the sin with which it deals; (2) faith is the avenue up to this righteousness—*that believeth.* Chapters iii. 21 to v. 11 are taken up with unfolding this.

Faith is personal reliance on Christ. Faith is trust, 'the opening of a mendicant hand to receive the gold of heaven: the opening of dying lips to receive the water of life.' Yet faith has no merit

in itself. It has nothing to do with *earning*, though everything to do with *taking*, God's gift. Christ is the end of all faith.

4. The apostle declares, '*I am not ashamed* of the gospel of Christ.'

Strange that while 'prone to glory in our shame,' we are so ashamed of that which ought to be our glory. Paul had experienced the scorn wherewith Jewish Pharisee and Athenian philosopher had greeted the doctrine of the Cross. And the offence of the Cross was painfully real as he turned to imperial, all-devouring Rome. How dare he assert that the obscure Galilean peasant whom they had crucified was the Son of God, the Saviour of the world? But when he turned in thought from the *mistress* of the world to the martyred *Saviour* of the world, the temptation to be ashamed of Christ was trampled under foot. He was ready to go everywhere, with the gospel in his heart and on his lips—'I am not ashamed of the gospel of Christ.'

Christ needs such heroes still to carry on the crusade against sin. Will you be one of them?

Ephesians vi. 10.

'Be strong in the Lord, and in the power His might.'

By this bugle note of battle, Paul, the hero of a hundred fights, summons his Ephesian brethren to prepare for the holy war against sin.

All life, as we know it here, is a struggle—keener in one age and place than another—against calamities, inseparable from existence. This holds good of the religious life. In a real sense Christ came not to send peace but a sword. Even with peace within, there is an enduring conflict without.

The Christian soldier needs a stout heart and an effective weapon. The powers of good and evil, with Christ and Satan at their head, struggle for possession of every man, woman, and child in his or her whole being—body, soul, and spirit. One who forgets this, and thinks that the conflict is simply between reason and conscience on the one side, and evil passions on the other, is apt to trust in his own strength. We belong to the spiritual, as well as to the material world, and so we need spiritual armour and weapons.

1. Be Strong.—(1) No finer forms exist among British athletes than those preserved in marble of the beautiful youths whom Paul watched with keen delight, as they ran or wrestled, in the Isthmian games. But good though strength of body be, it is not enough for a Christian soldier. (2) Neither is intellectual strength. Paul's own genius was the finest flower in the intellectual garden of the first century; yet he never once puts intellect in the foreground as a qualification for apostleship. (3) Higher than these is the moral and spiritual strength that comes to us through God revealed in Jesus Christ. If the Christian soldier be strong in muscle and intellect, well. But of far greater importance is spiritual might—the pure heart and strong will to obey the dictates of an enlightened conscience. A spiritual milksop may be able to play football or edit a clever newspaper, but he is not fit for the arena of which Paul writes. God's soldiers need not only the piety that can pray to God on Sunday, but the piety that can fight the world, the flesh, and the devil from Monday to Saturday.

A great hindrance to spiritual strength is doubt and indecision. We may afford to wait the settlement of some questions on which Christians differ. But with regard to the broad issues between right and wrong, Christ and Satan, no man dare to doubt. Am I to be honest, temperate, pure, reverent? If you are open to conviction either way, you must be weak; and here 'to be weak is to be wicked,' an easy prey to the devil. That strong fiend laughs at the ease with which he can destroy those who re-echo the cant that there is good in all religious principles, and who do at Rome as the Romans do. Such fireside soldiers of the Cross are more contemptible than the honest fanatic—faithful to grip the little truth which his heart can hold.

2. The Source of this Strength.—Paul does more than exhort the Ephesians to be strong. He tells them where strength is to be obtained: 'Be strong *in the Lord, and in the power of His might.*'

The union between Christ and His church is such, that they are members of His body, branches of the vine of which He is the stem. A Christian, therefore, separated from Christ is like a limb severed from the body, a twig cut off from the vine.

Christ and the power of His might is the true

source of spiritual strength. One who trusts to his own strength when he may have Christ at his back, is like a soldier confronting the artillery of modern days with the bows and arrows used at Agincourt. It is folly to steer on this course without trusting in Christ, living in Christ, following Christ, resting in Christ, walking like Christ. Christ is on our side, upholding us, encouraging us, giving us victory upon victory. Without Christ we could go down in every encounter with Satan. We can only be truly strong in being in the Lord, having His power to uphold and all back upon every time and place.

We realise more fully than we do this soul-saving truth would make us more valiant in fighting the battles of the faith. We are not the unhappy-souled Syrian hero. Christ's kingdom shall certainly come. We are to be strong in Him—strong in faith, strong in patient endurance, strong in prayer, in salvation, and heavenly armour often

1 Peter iv. 7.

"It is drawing near, the end of all things."
"The end of all is drawing near; be sober and be watchful."
—Vulg.

These two translations are basic to the statement that the end of all things is at hand. They would agree that under such circumstances a certain mental attitude became Christians, namely, soundness of mind, and that to give an illustration of the circumstances in which soundness should be manifested—prayer—"Be sober unto prayer."

In certain times of emergency, soundness of mind is commendable. Whatever the end which the apostle had in view, there are periods in the history of nations, families, or individuals, all and sundry, when the apostle's advice is particularly appropriate. In the tales one might, using an epoch, actually entitle existence in many insects, as in our lives. Their old order is always breaking up to give place to a new order wherein things are changed. Leaving school, beginning work, change of home, marriage, death—each of these is at once a beginning and an end to us. If we have an hour with God, [illegible] and the [illegible] of all things, we need a soundness.

2. In the Interests of Sound Mind.—In presence of God, have your wits about you, be well controlled.

In the various passages where this attitude is commended, it implies wisdom and moderation in our estimate of things, i.e. a well-balanced attitude of looking at things: the power of seeing them in right proportions—true perspective in our mental picture. Extravagance and excess are tokens of weakness and not of strength. "Let us then be up and doing," needs to be balanced by "Be we therefore of sound mind."

[illegible] shows soundness of mind when he declined to wear Saul's armour, and resolved to fight Goliath with his familiar shepherd's sling. Peter, slashing wildly at the Roman soldiers who arrested Christ, illustrates the want of it. Some of the Thessalonians lost their heads over the information that the day of the Lord cometh as a thief in the night, and became idlers and busybodies. When the approach of the day of the Lord was urged by them as an excuse for the meanness of living on others, Paul bid them work in quietness and eat their own bread.

Young and old alike need to remember that the cause of Christ is often hardly spoken of, because Christians forget the value of proportion in relation to truth. Though God makes us the stewards of all the varied graces of the Holy Spirit, we each should exercise them all on behalf of others.

3. In Some Other Points.—The Apostle Peter has happily chosen prayer to illustrate the advisability of studying soundness of mind—[illegible] prayer is a case of general application. [illegible]

[illegible] seems acutely one aspect of the case of which [illegible] is another. To pray well demands a well-balanced [illegible] and will.

[illegible] should concentrate on [illegible] as well as on the spirit of our prayers. Sometimes [illegible] and impossible and unwise of God. When the Galatians [illegible] became unstable believers, through the possession of certain gifts, they gave way to extravagance in their approach to God. Paul rebukes them by pointing out that the [illegible] and unbelieving would on these occasions regard them as madmen. James thus marked a common failure in prayer: "Ye ask and receive not, because ye ask amiss, to spend it on your lusts." [illegible] in prayer is to [illegible] what we desire, but what our own hearts desire to have or do. [illegible]

prayer are more demands, having no regard to God's will.

Let Christ in this as in all things be our pattern. How sound of mind, how sober He was, even in the agony of Gethsemane. 'If it be possible, let this cup pass from Me.' But though every nerve in His quivering body protested against the cross, this reasonable prayer was qualified almost as soon as uttered. The vision of a world undelivered, if He turned, braced Him for the awful ordeal. The eager spirit soon conquered the weak flesh, and so He added, 'Not My will, but Thine be done.'

Seeing that time is short and the end near, let us cultivate all round a mind sound, well balanced, sober, and apply it to other duties as well as prayer. So only can we use the world and not abuse it—suffering the loss of all things that we may win Christ.

Contributions and Comments.

On 'Belial.'

In Reply to Professor v. Baudissin.

Professor v. Baudissin will be sure of the friendly regard with which any production of his pen will be greeted by me. Having already elsewhere gone over the ground which he covers in THE EXPOSITORY TIMES for October traverses, I need not again discuss the subject at large. I must however (1), with regret, express my conviction that the mythological interpretation of בליעל is both modern and improbable, and that the new tradition which at present defends it will not long hold its ground. On some other points raised by Professor v. Baudissin it would be easy to make plausible remarks, but I abstain. The truth is, that we are at a great disadvantage in tracing the history of words like בליעל owing to the fragmentary nature and predominantly late character of our literary sources. We are thankful for the relatively early occurrences of the בליעל which exist, but we should be glad of still earlier ones. It is therefore as yet not more than probable that the mythological person called Bilili became a moral symbol (=שוא, insatiable and malignant destructiveness) in Canaan. I will (2) ask leave to guard against one supposition which some readers of Professor v. Baudissin's paper may form, namely, that I claimed to have proved the theory of the mythological origin of Beliyyaal. My words are: 'Some such theory (for I do not claim that this theory is more than very possible) seems absolutely necessary to account for the facts' (THE EXPOSITORY TIMES, June 1897, p. 424). I must (3) beg permission to express my regret that Professor v. Baudissin did not refer to the Assyriological works quoted by me in my original article, especially those of Jensen, and to remark that it was Professor Hommel, not I, who described Bilili without qualification as 'the Babylonian goddess of the under-world' (THE EXPOSITORY TIMES, July 1897, p. 492). Professor Hommel knew perfectly well that Bilili was originally an earth goddess, the sister of Tammuz, and that Bilili had become thoroughly identified with the under-world, and he inferred, legitimately enough, that she could be taken as a representative of it. Nor has Professor Jensen (from whom, and from Jeremias, my own knowledge of Bilili was originally derived) shown the least inclination to deny this in his communication to Professor v. Baudissin. Indeed he correctly says that unlike her brother Tammuz, Bilili 'appears to be unable to come forth again from the world of the dead,' בלי תעלה, as the Hebrews would say.

It is much to be regretted that so many O.T. scholars should still remain comparatively unsympathetic to what I may call the new archæological school of criticism. It is but a trifling contribution which I have made, but I am still unacquainted with any theory which goes so far to explain the phenomena of the history of Beliyyaal as my own and Professor Hommel's.

I was on the point of making preparations for leaving England when I received a proof-sheet of Professor v. Baudissin's paper. I add some supplementary remarks. I beg that he will keep his mind open; the subject may pass into a new stage, and he may himself approach more nearly to my own point of view. He can at his pleasure re-read, and will

be valuable to refer to, chiefly for its exegesis, less so (but I am perhaps prejudiced) for its philological judgments. To the proposed derivation there are still the old objections, which Professor v. Baudissin can hardly be said to have met. It would, however, at once become more plausible, if the Professor could show us that all the passages in which בליעל occurs were post-exilic; then, certainly, the formation of a new word for 'wickedness,' meaning 'unprofitableness' = 'harmfulness,' would not be improbable, if there really existed a word יַעַל = 'profit.' Unfortunately, such a word is unknown to me, nor should I venture (who, indeed, would?) to point בְּלִיעֹל 'without a yoke,' though the Greek versions may be plausibly quoted as presupposing this etymology. בְּלִימָה (Job 26^7) is a word of artificial origin, to convey the new idea of empty space, and does not help Professor v. Baudissin's theory. I cannot profess to feel the least doubt that בליעל is a primitive word of Babylonian affinities (cf. מַבּוּל = Bab. *abubu*). And now, to put aside other points of difference, let me point out an unconscious misrepresentation into which Professor v. Baudissin has fallen. Readers unacquainted with Assyriology may perhaps think that the information which he gives us from Professor Jensen is something new. Such, however, is not the case. As long ago as 1890, Professor Jensen wrote (*Kosmologie der Babylonier*, 213): 'Between the sea and this place [the abode of the immortal Xisuthrus] lie the "waters of death." In this we have no reason to see an allusion to the nether world. The Babylonians were no Phœnicians; they were unfamiliar with the sea.' But why go to this learned expounder of facts? The facts themselves are before us in the tenth tablet of the Gilgameš epic (see Jeremias, *Izdubar-Nimrod*, p. 21, and cf. Maspero, *Dawn of Civilization*, p. 585). 'Waters of death' is beyond question a mythological term; it comes to us from a Babylonian mythological poem. Professor Jensen hesitates to explain it as having a topographical reference to the under-world, and states (what no one, so far as I have heard, disputes) that it means the ocean which encircles the earth. For my own part, I take both 'breakers' (assuming משברי to be correct) and 'streams' to refer to the ocean (Bab. *apsu*), on which the earth was held to be 'founded' (Ps 24^2). I am not therefore obliged to prove from Assyriology that there were rivers in the 'escapeless land,' or to clear up the obscure meaning of the mythological word *Hubur*.

But here I must pause. I think I have at least shown that Professor v. Baudissin has hardly realised the nature of the position which he assails, or the insecurity of that which he himself maintains. Time was wanting to do this as fully as was desirable. I ought not, however, to pass over a mistake of the Professor's, which is no fault of his. He says: 'Also in Ps. 42^8, as well as in Ps. 18^{17}, the type of destruction alluded to certainly appears to be the rolling waters of a river, and not a "flood from the sky" (Cheyne). The word *tĕhôm*, used in the first of these passages, does not suit volumes of water descending from heaven'; and then he goes on to remark that the image of a rushing river was naturally suggested by the wild rush of the Jordan, near which the Psalmist was. All this is a misapprehension. I will not quote the whole of the note, in which I make precisely the same remarks as Professor v. Baudissin. Enough to say that 'those images,' according to *Book of Psalms* (1888, p. 188), were 'suggested by the chief river of Israel—the Jordan.' 'The deafening murmur' of the Jordan 'amply justifies the descriptive title *tĕhôm*.' The Professor misunderstood a too brief statement in my first article which was intended for readers who possessed my work on the Psalms. צְנוֹרֶיךָ (?) is a difficult word, but if correct it must surely refer to a descent of heavy rain to join the rushing river. I have, of course, no desire to bind myself to a work nearly ten years old, and on לבול צנורין I think I could perhaps make a useful suggestion. But it would lead us away from the main point at issue, and with regard to *tĕhôm* I stand where I did in 1888.

T. K. Cheyne.

Oxford.

Good News about Codex Bezae.

The good news about Codex Bezæ, which reached me first through the columns of The Expository Times (p. 27), that a fascimile of this MS. is to be published by the Cambridge University Press,

may be echoed by some notes on it, which show afresh its primary importance.

1. How are we to spell the Greek form of the name *John*? Before Westcott-Hort, everyone no doubt would have answered Ἰωάννης. Now these careful critics observed that Ἰωάνης (with one *ν*) stands for Ἰωάννης almost always in B (121/130), '*and frequently in D*' (*Notes on Orthography*, vol. ii. p. 166). They further remarked: 'No difference of evidence can be clearly traced with regard to the several persons who bear the name.' It does not seem to have occurred to them to ask whether perhaps a difference of evidence may not be traced with regard to the several books of the New Testament. This, however, is the point which was happily observed for Codex Bezæ by a pupil of Professor Blass in Halle, Mr. Ern. Lippelt. In Codex Bezæ the books follow in the order: Mt, Jn, Lk, Mk, Ac. Now Mr. Lippelt observed that the name is written—

	with *νν*	with single *ν*
in Mt	25	1
Jn	17	4
Lk	1	27
Mk	24	2
Ac	2	21

It will be at once apparent from this table that Lk and Ac are in agreement, and that the copyist of D faithfully preserved a peculiarity of the writings of St. Luke. Now this is a fact of primary importance for the textual criticism of the N.T. Hitherto nobody was able to say whether the text of our extant MSS. goes back to a complete N.T., or, at least, for the Gospels, to a *Tetraeuangelium* (just as for the Epistles of Paul to a copy in which they were already collected). Now we learn for the first time a palæographical fact, which lies behind the formation of the Canon. The text of Lk and Ac in D must have been copied directly or indirectly from a copy in which these two writings were still united (the Gospel not yet part of the *Tetraeuangelium*), or in which they had preserved at least their peculiarities. As far as I am aware, there is no Greek or Latin MS. extant in which Lk and Ac stand together. The most complete list of the different orders in which the books of the Bible are arranged in ancient MSS., has been published by Samuel Berger in his *Histoire de la Vulgate* (Paris, 1893). He counts 212 different arrangements for the O.T. and the whole Bible; 38 for the N.T.; 17 for the Epistles of Paul. We find under no. 23 (p. 340), Mt, Mk, Ac, Lk, Jn; under 36, Mt, Jn, Mk, Lk, Paul, Ac; nowhere, as it seems, Lk, Ac. Even Codex D has the books separated; and yet from this MS., and this alone, we learn that Luke wrote the name Ἰωάνης, the other books most probably Ἰωάννης.

This observation of Mr. Lippelt is published by Professor Blass in his edition of Luke, which has just come out (*Euangelium secundum Lucam sive Lucae ad Theophilum liber prior, Secundum formam quae vidētur Romanam* edidit Fridericus Blass. Lipsiae: Teubner). I must leave it to others to point out to the readers of THE EXPOSITORY TIMES the merits of this edition, which, as is well known, is directly based on Codex Bezæ.

2. I shall call attention only to one reading in connection with the striking article on 'Apollos,' published by the Rev. Arthur Wright in the last number. He suggested that Apollos and the Christians at Ephesus who 'had been baptized into John's baptism, had probably been baptized, not by one of John's disciples, but that the rite had in all cases been administered by John the Baptist in person.' Now what do we read in Codex Bezæ about the baptism of John? Only one word is different, but this opens at once quite a different view from that expressed in the words that the 'rite was administered by John in person.' Instead of βαπτισθῆναι ὑπ' αὐτοῦ we read Lk 3^{7} in D ἐνώπιον αὐτοῦ: the crowds came to be baptized or to baptize themselves *before him, in his presence.* Thus we need not suppose that he himself administered the rite personally to all the crowds; *in his presence*, probably after a hortatory sermon from John, the people stepped into the water. On this view also another passage of the N.T. receives a better explanation than hitherto. In Mt $21^{31.32}$ we read of τελῶναι καὶ πόρναι, who believed John. Years ago I asked in a German theological paper, whether also women were baptized by John, and if so, *how*? Now the explanation is much easier. Thus even our artists, when making a picture of John's baptism, might learn from Codex Bezæ. Assuredly its study will well repay one, and even if its peculiarities should not be accepted, ignored they must not be any longer.

EB. NESTLE.

Ulm.

Professor Rendel Harris and the Urevangelium.

In the September number of the *Contemporary Review*, Professor Rendel Harris adduces some evidence in proof of the existence of an Urevangelium. His arguments are based upon two sets of facts.

1. In Clement of Rome (chap. 12), in Clement of Alexandria (stromata ii. p. 476), and partially in the Epistle of Polycarp (chap. 2), the following quotation is found:—

'Be merciful that ye may obtain mercy.
Remit that it may be remitted to you.
As ye do, so it shall be done unto you.
As ye give, so it shall be given unto you.
As ye judge, so it shall be judged unto you.
As ye are kind, ye shall have kindness done to you.
With what measure ye mete, it shall be meted unto you.'

A second quotation is also found common to Clement of Rome (chap. 46) and Clement of Alexandria (strom. iii. p. 561)—

'Woe to that man! and it were good for him if he had never been born, than that he should offend one of my elect: it were better for him that a millstone should be placed about his neck, and he be drowned in the depth of the sea, than to offend one of my little ones.'

Neither of these quotations comes from our canonical Gospels, and as we have two (in one case three) independent witnesses of their existence, there is a presumption that they were taken from a collection of sayings which we may suppose to have existed earlier than our Gospels, and to have formed an Urevangelium.

2. We have four instances (viz. Acts 20^{35}; Clement of Rome, chaps. 12 and 46; Epistle of Polycarp, chap. 2) where the words, 'Remember the words of the Lord Jesus, how He said' occurs as an introductory phrase to quotations. It seems therefore natural to conclude that the Urevangelium commenced with some such formula as 'We ought to remember what things our Lord said in His teaching, for He said . . .'

It seems to me, however, that these facts admit of a simpler explanation. Can we be sure that Clement R, Clement A, and Polycarp are independent witnesses? Professor Rendel Harris says, 'There is no reason to suppose that one Clement is quoting the other.' I cannot help thinking, however, that there is very considerable evidence that such may have been the case.

(*a*) We know that Clement A quoted Clement R no less than four times in the Stromata. The references are Strom. i. 7, p. 339; iv. 17–19, p. 609f., v. 12, p. 693; vi. 8, p. 777. In all these instances the source of the quotation is acknowledged.

(*b*) These quotations range over a large portion of Clement's Epistle—citations being taken from the following chapters:—1, 9, 17, 20, 21, 22, 36, 38, 40, 41, 48, 49, 50, 51.

(*c*) There are also cases in which Clement A quotes Clement R without acknowledgment, *e.g.* Strom. iv. 6, p. 577, where citations are taken from chaps. 14, 15, 16.

(*d*) In Clement R, chap. 34, there is a conflate quotation from the Old Testament, combining Is 40^{10} and 62^{11}. This conflate quotation is also found in Strom. iv. 22, p. 625. Other instances of a similar kind might be given. *E.g.* the puzzling quotation in Clement R 8, which it is very difficult to account for, is found also, with a few verbal alterations, in Clement A, Quis div. salo. 39, p. 957, and Paedag. i. 10, p. 151.

In the face of such evidence,—which I believe might be intensified if the matter were gone into more fully,—it seems unnecessary, to say the least, to conclude that the quotations cited by Professor Rendel Harris must have been obtained independently by the two Clements.

With regard to Polycarp, Bishop Lightfoot (*Epistle of Clement*, vol. i. p. 150) has shown that his Epistle contains between 40 and 50 instances of phrases and sentences borrowed from Clement of Rome, and it is only reasonable to suppose that the words quoted by Professor Rendel Harris were borrowed in the same way.

It is still possible to argue that Clement R must have taken his quotations from an Urevangelium—but two considerations seem to me to make this doubtful: (1) Clement's method of quotation makes it possible that they should have been taken from our Gospels. They correspond with our Gospels quite as much as some of Clement's Old Testament quotations do with the original. (2) If these quotations formed part of the Urevangelium, it is difficult to see why they appear in such different forms in our canonical Gospels.

With regard to the introductory formula, I do not think that Professor Rendel Harris has made out his case. The four instances, I think, can be

reduced to one. Polycarp probably took the sentence from Clement, and Clement from the Acts, since the quotation in the Acts was evidently known to him (cf. chap. 2).

One word in conclusion. I do not wish to be misunderstood. I believe on other grounds, quite as firmly as Professor Rendel Harris, in the existence of an Urevangelium. I think such an hypothesis is the only possible solution of the Synoptic problem. I feel, however, that the arguments of Professor Rendal Harris in the *Contemporary Review* are too uncertain to strengthen a theory which is based on other and more solid supports.

HERBERT T. ANDREWS.

Cheshunt College.

Dalmanutha.

MARK viii. 10.

PROFESSOR NESTLE, in a note on my explanation of the above passage (THE EXPOSITORY TIMES, viii. p. 563), says that למיניתא as an emphatic form of למינה is impossible, without stating his reason for thinking so (*ibid.* ix. p. 45). It should be noticed (1) that I did not cite the word as it occurs in the later Christian Syriac literature, but as it is found in the mixed dialect of the Rabbins. As an instance of the difference between the former and latter dialect, let us take חברא, which Dr. Nestle, in his *Syriac Grammar* (Berlin, 1889, p. 32), says is feminine, but which in the Targ. and Talmud is masculine. Moreover, in the case of Greek words incorporated into this dialect, there are sometimes five or more different transliterations. Θησαυρός, for instance, is represented by תסברא, תוסברא, תסורא, תסוורום,—all sing. The plural is תסבריות, תסברנא, תוסבריא, תסוורהא, טסבריהא, טסברין, תסווריות, תסווריתא.

(2) Professor Nestle thinks that דַלְמָנוּתָא (δαλμ.) is equal *εἰς τὰ μέρη, into the parts.* But (*a*) the ד is not accounted for; (*b*) we do not want a Syriac word to tell us what *εἰς τ. μ.* means, but to reconcile the statements of St. Matt. and St. Mark; which I have tried to do by showing that the former records our Lord's arrival in the neighbourhood of Magdala, *εἰς τὰ ὅρια*, and the latter, whose Gospel is dependent on the teaching of St. Peter, the fisherman, states that He reached that spot which was well known as the harbour, *εἰς τ. μ.* The Peshitta makes a similar distinction: in the former, לתחומא; in the latter, לאתרא.

N. HERZ.

Hackney, N.E.

Some more Minutiae concerning Westcott and Hort's 'Greek Testament.'

FOR the 'Corrections to Westcott and Hort's *Greek Testament*,' which I contributed to THE EXPOSITORY TIMES (July, p. 479), I have been rewarded by receiving a most courteous letter from the surviving editor of this standard Greek Testament, the Bishop of Durham. He corroborated me on the following points:—That *πρῶτος* instead of *ὕστερος* in the note on Mt 21^{28-31} was a simple clerical error, which no one had before noticed; that for the change of breathing in Ro 8^{20} (*ἐλπίδι* for *ἐλπίδι*), in the later impressions of the smaller edition, no authority has been given; that the largest edition, as regards type and printing, was wholly the publisher's work.

I have since discovered a few more discrepancies, which I may be permitted to point out here. I indicate the larger edition, December MDCCCLXXXI, by *a*; August MDCCCXC, by *b*; the smaller edition, May MDCCCLXXXV, by *α*; October MDCCCXCV, by *β*; the largest (Macmillan-fount, 1895), by א.

1. In Mt 10^{21} the words '*ἐπαναστήσονται*' *τέκνα ἐπὶ γονεῖς* are printed in common type in *abα*א; in the type which marks biblical quotations only in *β*. The latter impression is right. For in the parallel passage, Mk 13^{12}, the words are in quotation-type in all impressions, *abαβ*א.

2. א was apparently set up from a copy of the smaller impression; for it contains a blemish from which the larger edition is free. In Col 4^{4} *αβ*א have *δεῖ μὲ* (with accent on *με*), *ab* have *με* without accent. This example tempts one to discuss the rules to be followed in Greek accentuation with the so-called enclitics. WH print, for instance, Mt 7^{4}, Lk 6^{42}, *ἐν τῷ ὀφθαλμῷ σοῦ*; Mt 7^{5}, *ἐκ τοῦ ὀφθαλμοῦ σοῦ*; so does also Tischendorf, who prints even *τὸ θέλημα μοῦ* in Lk 22^{42}. The latter seems utterly impossible; for the tonic form of the first person is *ἐμοῦ, ἐμοί, ἐμέ*, and we have no reason to introduce four grades of tone, *μου, μοῦ, ἐμοῦ, ὁ ἐμός*. I am glad to see from THE EXPOSITORY TIMES (p. 568) that Pro-

fessor Swete does not follow WH in their accentuation; for he prints there: ἐκ τοῦ ὀφθαλμοῦ σου. On the other hand, this accentuation was introduced by F. E. Brightman, in his work on the *Liturgies: Eastern and Western* (vol. i. Oxford, 1896), everywhere in the formula: 'καὶ μετὰ τοῦ πνεύματος σοῦ,' beside τὸ πνεῦμά σου τὸ πανάγιον, p. 43, l. 25, etc.; and even παρά σου, p. 44, l. 9; p. 46, l. 16 (but p. 60, l. 31; p. 61, l. 1, παρὰ σοῦ). But as this is a matter of philological rather than of theological interest, I shall not pursue it here.

3. In Rev 14^{18}, ἀμπελου is without its accent in $\alpha\beta$; comp. further in β, Ro 3^{27}, ποιου; He 10^{36}, κομισησθε; Philem v.^{15}, ἀπεχῃς. Of the note on 1 P 1^{12} (αὐτά, ἁ), in my copy of β only αὐτὰ (*sic*) is to be seen; no reader can guess that it must be αὐτὰ ἁ, the difference touching only the interpunction.

4. Μή ποτε is printed as one word, apparently with intention, before οὐ μὴ, only Mt 25^{9} in all editions.

5. Why in Rev 17^{18} in all editions ἐστιν is accented, ἡ γυνὴ ἣν εἶδες ἔστιν ἡ πόλις ἡ μεγάλη, I fail to understand. If it is because of the stress lying on the word, we should be obliged to write so in many passages, even τοῦτο ἔστιν τὸ σῶμά μου; if it is in consequence of the comma which we have to supply after εἶδες, the form ἐστὶν would better suit the general rules. Bruder, it is true, in his *Concordance*, prints also ἔστιν not only in this passage, but also in Mt 6^{22}, Ὁ λύχνος . . . ἔστιν ὁ ὀφθ.; 13^{37}, Ὁ σπείρων . . . ἔστιν ὁ υἱὸς; and even 13^{39}, ὁ σπείρας αὐτὰ, ἔστιν ὁ διάβολος; but this is quite out of place.

6. One little difference touches the 'section on the woman taken in adultery' (Jn 7^{53}–8^{11}). In *ab* there is a marginal note showing that the section is to be found at the end of the Gospel, and that it is to be classed with the readings marked by ⊣ ⊢; in $\alpha\beta\aleph$ there is not the slightest reference to it; if it were not for the break in the numbering of the verses on the inner margin, the reader would not be aware that there is anything out of order here. A reference to the page where the section is to be found, would not be out of place.

These are all the remarks which I have to make, and I can but repeat my conviction that a work like Westcott-Hort's *Greek Testament* is indeed of guileless workmanship.

Eb. Nestle.

Ulm.

Hommel's 'Ancient Hebrew Tradition.'[1]

On Professor Hommel's recently (May 1897) published volume, *The Ancient Hebrew Tradition as illustrated by the Monuments*, see the notices by Professor Margoliouth in the *Expository Times*, Aug. 1897, by Principal Whitehouse in the *Expositor*, Sept. 1897, and by G. B. Gray in the *Expos. Times*, Sept. 1897, and (specially on the argument founded upon the proper names in P) in the *Expositor*, Sept. 1897. All these writers agree that, while Professor Hommel has collected much interesting material from the Inscriptions, especially those of Babylonia and Southern Arabia, as a refutation of the critical position his work is a failure. The reason of his failure lies in the facts—(1) that the positive evidence afforded by the Old Testament itself in support of the critical position is very much underrated; (2) that the monumental evidence arrayed against it is far too indirect and hypothetical to possess the required cogency: the author makes no attempt to distinguish logically between fact and imagination; and what he really brings into the field against the conclusions of critics are not facts, attested directly by the monuments, but a series of *hypotheses*, framed indeed with great ingenuity, but often resting upon the slenderest possible foundation, and most insufficiently supported by the *data* actually contained in the Inscriptions. His treatment of Gn 14, while containing much that is arbitrary (the date of Khammurabi, the supposed name *Ammu-rapaltu*, etc.), does not really establish anything beyond what was stated by the present writer in articles contributed to the *Guardian* (March 11 and April 8, 1896) and in the *Expos. Times* (Dec. 1896, p. 143 f.). It is nowhere maintained (or implied) in the present volume that in the writer's opinion 'firm historical ground' begins for Israelitish history in the age of Solomon (Hommel, p. 4); and hence, even should Professor Hommel have made it probable (as Mr. Gray had done before him) that ancient material is preserved amongst the names of P, the conclusion would be in no kind of conflict with the principles of the present work. It should be added that Professor Hommel himself does not question the composite structure of the Pentateuch (pp. 12, 19 f.), and that until quite recently (*Neue Kirchliche Ztschr.* 1890, pp. 62–66) he accepted for J, E, and P, Wellhausen's dates. S. R. Driver.

[1] A Note from the forthcoming edition of the *Introduction to the Literature of the Old Testament* (p. 158 f.). See p. 54 in this issue of the *Expos. Times*.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

Professor Cheyne's *Introduction to the Book of Isaiah* has been translated into German by Pfarrer Böhmer. In his preface the translator guards himself against being supposed to identify himself with all the matter of the book, and calls the criticism 'radical,' but remarks that the work 'is fitted, like scarcely any other, to give an idea of the manifold and many-sided problems which present themselves, of the difficulties with which the exposition of the Book of Isaiah has to contend, and of the pains and diligence, the ingenuity and skill which during many centuries, notably during the last of these, and not least by our author, have been devoted to this book. It is equally successful in its effort to bring the light of history and of biblical theology to bear upon the contents of these prophecies.' The translation is published by J. Ricker of Giessen.

The first volume of the new Dictionary of the Bible will be published in February. At that time it will be four years since the Editor began his work upon it. And as the remaining volumes are fairly well advanced, and there is every expectation that they will be issued at regular and reasonable intervals thereafter, no one will think the time spent too long.

Every generation ought to have at least one new Dictionary of the Bible. It is much more than a generation since there was published in this country a wholly new and complete dictionary. And in that time the progress of biblical science has probably been greater than during any previous period of equal length in the history of the Church In the field of the Old Testament, in particular the dictionaries which our fathers found sufficient are now quite out of date.

The purpose of a Dictionary is to furnish an explanation of all the words that fall within its province. A Dictionary of the English language explains the words in the English language. A Dictionary of the Bible ought to provide an explanation of all the words in the Bible that are not intelligible of themselves. To what extent the new dictionary will seek to fulfil that reasonable expectation, will be told in a forthcoming issue. At present it is enough to say that the attempt *is* made. Therefore it is not the antiquities of the Bible only, nor only its geography, biography, and science that will be covered, but even the language of the English versions themselves, so far as it is misleading or unintelligible, and especially the biblical theology.

For in a Dictionary of the Bible men look for these three things—fulness, accuracy, and accessibility. They look for fulness. If only a selection

of the topics is made, the chances are that the word sought will not be found. The word in question may have seemed to the editor of less importance. But it is not the words of greatest consequence that are most frequently sought for in a dictionary. Experience has taught the most of us that it is just the words an editor **thinks** he easily may leave out. Again, when the word is one of great importance it ought to receive the space that its importance is entitled to. A mere summary of the events in the life of our Lord may be had in any school book. The forthcoming dictionary will extend to four volumes, and each volume will contain as much matter as a volume of the *Encyclopædia Britannica*. It will therefore afford reasonable space both for the number and for the size of the articles.

But men must not only find the word they want, they must find it readily. In just as many cases as it was possible to furnish it, the information will be found under the natural heading. The very few exceptions are due to the impossibility of preventing repetition. But even when some trifling repetition is the consequence, articles are written under their own expected titles. And for the rest, the cross references are made as complete and serviceable as could be thought of.

Still, the greatest necessity in a Dictionary of the Bible is accuracy. In order to secure the utmost accuracy possible, the first thing was to secure the best scholars to write the several articles; the next, to secure the best scholars to revise them. No trouble, it will be found, has been spared in either respect. So far as can be known, every article is written by a man (sometimes *the* man) who has made the subject his special study. And it is enough at present to say that the Editor has been assisted in every department of the work by one of the most accurate scholars of the younger generation, while four of the most distinguished scholars in the country have had the proofs passed steadily through their hands.

It is the opinion of Principal King, of Winnipeg, that two different Gospels are being preached at present. The one he calls the 'Ethical Gospel. The other he does not name.

The Ethical Gospel is mainly preached on the continent of Europe. Especially is it preached in Halle, says Principal King, and from that Chair where forty years ago was heard the thoroughly evangelical and profoundly spiritual teaching of Julius Müller. But it is also preached in America and in Britain. Indeed, the only book which Dr. King names throughout his article (which is found in the current number of the *Presbyterian and Reformed Review*) is Dr. Watson's *Mind of the Master*.

Now Principal King believes that if a gospel is not ethical it is not a gospel. For the person of Christ must be central in the system of truth which bears His name; and no view of His person can be maintained in harmony with the gospel narratives, in which the moral element, as distinguished from the metaphysical, is not made prominent. He even believes that the supreme glory of Christ for us is ethical. He believes that the highest which we are permitted to discern in Christ, as distinct from that which we can only believe, is His abiding consciousness of God and of oneness with Him; His entire devotion to God's will, even when that disclosed to Him the Cross with its shame and pain; His intense and untiring compassion for the sinful and the suffering. In short, he believes that the highest attributes of the Redeemer lay in those qualities which we may share with Him—His ethical qualities—rather than in the supernatural attributes which are exclusively His own.

Nor is it of Christ's person only that the highest aspect is ethical; ethical also is the supreme importance of His work. Take the Gospels for

witness, or take the Epistles, the great aim of the work of Christ is deliverance of men from indwelling sin, their restoration to personal righteousness. 'I am come a light into the world, that whosoever believeth in me should not abide in darkness'; 'The grace of God hath appeared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously, and godly in this present world.' Moreover, the means Christ uses to accomplish His aim are largely ethical also. His teaching, His example, the charm of His person, the love that must be loved again. Yet Principal King believes that the Gospel which is called the Ethical Gospel deserves the 'anathema' of the Apostle Paul.

For even when we take it at its best, say as we find it in *The Mind of the Master*, it is not a gospel at all, and usurps the gospel's place. The ethical gospel of St. Paul is in these words: 'Him who knew no sin he made to be sin on our behalf, that we might become the righteousness of God in him.' But Dr. Watson's ethical gospel is this: 'The death of Jesus was an act of utter devotion to the will of God, and a power of emancipation in the hearts of His disciples. As they entered into His spirit, they would be loosened from bondage and escape into liberty.' Both are ethical, but only one is a gospel. The other fails to deal with the impassable barrier of sin. It mocks the shrunk arm with an invitation to stretch itself out, imparting no power to do it.

This that we have come upon at once is, in fact, the radical defect of the ethical gospel. It takes no sufficient account of sin. The ethical gospel has many forms. Its attitude to sin varies with all its own variety. Sometimes sin is a beneficent means to accomplish a noble end. Sometimes it is a necessary step in an upward ethical movement. Sometimes it is a misfortune, a weakness, or even a somewhat culpable deficiency. But the ethical gospel never reckons with sin, never faces it, never wrestles with it and throws it, as does the gospel of the grace of God. Where is the ethical preacher who is heard to say that the whole world lieth in the evil one, or that the children of this world are the children of the devil? The ethical preacher says that the children of this world are the children of God. Even so moderate an ethical preacher as the author of *The Mind of the Master* says: 'Jesus' message was, You are a son. As soon as it was believed, Jesus gave power to live as a son.'

Where does the ethical preacher find his gospel? Principal King makes search and discovers it in the Parable of the Prodigal Son. Does not Jesus represent the father as still the father, though the prodigal is in the far country, spending his substance with riotous living? Therefore, the ethical preacher concludes, God is the Father of all men, especially of those that disbelieve. But Jesus did not say that God was the father of this prodigal. He said, 'A certain *man* had two sons.' That man was the prodigal's father. Though the prodigal should wander into the farthest country of sensuality upon earth, and never return to his home, that man was his father still. But God is not his father. And God is like his father only in this, that He is as ready to receive the repenting and returning sinner.

'If ye love Me, ye will keep My commandments. And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever, even the Spirit of truth. I will not leave you desolate: I come unto you.'

In those words was made the great revelation of the New Covenant. Earlier than this the hints were few and meagre. There was the word of the Baptist that Jesus would baptize in the Spirit; there was the bewildering assertion to Nicodemus that the true birth is of water and the Spirit, and there was the promise, which only one of the gospels has recorded, that the Father would give the Holy Spirit to them that asked Him. These were the earlier hints; they are few and meagre.

Now in a quiet conversation with the Twelve, without preliminary or preparation, He makes the grand revelation. And He makes it all at once.

For those words contain the whole doctrine of the Spirit. If there had been no more words than those, we might have made little of the doctrine of the Spirit, it is true. But it is also true that when we find the words that follow and gather the whole doctrine together, we find that it is all in those two sentences: 'I will give you the Comforter, the Spirit of truth; I come to you.'

Now, when those two sentences are placed together, the one and only difficulty in the doctrine of the Holy Spirit stands naked and open before us. If Jesus had simply said, 'I will pray the Father, and He shall give you another Comforter,' we should have been content to think of the Comforter as the third Person in the Blessed Trinity, who comes to take the Master's place upon earth when He has gone to heaven. And about the three Persons we should have had no doubt, though the one God might have puzzled us. But if Jesus had simply said that, would the Twelve have been content? Would *any* substitute have been sufficient to fill His place? Was this not the very trouble with which their hearts were troubled, that *He* was about to leave them? If He had simply said, 'I go away, but let not your heart be troubled, I will send you another,' would it not have mocked the desolation of their heart? So He did not say that alone. He added, 'I will not leave you orphans: I come to you.' And as He comforted the Twelve He gave the world the greatest difficulty in the doctrine of the Trinity to think about and solve.

But, fortunately for us, St. Paul saw it at once, thought it out and solved it. Did St. Paul know this conversation? On any theory of the origin of the Gospels we may believe he did. Is your theory that St. John's was the first written Gospel, and that it was written within some ten or twenty years of the Ascension, when the scenes were fresh and the words were warm in the memory of every disciple? Then you may believe that St. Paul had *read* those words, that he carried a copy of St. John's Gospel with him as he went. Is your theory that the words were kept alive by oral teaching, systematic and apostolic, and written down at last, when the last apostolic witness seemed ready to depart and be with Christ? Then you may believe that St. Paul did not miss the heritage of every common catechumen. Or is your theory that the Master's teaching was at first written down in morsels, here a little and there a little as it occurred to one to do it? You may still believe that the grand gift of the New Covenant was embodied in writing early and found by the Apostle Paul; you may again believe that he read it. On any theory of the origin of the Gospels we must believe that St. Paul knew how Jesus made the promise of the Comforter and introduced the great difficulty as He made it.

For St. Paul works directly on the lines of the promise, and gives his solution of the difficulty. What was St. Paul's solution? The clearest and boldest statement of it will be found in the recently published 'Cunningham Lectures' of the Rev. David Somerville, M.A., entitled *St. Paul's Conception of Christ.* The difficulty is how the Comforter is to take Christ's place in the hearts of the disciples and Christ be there Himself. St. Paul, says Mr. Somerville, identified the Spirit of God, bestowed on believers under the gospel, with the Spirit of Christ. When Jesus prayed the Father to send the disciples another Comforter, the Father sent Himself.

The solution is sufficiently striking. But St. Paul had historical fact for it. The Spirit of the historic Jesus, the Spirit that was stamped on all He said and did, was recognised as the Spirit of God. By the gift of the Father, the Spirit of God descended upon the Son and abode upon Him while He was on earth. When He ascended up on high and gave gifts unto men, this is the gift He gave. But He could not give the Spirit

away. His by possession and by right, the Spirit of God can never be separated from Him. And now that He has entered upon the perfection of fellowship with the Father, the Spirit that is His, is in the most absolute and real sense the Spirit of the living God. Whereupon St. Paul identifies the two; the Spirit of God is the Spirit of the Son of God, the Son of God in the Spirit: 'And because ye are sons, God hath sent forth the Spirit of His Son into our hearts, crying Abba, Father' (Gal 4^{6}); 'But ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of His' (Ro 8^{9}). The Spirit of God and the Spirit of Christ—in the Apostle's mind they stand for one another; they stand for the Holy Spirit. When the ascended Lord gave the gift of the Holy Spirit to men He simply gave Himself in the Spirit.

Mr. Somerville holds that this was the Apostle's own solution. It was 'an advance on the primitive doctrine; for while it was the original belief that the Divine Spirit is given to men *through* Christ, it does not seem to have been held, till Paul taught it, that the Divine Gift is itself the Spirit of Christ, the actual principle of His Personality.' And the value of this contribution to the true understanding of the gift of the Spirit, he believes to have been very great. For as long as the connexion in men's minds, between the Person of Christ and the gift of the Spirit, was loose and uncertain, manifestations of mere enthusiasm, originating in unsanctified human nature, might be declared to be the outcome of the Spirit of God. But when the Spirit of God was identified with the personal life of Jesus, a test was furnished for distinguishing true Spiritual phenomena from spurious. That which comes from the Spirit of God must be in harmony with the Spirit of Christ, with the Spirit that was seen in the character and deeds of Jesus of Nazareth.

But the great step forward made by the Apostle Paul was not the identification of the Spirit of God with the Spirit of Christ, it was the identification of both with Christ's person. He says 'the Lord is the Spirit,' and again he says 'we are changed into the same image by the Lord, the Spirit' (2 Co $3^{17.18}$). Now, in St. Paul's own language, 'the Lord' is always Jesus Christ. And what he means here is that 'at the Resurrection Christ became a life-giving Spirit to mankind, and by the heightening of the powers of His Personality that then took place, He was so made one with the very life of God as to be constituted a perfect medium through whom the Spirit of God could act upon us; and His personal influence and working being, to the entire exclusion of every lower element, the influence and working of the Holy Spirit, He Himself personally might be spoken of as the Lord the Spirit.'

To the current issue of the *Jewish Quarterly Review* Professor Cheyne contributes 'Notes on some suspected passages in the Poetical Books of the Old Testament.' The note of widest interest concerns the great immortality passage in the Book of Job (19^{25-29}). Alas, Professor Cheyne no longer believes that there is any immortality in it.

Four years ago Professor Bickell startled the world with a double Old Testament discovery. He had discovered the original version of the Book of Job and the laws of Hebrew poetry. His discoveries were announced to the English-speaking world by his friend Dr. Dillon. They were somewhat prematurely and somewhat pompously announced. The English-speaking world did not take to them. No part of the theological world seemed to take to them. But now at last Professor Cheyne comes and says that enough credit has hardly been given here by any recent writer to Bickell's insight and critical sagacity. 'In the most important respects I follow him.'

Now when we read Dr. Dillon as he expounded Bickell in advance, and when we came to this great passage in the Book of Job, we found that it

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was not only shorn of its hope of immortality, but it was almost shorn away. This was Dr. Dillon's translation—

> But I know that my avenger liveth,
> Though it be at the end upon my dust;
> My witness will avenge these things,
> And a curse alight upon mine enemies.
>
> My reins within me are consumed.

Dr. Dillon reached that translation by the use of Professor Bickell's double discovery. On the one hand he followed the law of Hebrew poetry, which, applied to the Book of Job, gave stanzas of four lines each in ordinary iambic metre. On the other, he followed a 'wretched' manuscript of the Saidic version of Job which had been found in the Library of the Propaganda. Professor Cheyne follows Professor Bickell 'in the most important respects.' He follows him in finding the four-lined stanza. He follows him in finding no reference to a hope of immortality. But he does not follow him in all. For he preserves the poem in something like its entirety. This is Professor Cheyne's Hebrew text and translation—

1 וַאֲנִי יָדַעְתִּי גֹּאֲלִי חָי
וְאַחֲרוֹנָה עַל־עָפָר יָקוּם
עֵדִי יִפַּק תַּאֲוָתִי
וּמִשְׁרֵרִי יֹאחֲזֶה אֵלָה

2 כָּלוּ כִלְיֹתַי בְּחֵקִי
כִּי תֹאמְרוּ מַה־נִּרְדְּפוֹ־לוֹ
גּוּרוּ לָכֶם מִפְּנֵי־חֶרֶב
כִּי חֵמָה עַל־עֲוֹנוֹת

1. But I know that my Avenger lives,
And that at last he will appear above (my) grave;
My Witness will bring to pass my desire,
And a curse will take hold of my foes.

2. My inner man is consumed with longing,
For ye say, How (keenly) we will persecute him!
Have terror because of the sword,
For (God's) anger falls on the unjust.

David Brown, D.D., LL.D.

By Professor the Rev. S. D. F. Salmond, D.D., F.E.I.S., Aberdeen.

On Saturday, the 3rd July of the present year, the Rev. Dr. David Brown, Principal of the Free Church College, Aberdeen, passed peacefully to his rest in his own home after a brief illness. By his decease the Scottish Churches have lost one of their best known men, and his own Church the most venerable of its theologians. Like another Nestor, he could look back on the events of three generations of men. His life was almost coextensive with our century. He first saw the light when the century was less than four years old, and he survived till it was within two years and a half of its close. Through this rare fulness of days he led a busy life, devoted to the service of the Church of his choice and to the good of Christ's kingdom at home and abroad. He was a witness of many great changes in the political, ecclesiastical, and social circumstances of his country. He took his part in some of the most remarkable religious movements of the Victorian era. He made his contribution to the religious life and literature of our time. And almost to his last day he retained an alertness of mind, a zest of life, a quick interest in all that happened in Church or in State, that seemed to defy the infirmities of a great weight of years.

He was born in Aberdeen, on the 17th August 1803, and most of his long life was spent in that city. He came of a stock from which some capable men have sprung, and in which certain marked qualities —musical taste, an exceptional agility both of mind and of body, and strong religious feeling— have run from generation to generation. Dr. Brown inherited these gifts in more than usual measure. He had a nice ear for melody, a keen sense of literary style, deep evangelical instincts, and a quickness of mind with which the body seemed to strive to keep pace by an unusual

rapidity of walk. His father, Alexander Brown, was a man of character and ability, who rose to honour in his native city, and twice held the office of provost. His mother was a member of the Chalmers family, long connected with the *Aberdeen Journal*. One of his brothers, Charles J. Brown, became eminent as a preacher, occupying with distinction for many years an important pulpit in Edinburgh, and being elected to the Moderatorship of the General Assembly of the Free Church in 1872. Dr. Brown himself was educated in the Grammar School of Aberdeen, one of the oldest and most notable seminaries of learning in Scotland, of which Byron and other men whose names are known the world over have been *alumni*. From that he passed into Marischal College and University, one of the two universities of which the northern city of the Don and the Dee could boast in those days. On graduating, in 1821, he dedicated himself to the Christian ministry, and having completed the theological curriculum then prescribed by the Church of Scotland, he was licensed to preach in 1826. Next year circumstances took him to London, and brought him under the influence of Edward Irving, who was then at the height of his fame and in the full splendour of his powers. Anxious to hear the great preacher whose name was in everyone's mouth and whose oratory held the metropolis captive, the young Scotch probationer became a frequenter of the humble church, the Caledonian Chapel, Cross Street, Hatton Garden, which was then the scene of Irving's ministry. In a couple of papers contributed to the *Expositor* about ten years ago, he gives a vivid picture of those times, and an interesting account of his association with Irving. He tells us how, when he came early to the church the first day, he found 'the whole of the street lined with carriages'; how, in order to get a full view of the preacher, he worked his way to the front gallery, 'the middle pew of which, treble the depth of the others, had been fitted up for the Caledonian Asylum boys, but was now occupied by people of note'; how, one day, standing immediately behind this pew, he had before him 'the Duke of Sussex, Mr. Canning, Lord Brougham, Sir James Mackintosh, and others of aristocratic look.' He describes the impression produced upon him by Irving's magnificent personal appearance, the 'dignified simplicity and elevated purity of his style in prayer,' his clear, sonorous tones, the wonderful life which he threw into his reading of the Scriptures, and the mighty rush of his opulent and imaginative eloquence. And he gives it as his testimony that 'what for years continued to attract unparalleled crowds, largely of the most cultured classes and foremost ranks of society, holding them spellbound under the voice of a humble Presbyterian minister from Scotland, must have been something very different from mere sensational oratory.'

He came deeply under the spell of this noble and singular personality, of whom Thomas Carlyle declared that he had been helpful to himself beyond all other men when he most needed help, and of whom he has left this testimony on record in his *Reminiscences*: 'No man that I have known had a sunnier type of character, or so little of hatred towards any man or thing. . . . Noble Irving! he was the faithful elder brother of my life in these years; generous, wise, beneficent all his dealings and discourses with me were.' It was a critical period in Dr. Brown's life. For, by a change in Irving's circumstances, he was brought into the closest personal and professional connexion with him, and under the influence of all that he was in private life and in the home, as well as in the pulpit and in the eye of the public. The Caledonian Chapel became utterly inadequate, and a new place of worship of larger dimensions had to be provided for Irving. This was the *National Scotch Church*, Regent's Square, which was opened by Chalmers, whose assistant Irving had been for a time in Glasgow, in 1827. Larger crowds than ever were attracted to this new and more spacious building, and Irving, requiring help, invited David Brown to become his assistant. After some hesitation the offer was accepted. Dr. Brown preached for the first time in Regent Square on the 3rd January 1830, and he continued in office till the 26th April 1832. For two years and three months, therefore, he was in the most intimate association with Irving, having daily access to his mind, witnessing the progress of the change in his ideas and his preaching, and marking the course of events which ended in the eclipse of his brilliant gifts, his separation from the Church of Scotland, and the formation of a new religious society in which his independence was crushed and his happiness lost. It was a time of privilege. But it was also a severe sifting time for the young assistant. His own religious future hung in the balance for a period.

Irving became involved in speculations about our Lord's humanity, whether the nature which He assumed as Man was sinless or of the same quality as that of us, His fallen brethren. He was drawn into what was to prove for him a more serious entanglement than that. Captivated by the writings of James Hatley Frere on the visions of Daniel and the Apocalypse, he became an ardent but unregulated student of prophecy. Starting with a false scheme, and giving the rein to his affluent imagination on the Second Advent, the premillenial wonders, and the terrors of 'the last times,' he passed from one exaggeration to another until he lost control both of his congregation and of himself. He drifted into peculiar views of the Church, the world, the ministry, and the special gifts of which mention is made in the New Testament as bestowed upon the early Christians. He came to believe that these were not meant to be limited to the primitive Church, but were open to faith at all times, and that they failed in the modern Church simply by lack of faith. The 'gifts' were claimed to be possessed by some. Strange scenes were witnessed in the church. Voices were heard which were taken to be of Divine inspiration. Disorder, abuse, deception crept in. The young assistant was perplexed. He was to some extent influenced by what was happening around him. What the issue might be was uncertain for a time. But he kept himself uncommitted, and in the development of events things came under his notice which convinced him that these extraordinary manifestations were not of God. He made his mind known to Irving, and resigned his position. 'Your intellect, sir, has destroyed you,' said Irving to him on the occasion of their final interview. 'Yes, sir, I confess it,' was the reply, 'my intellect has done the deed, whatever that may mean; I am responsible for the use of my intellect, and I have used it.' They grasped each other by the hand, and parted.

On the termination of this remarkable passage in his religious life, he returned to Aberdeen; and after preaching about for a time, he was ordained, in 1836, to the newly erected charge of the Chapel of Ord, in Banffshire. There was little that was outwardly attractive about the place. The church was in the heart of a bleak moorland. The stipend was small. The condition of the people was backward. It was a great change from London. But the pastor gave himself manfully to his duties, and at no period of his career was his work richer in results. Here he married Catherine Dyce, sister of William Dyce, the well-known painter. Here also he found time to prosecute his studies, and laid the foundations for his future career as a teacher and a writer.

But even in this remote district and these simple surroundings, it was not all quiet or studious leisure. The surge of a great conflict which had been agitating Scotland penetrated to those hillsides. The struggle which had been waged for ten years on the question of the rights and liberties of the Church in her relation to the State was nearing its close. The Disruption of the Church of Scotland came on, and the minister of the Ord had no difficulty as to what was the path of duty for him. He had once been tried by religious doubts, and had made his way through these to deep and permanent conviction. His sympathies were entirely with Chalmers, and he unhesitatingly cast in his lot with those who at the bidding of conscience felt themselves under the painful necessity of quitting the Church of their fathers, and facing an uncertain future. He should have been the first Free Church minister in the district in which he had first been settled, but a call came to him from the congregation of St. James's, in Glasgow. He accepted the call, and laboured in this charge for fourteen years, carrying on at the same time his theological studies, particularly in New Testament subjects, and contributing to literature. In 1857 he was elected Professor of Apologetics and the Exegesis of the Gospels in the Free Church College, Aberdeen. In 1876 he was appointed Principal. In 1887 he resigned his Professorship after a tenure of thirty years. He continued in the office of Principal, and retained a lively interest in all that concerned the college until his decease.

(*To be concluded.*)

The Expository Times Guild of Bible Study.

THE subjects of study chosen for session 1897–98 are, in the Old Testament, the Book of Judges, and in the New, the Epistle to the Philippians. The Book of Judges presents difficult problems for the student of the history and literature of the Old Testament, but what a table it spreads for the preacher! And as for the Philippians, is it not Bishop Lightfoot who says that it stands to the Epistle to the Galatians as the building itself stands to the buttresses that support it?

The conditions of membership in THE EXPOSITORY TIMES Guild of Bible Study are simple. Whoever undertakes to study (that is to say, not merely to *read*, but more or less carefully, and with the aid of some commentary or a concordance at least, to *study*), either the Book of Judges or the Epistle to the Philippians, or both, between the months of November 1897 and July 1898, and sends name (in full with degrees, and saying whether Rev., Mr., Mrs., or Miss) and address to the Editor of THE EXPOSITORY TIMES at Kinneff, Bervie, Scotland, is thereby enrolled in the membership of the Guild. There is no fee or other obligation.

A concordance is an excellent aid to Bible study. Bishop Westcott says *he* knows no better, and wants no other. Messrs. T. & T. Clark have recently published a new concordance to the Greek New Testament by Moulton and Geden. It is likely to supersede every other, and be unsuperseded for many a year. That for Philippians, if we can use the Greek, would do very well. But there are now two excellent commentaries on Philippians that work upon the Greek text. They are Bishop Lightfoot's (Macmillan, 12s.) and Professor Vincent's (T. & T. Clark, 8s. 6d.). The latter is just out. It seems a fine piece of scholarship, and it had the advantage of Lightfoot going before it. Of smaller commentaries on Philippians the best is Principal Moule's in *The Cambridge Bible*. It is published at 2s. 6d., and there is a Greek edition at the same price.

As for the Book of Judges, the one great commentary in the English language is Moore's. Forward enough for the foremost of us, it is nevertheless the work of a most accomplished scholar, and brimful of literary and religious interest. It is also one of the volumes of *The International Critical Commentary*. It is published at 12s. Of smaller books on Judges the best is Sutherland Black's. It is one of the *Smaller Cambridge Bibles*, and costs no more than one shilling.

Black and Moule will do very well for the English student; but we hope that many of our members are scholars enough to enter upon the study linguistically, and to master either Moore or Vincent.

NEW MEMBERS.

Rev. Marshall B. Lang, M.A., B.D., Manse of Meldrum, Old Meldrum, Aberdeenshire.

Rev. D. Tafwys Jones, Christ Church, Johnstown, Ruabon, N. Wales.

Rev. Joshua Davies, B.A., Aberyskir Rectory, Brecon, Wales.

Rev. Alfred S. Silcox, Wesleyan Manse, Station Road, Beccles.

Rev. J. Bedworth Jones, A.T.S., Congregational Manse, Leiston, Suffolk.

Rev. W. H. Mills, M.A. (Camb.), Hackthorn Vicarage, Lincoln.

Rev. John Redhead, Primitive Methodist Manse, 4 Station Villas, Ashbourne.

Rev. J. Conder Nattrass, B.A. (Lond.), B.D. (Aberd.), 18 Ferryhill Place, Aberdeen.

Rev. Joseph Fox, East Bank, Haslingden, Lancashire.

Rev. Wilson Eccles, Primitive Methodist Manse, 84 Beresford Road, Hornsey, London, N.

Rev. Hugh MacQuarrie, B.A., Vernon, Ontario, Canada.

Rev. R. N. Hurt, Sandal Vicarage, Wakefield.

Mr. William Benjamin Long, Weymouth Villas, Picardy Road, Belvedere, Kent.

Rev. George Sexton, A.M., LL.D., M.D., D.Sc., Lecturer on Scientific Apologetics, Presbytery of Buffalo, N.Y.

Rev. John Bradbury, Primitive Methodist Manse, Alexandra Road, Sheffield.

Mr. W. C. Roberts, Oxford House, Bethnal Green, London, E.
Rev. N. H. D. Wilson, B.D., Chapel Hill, North Carolina, U.S.A.
Mr. T. Cruddas Porteous, B.A., Royal University, Dublin.
Rev. W. A. Guttridge, M.A. (Camb.), B.A. (Vict.), 14 Chippingham Street, Attercliffe, Sheffield.
Rev. W. H. Millard, Baptist Manse, Newton Road, Wick, N.B.
Rev. Greenwood Robinson, Baptist Manse, 1 Cromwell Villas, Westham, Weymouth.

The Twelve Foundation-Stones of the Heavenly Jerusalem.[1]

By the Rev. J. C. Carrick, B.D., Newbattle.

'And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.'—Rev. xxi. 19, 20.

A few months ago an interesting model was exhibited in London of the Heavenly Jerusalem as described by St. John in the Apocalypse, with the measurements in proportion, and the real twelve stones set in the walls, by an eminent jeweller. Though, to some minds, the Johannine description seems grotesque and incoherent, the remarkable thing was, that when the various elements of the description were gathered together into a unity, a singularly beautiful and charming model was the result,—a model which gathered round it thousands of distinguished critics, who pronounced it about as perfect a reproduction in precious stones, pearls, gold, and crystal as it was possible for human hands to frame.

The symbolism of the twelve stones of the City of God has all along proved a source of interest to Christian people, and some brief account of the interpretations set upon the individual gems by mediæval divines may prove interesting to the reader. They are twelve in number, following the sacredness of that number, which, in common with three, seven, and forty, indicates perfection. Twelve patriarchs, twelve tribes, twelve stones in Jordan, and in Aaron's breastplate twelve apostles; and so in the Holy City there are twelve gates, twelve thrones, twice twelve elders, twelve stones.

Masonic writers have interpreted the twelve stones in their own occult way, and have found in them striking symbols of the Divine Presence, adding these emblems to those of the Unslumbering Eye, the Scales of Justice, the Pillars of Strength and Beauty, the Arch of Perfection, etc. Cornelia, mother of the Gracchi, replied to those who asked her for her jewels by pointing to her two boys—'These are my jewels.' Queen Victoria once said wittily of this: 'They must have been cornelians.' The flash of the precious stone is seen all through ancient history, and illuminates many of the dark corners of the world. The lake in Central India which has received its jewel-tribute of heathen sacrifice for ages, could tell a tale of misguided and superstitious devotion. Symbols of power and wealth, they have taken their place in religious acts and places, and now, even in the Holy Jerusalem, they appear in glory on the walls of the Celestial Town.

The greatest and most reliable authority of the Middle Ages on this interesting subject is Marbodus, who was Archdeacon of Angers and afterwards Bishop of Rheims, dying in 1125 A.D. He wrote a 'prose' to be used at high festivals, and especially at the dedication of churches and cathedrals, entitled *Cives Cælestis Patriæ*, in which he gives all the mystical interpretations of each of the twelve stones. It is a beautiful picture of the Heavenly Jerusalem in its 'gem-aspect,' and was enormously prized in the Middle Ages, being the delight of monastic reflection and the inspirer of ecclesiastical builders. Taking this accomplished spiritual lapidary of the twelfth

[1] *What the Stones Say; or, Sermons in Stones*, by C. H. Spurgeon, 1894. Cf. *The Precious Stones of the Bible, Descriptive and Symbolical.* (London: Nisbet & Co.)

century as our guide, and adding to his interpretations those of others, both mediæval and modern, we find a distinct plan running through the stones; whether the stones are there to illustrate this plan, or whether the plan is simply a pious application of the subject, the individual reader may judge for himself.

The stones, according to Marbodus and kindred interpreters, are there to symbolise, in each individual case, (*a*) certain particular virtues; (*b*) certain particular doctrines of Christ; (*c*) the twelve clauses of the Apostles' Creed, with their corresponding ideas.

I. *Jasper*. 'The first foundation was jasper.' Jasper is a green stone, and sometimes is called 'the god-stone.' The foundation-fact, 'the first foundation' of the Church, is God's Being. This stone was believed to be a charm against all evil.

(*a*) Those who are founded in the faith can never suffer any evil—no Satan can destroy them. They fear God and know no other fear. Faith in God is the root of all goodness, virtue, and piety. It is the 'first foundation' of character, and is at the basis of all true prosperity. It is a green stone [green = fecundity], and is thus beautiful in good works, blessed examples, holy works.

(*b*) The Doctrine of Faith, glorified in the cases enumerated in Heb. xiii., is shown forth. That chapter is an illustration of the fecundity of Faith.

(*c*) Apostles' Creed. 'I *believe* in *God* the Father Almighty.' The 'god-stone' is the foundation of all. He is the Great All-Father, who whispered, and worlds awoke out of nothingness,—the Source of all Life, 'in whom all things live that live truly and blessedly.'

II. *Sapphire*, 'the second.' A blue stone, the colour of the sky. It is called 'the king of stones — reconciling, healing, consoling, giving sight to the blind.' Such are its distinctive virtues as laid down by the lapidaries.

(*a*) The Virtue of Heavenly-mindedness. 'Set your affections on things above (blue)' —even while on earth, look upwards! 'The blue sky, the living air, and the mind of man' speak of God (Wordsworth); 'The glorious sky, embracing all' (Keble), calls man heavenwards.

(*b*) The Doctrine of God. Exodus: 'They saw the God of Heaven: and under His feet was as it were the paved work of a *sapphire* stone.' The sapphire seems to say, as 'king of stones,' 'The Lord reigneth!' 'The sovereignty of God is my greatest consolation' (Edward Irving).

(*c*) Apostles' Creed. 'I believe in Jesus Christ, His only Son, our Lord.' Though on the earth, 'He came down from heaven' (blue). He shared His Father's sapphire throne, and, coming down to earth, brought with Him heavenly light (blue), which has purified and beautified the world. Though 'sapphire' is called 'the *second* foundation,' yet it is the 'king of stones': hence, though Christ is God's Son, He is God's co-ëqual, co-ëternal, co-infinite partner. 'Equal in power and glory.'

III. *Chalcedony*, 'the third.' 'A pale stone, which does not shine in a house; but which glitters in the open air. It resists those who would cut or scratch it. When heated, either by the sun or by the finger, it attracts straws and dust.' A quaint and curious account by the monastic lapidary.

(*a*) The virtue of humility and humble good works. 'Thou, when thou fastest,' etc. Its paleness speaks of its quiet unobtrusiveness. It is 'the third,' and yet it is the perfection of virtue,—three being the perfect number, and humility the foundation of all piety.

'It will not allow men to cut or engrave it' —so humility dislikes a grand name and the brazen inscription. Cf. The legend of the Prince building an Abbey, and emblazoning his name over the chancel-arch; and during the night the angel-hand substituted for the royal surname the name of an old woman, who, in her poverty and desire to do something for God, gave the horses that dragged the abbey stones 'a wisp of straw.'

'When heated by the sun (God), or by the fingers (*i.e.* the symbol of the gifts of the Holy Ghost), it draws straws (*i.e.* poor men who are but "as grass") and dust (perishing humanity) to it.' The last becomes first; and men at last crown Humility and love the humble. Cf. the Magnificat, 'He hath put down,' etc.

(*b*) Doctrine of Kenosis. Christ emptied Himself of His divinity and became of no reputa-

tion, and yet draws all men unto Him. Doctrine of Christ: 'If any man will follow Me, let him take up his cross. 'Via crucis, via lucis.'

(*c*) Apostles' Creed. 'Conceived by the Holy Ghost, *born of the Virgin Mary*.' The Incarnation a marvel of humility: 'His companions the rude cattle, less rude only than we; the ox and the ass—emblems of our untamed, rebellious nature.'

IV. *Emerald*, 'the fourth.' 'A very green stone, surpassing all gems and herbs in greenness. It is found only in dry and uninhabitable parts of the earth, and is greatly prized. It is generally found in deserts, where griffins and infidels abound.'

(*a*) Virtue of Sacrifice. 'They wandered in deserts and dens and caves of the earth—of whom the world was not worthy.' Voluntary self-denial and self-banishment, for the good of others. Hence this self-sacrifice results in fecundity (green) and blessing to others. 1. The most eloquent preachers step forth from the desert of meditation and solitude. Moses' face shone when he came down from the Mount. Paul 'in Arabia,' St. John the Baptist in the desert, Christ in the wilderness, were in the land of the emerald, and stepped forth rich with blessing and adorned of God. 2. Great spiritual gifts,—grace and truth, prayer and piety,—which bless the world, are born in the desert. This is true of life—hard effort crowned with success: of morals—self-denial brings reward: of religion—'De Profundis' comes before the 'Magnificat.'

(*b*) Doctrine of Self-abasement. 'Except ye become as little children.' Self-denial and and self-sacrifice are doctrines as well as moral principles.

(*c*) Apostles' Creed. '*Suffered* under Pontius Pilate.' 'No cross, no crown; no pain, no palm; no tears, no throne.'

V. *Sardonyx*, 'the fifth.' 'A stone of three separate colours: the lowest line is black; the middle, white; the top, red.'

The old spiritual lapidaries see in this stone a very unique and striking picture of the story of Redemption. Black = the darkness of Good Friday; white = the grave-clothes of the Holy Sepulchre and the radiant whiteness of heavenly death and angelic guardianship; red = the glory of sunrise,—the brightness and ruddy hope of Easter Morn.

(*a*) The Virtue of accepting Christ. If such, in symbol, is Christ's history, so is it the Christian's. Black = man's sinfulness; red = redemption through Christ's blood; white = made clean through Christ and the sanctification of His Spirit. The black likewise = humility, white = purity, red = martyrdom and self-sacrifice—the three great virtues.

(*b*) The Doctrine of Christ's Death and Atonement and Resurrection.

(*c*) Apostles' Creed. 'Was crucified, dead and buried: He descended into hell: the third day He rose again from the dead.'

VI. *Sardius*, 'the sixth.' 'A stone blood-red and bright.'

(*a*) The Glory of Martyrdom. The blood-red stone in the Holy City speaks of the place of honour which they obtain who, for Christ's sake, lay down their lives. The brightness of the joys of resurrection and Paradise.

(*b*) The redness and the brightness bear the doctrine of the glory of Christ through suffering and death and martyrdom. On the sixth day ('Sardius') of the week Christ died,—Good Friday,—the day of suffering. In the old mediæval lectionaries, Christ's martyrdom and expiry on the cross formed the 'sixth' of the 'Mysteries of the Cross.'

(*c*) Apostles' Creed. 'He ascended into Heaven, and sitteth at the right hand of God the Father Almighty.'

VII. *Chrysolite*, 'the seventh.' The stone of the perfect number, χρύσεος λιθὸς or chrysolite = gold-stone: 'a gold-coloured stone which emits fiery sparkles: it shines as gold by day and as fire at night.'

(*a*) The Virtue of Charity,—'the greatest thing in the world,'—the perfection (seventh) of all virtues and religion.

The greatest thing in nature and in man: nay, even in the divine nature, for 'God is Love.' Love binds the Trinity together. If for one moment through eternity the Father ceased to love the Son and the Spirit, the Son ceased to love the Father and the Spirit, the Spirit ceased to love the Father and the Son,—the Trinity would be destroyed, because love is the basis of their coexistence. Well

is it called 'the gold-stone,' for it also keeps together the 'City of God' above.

It 'shines as gold by day'—in good works and generous deeds; as 'fire by night'—the wrath of Love, which is as much a reality as the love of Love. This points also to the final separation of good and evil, when God's Love will be seen not only as gold, but also as Fire. Even in man we see this,—the union of gold and fire.

(*b*) Doctrine of Last Judgment and Final Separation.

(*c*) Apostles' Creed. 'From thence He shall come to judge the quick and the dead.' The gold = the quick: those who have the brightness and glory of life; the fire = those who are being dissolved.

VIII. *Beryl*, 'the eighth.' 'The beryl shines as water that reflects the sun: more especially the peculiarity of this stone is that it warms the hand that holds it.'

(1) The beryl is a type of nature, the only glory of which is that it is a reflection of God. All things bright and beautiful,—all the beauty of earth and sea and sky,—'are but reflections, Lord, of Thee.'

It is also (2) a type of human nature, which is at best a weak and watery composition, and the only glory of which is when it reflects the Sun of Righteousness.

(*a*) The virtue of receiving thankfully the Holy Spirit to glorify our poor dust and ashes and make them shine. The man who has the Spirit of God 'warms others by his good works of charity.' 'It warms the hand that holds it.' How true this often is: a poor invalid, an aged parent, a seemingly lost and useless life sheltered in a home by others, often 'warms the hand that holds it'; and when most useless, seemingly does most good, brightening and warming all around,—a messenger from heaven. The blessing we receive for sheltering the 'beryl' in our homes is that our own hearts and homes and lives are warmed. Blessing others, we ourselves are blessed. 'The virtue of the beryl is to cause love, to bestow power, to give healing,' and such offices are often performed by seemingly weak instruments.

(*b*) The Doctrine of the Necessity of the Holy Spirit. 'As many as are led by the Spirit of God, these are the sons of God.' 'Without Me, ye can do nothing.'

(*c*) Apostles' Creed. 'I believe in the Holy Ghost.'

IX. *Topaz*, 'the ninth.' 'A curious stone, partly grey, partly gold.' This is generally taken to be symbolical of the Church, which is partly of earth and partly of heaven—one portion of the army triumphant, the other militant. Also it is emblematic of the spiritual state of the Church militant,—'partly golden, partly grey,' good and evil strangely mixed together. 'When the topaz is golden,' says the monastic lapidary, 'it surpasses in brightness all gems. The more the sun shines on it, the more golden does it become.' The more Christ's presence shines in the Church, the more golden does it appear. 'The day was,' said the cynical father, 'when we had wooden chalices and golden priests; now we have golden chalices and wooden priests.' The beauty of the Church depends on Christ's presence. 'When Christ comes,' is the inscription on Melrose Abbey, 'the shadow goes.'

(*a*) The Virtue of Contemplation. The greyness of the topaz speaks of the calm, quiet life of good men within the calm of God's Church; 'a hodden-grey life,' apparently, to some, but a golden life when rightly understood and wisely led.

> 'Beyond all gems the topaz rare
> Hath value, therefore, past compare;
> It shines, albeit of colour grey,
> Clear as a fair ethereal ray:
> And notes the part of them that live
> The solid life contemplative.'

(*b*) The state of the Church,—partly unworldly, partly worldly. 'Were there not *ten* cleansed, but where are the NINE?'

(*c*) Apostles' Creed. 'I believe in the Holy Catholic Church.'

X. *Chrysoprasus*, 'the tenth.' 'A purple stone with drops of gold in it.' It is taken as a type of the state of the Christian while on earth,—a state partly of joy, partly of sorrow,—purple being the colour of mourning and fast, but relieved by drops of gold,—the symbol of gladness. The purple stands for sorrow for sin and 'much tribulation,' the gold, for gladness and communion with God and the good. The state of the Ten Tribes, the breach of the Ten Commandments, may be compared with 'the tenth, a chrysoprasus.'

(*a*) The blessing of penitence and forgiveness and communion with God.

(*b*) The state of the Christian,—partly amid sins forgiven and unforgiven, partly in communion with God and heaven.

(*c*) Apostles' Creed. 'I believe in the communion of saints, the forgiveness of sins.'

XI. *Jacinth*, 'the eleventh.' 'The jacinth changes its appearance with that of the sky. It is colourless in itself, but reflects colours according to its surroundings and the sky.'

(*a*) Virtue. (1) It is taken as a type of Christian prudence, and a wise, well-regulated life, which ought to be a reflection of the life of heaven. (2) It is also a type of the preacher who gives milk to babes and strong meat to men, and suits his words and ways to his surroundings. 'The Faithful Priest' is the theme of many mediæval symbolical pieces,—the famous analogy between him and the brazen cock on the top of the steeple being not only very shrewd, but very amusing. St. Paul made himself 'all things to all that he might gain some.' The aim of this action is to teach and elevate and ennoble surrounding lives.

(*b*) The Doctrine that it is only the Heavenly Life that can uplift and raise a soul.

(*c*) Apostles' Creed. 'I believe in the resurrection of the body.'

XII. *Amethyst*, 'the twelfth,'—a perfect number. 'The amethyst has a colour like unto the *sunrise*, and shoots out *rosy flames*.'

(1) This is typical of the coming glory,—the sunrise of Christ's second coming, when He will fill the whole earth with His glory, and send His blessings over all the world,—when the whole globe shall be rolled to the foot of the Cross.

(2) It is also typical of the 'good time coming' for the individual Christian and for the world,—the golden age restored. The sunrise colour, the crimson glory, speak of hope.

(3) The crimson colour also speaks of earthly suffering 'even unto blood.' The 'rosy flames coming out of it,' of charity and prayers springing out of a heart wounded sore.

(4) The sunrise colour also speaks of the beatific vision.

(*a*) Virtue of Hope for the future.

(*b*) Doctrine of Final Restitution of all things, of a glorious immortality.

(*c*) Apostles' Creed. 'I believe in the life everlasting.'

Thus the twelve stones of Heavenly Salem speak of (1) Faith in God, (2) Heavenly-mindedness, (3) Humility, (4) Self-sacrifice, (5) Redemption, (6) Martyrdom, (7) Charity, (8) Human Nature, (9) The Church, (10) The State of the Christian, (11) Christian Prudence, (12) The Coming Glory.

They also symbolise each a separate Christian doctrine; and in an image set forth, each, one clause of the Apostles' Creed.

Marbodus' final verse is a suitable ending for this sermon on stones—

> 'These stones arrayed in goodly row
> Set forth the deeds of men below,—
> The various tints that there have place,
> The multiplicity of grace.
> Who, in himself, such grace displays
> May shine with these in endless rays.'

[For the development of the various symbols and ideas, the writer has been mainly indebted to *Mediæval Hymns*, by the Rev. Dr. J. Mason Neale, who not only translates Marbodus' poem, but also adds elaborate explanatory notes, which, indeed, form the elementary basis of this paper.]

At the Literary Table.

THE BOOKS OF THE MONTH.

PART I.

The Bible.

A GUIDE TO BIBLICAL STUDY. By A. S. PEAKE, M.A., Fellow of Merton College, Oxford. With an Introduction by A. M. FAIRBAIRN, D.D. (*Hodder & Stoughton.* Crown 8vo, pp. xxiv, 264. 3s. 6d.)

NOTWITHSTANDING the ease and interest with which one reads Professor Peake's *Guide*, it must have cost him many an anxious hour. For a Guide to the Study of the Bible is not an easy book to write at present. What it means Principal Fairbairn makes clear enough. It means leaving much unsettled still, and giving many provokingly uncertain judgments. But it is when a study is alive that it has its unsettled problems, and that is the very time we need a Guide. When all the problems about the Bible are laid to rest, there will be no demand for Guides, and no place for them.

Professor Peake has been most circumspect. We knew he was accomplished. The book will certainly push the scientific study of the Bible one step forward. And it is so capably, carefully written that it will be a landmark in the future. There, we shall say, is how we stood in 1897. The notes on books are very just. Besides Principal Fairbairn's, we find Mr. Buchanan Gray's hand in that. And these three together make nearly final work. In the next edition, Mr. Peake must give us a bibliography and a set of indexes, and then our gratitude will be full.

THE KINGDOM OF GOD. (*Stock.* 8vo, pp. 32. 1s.)

This is the first instalment of a new Bible. For when it rains it pours, even Bibles. The plan of this anonymous editor is to give a new translation on one page, and then on the other a record of his variations from A.V. and R.V., together with Notes on the text.

Now it must be very difficult to produce a new Bible. Shortcomings are a certainty, absolute breakdown a probability. As this Bible covers only the first four chapters of Genesis yet, it has only shortcomings. And they are not decisive. The translation is often clever and commendable. Adam and Eve (the editor urgently invites criticism) are said to be 'unprotected' (עָרוֹם, Gn 2^{25}), not 'naked'; the serpent is said to be 'unprotected' too (עָרוּם, 3^{1}), but Adam and Eve are afterwards found 'naked' (עֵירֹם, 3^{7}). Now 'naked' is better English than 'unprotected,' and 'subtle,' as applied to a serpent, is a better translation. What an unprotected serpent means, indeed, we cannot think, especially such a serpent. Still the translation is commendable and often clever. The notes are the only part that need serious reconsideration. They are too wordy, too obvious also, and too deficient in what is called historical imagination.

THE HOLY BIBLE. (*Macmillan.* Vol. I. Globe 8vo, pp. xxix, 513. 5s.)

Mr. Mackail's 'Eversley' edition of the Bible has been announced here already. The first volume is equal to all our expectation. The editor has written a modest, mannerly introduction, giving the meaning of this issue; and the publishers have chosen the most beautiful printing they could find.

The Old Testament.

GENESIS: CRITICALLY AND EXEGETICALLY EXPOUNDED. By DR A. DILLMANN, late Professor of Theology in Berlin. TRANSLATED FROM THE LAST EDITION BY W. B. STEVENSON, B.D. (*T. & T. Clark.* 8vo, Two Vols., pp. xii, 413; 507. 21s.)

'The most perfect form of the *Commentarius Perpetuus*.' That is Professor Budde's word for Dillmann's *Genesis*. It is itself the perfect word. That Dillmann was not accessible earlier in a good English translation (as this translation is good) is a puzzle to most and a great regret to all. For even with Delitzsch at our elbow, it is to Dillmann we have gone with increasing confidence. What industry of scholarship or aptitude of historical imagination gave him the right thing to say and the right word to say it with, we cannot tell.

ASPECTS OF THE OLD TESTAMENT. By R. L. Ottley, M.A. (*Longmans.* 8vo, pp. xix, 448. 16s.)

When a great classical scholar like Dr. Blass of Halle engages upon the study of the New Testament, his work is regarded with lively interest. When an able New Testament scholar like Mr. Ottley enters upon the field of the Old Testament, the same keen interest attends his exploit. For Mr. Ottley does not imagine that he has mastered the Old Testament, and he does not pose as an authority upon it. He knows enough to know who the authorities are. And he deliberately appears before us, after having studied the authorities, as what Canon Cheyne would call 'a layman' in Old Testament scholarship, to tell us what he finds the Old Testament still to be.

The volume contains the Bampton Lectures of 1897. It therefore contains eight lectures, the ground being so mapped out that all the leading and pressing questions regarding the Old Testament receive fair and uniform consideration. These questions are: — First, the 'higher criticism,' and what the Church is to do with it; secondly, the great religious contents of the Old Testament; thirdly, the history that lies at the basis of its contents; fourthly, the progressive revelations made in it of the *Name* (in its grand Hebrew fulness) of God; fifthly, its worship; sixthly, the prophetic and Messianic hope; seventhly, the Old Testament conception of personal religion; and lastly, the Old Testament as Christianity found it and made of it.

Now, Mr. Ottley knows as well as you that one of these questions is enough for a Bampton lectureship. But to confine himself to one of the questions would have been to take up a false position and to miss his whole intention. His intention is to relieve the stress which recent criticism has laid upon the students, and especially the teachers of the Bible. And the way he does that is just to tell what the Bible is to *him* (a student and a teacher) after all that criticism has said and done. The value of such an effort depends partly on the man who makes it—his position and his character; and those who know Mr. Ottley will reap the benefit of that. For the rest the book itself must speak. But, again, there is so happy a combination of sweet reason and firm faith that the mere reader will feel no disadvantage. There are few who, coming to the book without immovable prejudice, will fail to lay it down saying that the Old Testament is theirs still, more theirs than ever it was.

An occasional erratum may be found, as the spelling of Dillmann's name with one *n* twice or thrice. Our Scotch printers did that in our own pages last month, their apology being that a man's a man for a' that. But Mr. Ottley's Oxford printers cannot enter that defence.

A HEBREW AND ENGLISH LEXICON OF THE OLD TESTAMENT. By Francis Brown, D.D., with the co-operation of S. R. Driver, D.D., and Charles A. Briggs, D.D. (Oxford: *At the Clarendon Press.* 4to, Part VI. 8vo, pp. 441–528. 2s. 6d.)

The announcement of the new part is enough. It has long been waited for. Some of us, having got accustomed to the use of the earlier parts, have missed it more than we can tell. It is a marvellously full and rich book; there is nothing in the way of Hebrew Lexicons in any language to be compared with it. Would that we had it all!

REASONS FOR THE HIGHER CRITICISM OF THE HEXATEUCH. By the Rev. Isaac Gibson. (Philadelphia: *Jacobs.* Crown 8vo, pp. 100. 50 cents net.)

We have over and over again been asked for an untechnical book on the 'higher criticism,' untechnical yet reliable, and that gives the reader the means of settling the question for himself. This is the book. As Dr. Hazard says, in introducing it, you must be both intelligent and interested—then this is the book for your purpose.

THE FIRST BOOK OF MACCABEES. By the Rev. W. Fairweather, M.A., and J. Sutherland Black, LL.D. (Cambridge: *At the University Press.* Fcap. 8vo, pp. 271., 3s. 6d.)

The Cambridge Bible for Schools and Colleges, not content with having covered the New Testament and nearly all the Old, has boldly invaded the Apocrypha. Well, we hope both the publishers and editors will have their reward. For the Apocrypha will repay study even in schools and colleges beyond the dream of our educational reformers. The headmaster of one of our great public schools has lately been asking 'Are we to go on with Latin verse?' For God's sake, no, Mr. Lyttleton, take the First Book of Maccabees instead. For the First Book of Maccabees will feed the soul as well as sharpen the wit. And if it is pure scholarship you are after, it is here, in the work of these two most accomplished scholars.

ECCLESIASTICUS XXXIX. 15 TO XLIX. 11. TRANSLATED FROM THE ORIGINAL HEBREW BY A. E. COWLEY, M.A., and AD. NEUBAUER, M.A. (Oxford: *At the Clarendon Press*. Crown 8vo, pp. xii, 65. 2s. 6d.)

This is the Fragment of Sirach that was so fortunately found some months ago. Its translation (which we may depend upon) is printed opposite the Revised Version for comparison.

The New Testament.

THE EXPOSITOR'S GREEK TESTAMENT. 1. THE SYNOPTIC GOSPELS. BY THE REV. A. B. BRUCE, D.D. 2. THE GOSPEL OF ST. JOHN. BY THE REV. MARCUS DODS, D.D. (*Hodder & Stoughton*. Large 8vo, pp. x, 872. 28s.)

Such a book as this cannot be exhausted in a single notice. We must come back to it again and again. For a new Alford—as the general editor desires it to be regarded—means so many things. It demands that we estimate its superiority over Alford in three great departments at least, in Introduction, Textual Criticism, and Exegesis. And one of these is enough for one month's notice.

But there is a fourth department which comes upon our notice first of all, almost thrusts itself upon our notice in the earlier portion of the volume. It is the 'higher criticism' of the Gospels. In Alford it was scarce an element. Here it is prominent and pressing. Now, it must be at once acknowledged that it is to many of us a most unpleasant element. When, for example, we come to the *Parable of the Eye*, as Dr. Bruce happily describes vv. 22-24 of the fifth chapter of St. Matthew, 'The light of the body is the eye,' etc., and when we read: 'A most difficult passage; connection obscure, and the evangelic report apparently imperfect. The parallel passage in Luke gives little help. The figure and its ethical meaning seem to be mixed up, moral attributes ascribed to the physical eye which with these still gives light to the *body*.' When we read that, we feel uncomfortable.

But we must gather ourselves, and call some things to remembrance. In the first place, we must remember that criticism even of the contents was inevitable. Alford could almost pass it by and spend himself on the criticism of the text. Dr. Bruce must give it as great prominence as he gives the text itself. It is inevitable. The day was when men reckoned it blasphemy to doubt a letter of the Received Text. Then came the inevitable upon men, and they weighed each letter and kept it or cast it away without emotion, just as they found the manuscripts directed them. The day has come when we must criticise the narrative itself, and we cannot escape from it. In the second place, we must remember that the Scripture was given for edification, actually to lift us out of our present condition, whatever it may be, not to comfort us in it. The Pauline phrase, 'the comfort of the Scriptures,' is not the comfort of the comfortable. It is just the opposite of that. So for these two reasons alone,—one that we may face it, the other that we must,—let us willingly acknowledge that Alford has been superseded in respect of the 'higher criticism' of the Gospels.

In respect of their exegesis Alford has been superseded also. In truth, Alford never was strong there. He was most strangely, and to some good expositors irritatingly, at fault there, again and again. He often sailed smoothly over the surface of the writer's most urgent meaning, and did not so much as touch it with the tip of his finger. Alford was not strong as an exegete. He is easily superseded there.

But Alford was strong in the criticism of the text, and it is not so evident that he is superseded there. We speak hesitatingly, for we have examined but a few passages yet. We only say that Alford was strong there, and we are not quite certain that he has been set aside.

Alford was also strong (though less strong) in introduction. But strong as he was he has been completely thrown. Indeed, so far as our examination has yet proceeded, the introductions seem to us by far the finest thing in the volume, almost the finest thing of the kind we have read. Space was precious: there is no discursiveness. Yet it was plenty: there is no obscurity. Both editors evidently knew what they were to say, said it, and were done. Some will cry out for more literature. We are thankful there is no more. If of making many books there is no end, of writing down their titles the end is further off, and it is the greater weariness of the flesh. Test any commentary by this—you will rarely find it fail—the great has a helpful selection of literature, the little has a useless parade.

So we have reached the conclusion that *The Expositor's Greek Testament* is a genuine and a great addition to our present-day apparatus for the

study of the Gospels. Let us add that in all the externals—printing, paper, binding, and what not—it is in touch with the most modern and welcome improvements.

THE INTERNATIONAL CRITICAL COMMENTARY. EPHESIANS AND COLOSSIANS. By the Rev. T. K. Abbott, B.D., D.Lit. (*T. & T. Clark.* 8vo, pp. lxv, 315. 10s. 6d.)

The Abbotts and Abbots are somewhat confusing. There are three that have taken to New Testament work and made themselves a name there. First, Professor Ezra Abbot of Harvard, whose greatest work was done in textual criticism, and who died in 1884. Next, Dr. Edwin Abbott, who was chosen to write the article on the 'Gospels' in the *Encyclopædia Britannica*, and who has been so long and so courageously persuading us to embrace an unmiraculous Christianity. And then Professor T. K. Abbott of Trinity College, Dublin, best known, till now, by his *Essays on the Original Texts* (1891), and his *Short Notes on the Pauline Epistles* (1892).

Best known till now. Henceforth he will be better known by his *Commentary on Ephesians and Colossians*. There is no work in all the 'International' series that is more faithful or more felicitous. That Dr. Abbott was a sound scholar we knew already; that he recognized the dark places of the Pauline apostles, and had a happy faculty of touching them into light, we also knew. But these commentaries, as they test his scholarship more severely, give also more scope for his interpretative gift; and both are greater than we knew. He suits this style of commentary as if he had originated it. He understands these epistles—we had almost said as if he had written them. For he adds a master's grasp of the great literature in both to a well-trained spirit of understanding. Try him with the passages that are your favourites here. He will waste no words in carrying his meaning; he will carry a meaning that is either yours already, or will make you wonder why it is not.

THE EMPHASISED NEW TESTAMENT. By Joseph Bryant Rotherham. (*Allenson.* Large 8vo, pp. 272. 10s. 6d.)

The nature of this volume has been already described. Let it be repeated that it contains a new translation made from a good critical text; that the arrangement is neither after verses nor after paragraphs, but after the logical analysis of the sentence and narrative; that an elaborate system of marks shows where the emphasis lies; and that there are some pertinent references and an appendix of topical notes. Printing and paper are in keeping with a most purposeful and painstaking work.

JESUS, SON OF GOD. By the Rev. F. Warburton Lewis, B.A. (*Stock.* Crown 8vo, pp. x, 67.)

A miniature Life of Christ, the facts faced with courage and penetration, the Son of God made strength to us in our weakness.

The History of the Church.

HISTORY OF EARLY CHRISTIAN LITERATURE. By Dr. Gustav Krüger. Translated by the Rev. Charles R. Gillett, A.M. (*Macmillan.* Crown 8vo, pp. xxii, 409. 8s. 6d. net.)

It is a surprising circumstance that with all the making of modern books no one has written a history of the Early Christian literature for so long. There are histories, but they are at least antiquated. Up to date and accurate there is none. And yet the interest in Early Christian literature was never so general and never so intense as at this present time.

At last the long-expected manual—competent and convenient—has come. It is the indefatigable German's work, but the translation seems sufficient to make it our own. It covers the first three centuries. It does not criticise the literature of that time, it simply presents the facts about it. Who wrote it, when, where, why, and all the other questions are answered. And then the modern and reliable bibliography—books, magazine articles, pamphlets, and what not—are recorded for further study. So it is not to be read through, and it is not to be touched by the indolent. At the student's hand it will lie, and save him many a search and blunder.

THE SECRET HISTORY OF THE OXFORD MOVEMENT. By Walter Walsh. (*Sonnenschein,* 8vo, pp. xv, 410.)

When Mr. Wakeman at the Church Congress presented the case for the High Church party in England, had he read this book? There are two sides, they say, to every question: to this question there are two sides indeed. The side that Mr. Wakeman presented so eloquently was quite

attractive; this side is almost diabolical. For Mr. Walsh gives us to believe that the extreme High Churchman of to-day not only insists on coming between a man and his wife, so that she may be more to the priest than she is to him, but even teaches that he himself may deny under oath in a court of justice that which he knows to be true, if he has gained his knowledge in the Confessional. Now by that sin fell the angels, and it is accurate to describe it as diabolical. But what a terribly unreligious and glaringly unbiblical business it altogether is by this account. Most gladly would we know what Mr. Wakeman has to say of it.

PRE-REFORMATION WORTHIES. By the Rev. W. COWAN. (*Elliot Stock.* Crown, 8vo. pp. ix, 193. 5s.)

To this short and sympathetic account of Grossetête, Thomas À Kempis, Suso, Ruysbroeck, and others, the Bishop of Derry contributes a short and sympathetic preface. His first paragraph is: 'There is a popular view of the doctrine of the Reformation which urgently needs to be reformed. People think that in order to be justified by faith without the works of the law one must see clearly and grasp firmly the doctrine that justification is by faith. And this is tantamount to asserting that you cannot be justified by faith without the works of the intellect.' That is just, and it opens the way into the book. And as we lay the book down we feel that again the Bishop of Derry has put it justly when he says that 'we are edified and gladdened by learning that the love of God, intense and practical, may live amid forms of life and worship strangely unlike our own, so that if we would fain love all the children of our Father, all the brethren of Christ, we can do this only by a large tolerance.'

A HISTORY OF AMERICAN CHRISTIANITY. By Leonard Woolsey Bacon. (New York: *Christian Literature Co.* 8vo, pp. x, 430. $2.)

It is by breaking up history into periods and places and parties that it can be written. It is not possible to write universal histories now. Even a history of America has hitherto been beyond the ability of man. Professor Bacon does not attempt a history of America. He thinks a history of American Christianity can be written, and in this substantial volume he has come as near it as one is likely to get. But he knows that his own publishers are just now publishing a series, in which twelve volumes, each as large as this, will be given to the history of American Christianity; so he does not profess to exhaust: he professes only to know and reveal the salient points and the central movements. It is an extremely edifying history. Its failures are as unmistakable as its successes, and as edifying. In America Christianity has had a freer field than anywhere else in the world. State interference was reduced to a minimum. And so it is in America, and admirably in this volume, that one can discover what Christianity can do with the human heart, and what the human heart can do against Christianity.

SELECTIONS FROM EARLY WRITERS ILLUSTRATIVE OF CHURCH HISTORY. By H. M. Gwatkin, M.A., D.D. (*Macmillan.* Crown 8vo, pp. xx, 194. 4s. 6d. net.)

A happy thought most happily carried out. It is no surprise that the book has reached a second edition already. Professor Gwatkin has taken the opportunity of adding to the number of his extracts, and making some slight necessary corrections.

CHRISTIAN MARTYRDOM IN RUSSIA. Edited by Vladimir Tchertkoff. (*Clarke.* Crown 8vo, pp. 110. 1s. net.)

It is the story of the fare which the Russian Government serves to those who seek to worship the Father in spirit and in truth. It is humiliating enough, yet verified abundantly. Tolstoi writes one chapter.

Grace.

A NEW TESTAMENT STUDY.

By the Rev. James Wells, D.D., Glasgow.

V. Grace with Us.

Grace is essentially a man-regarding thing. As all rivers run to the sea, so grace flows forth towards men. For grace is possible only where there are sins to be forgiven and sorrows to be consoled.

Probably the fullest statement of the experience of grace is found in 1. Cor. xv. 10: 'But by the grace of God I am what I am: and His grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.' Every particle of good in him the apostle ascribes to the grace of God, and he shows a great fear lest he should seem for one moment to do any injustice to it. His words exclude every suggestion of merit or self-praise, and every hint of salvation by works or ceremonies. Grace is the marrow, the whole secret of apostolical Christianity.

One of the greatest questions for the pastor and the evangelist is, How, precisely, does the grace of God become ours? How does it enter and master the soul? Some one has well said, 'Grace, like force, acts along the line of least resistance.' Self-righteousness in any of its forms shuts out grace, or, at least, the full experience of it; for exceeding grace appeals to our exceeding need, and is therefore not received by the self-sufficing. 'God giveth grace to the humble.' Many, it is to be feared, miss the good grace brings because they mix it up with merit, works, ceremonies, etc. A careful study of the New Testament shows us that grace is an exclusive idea, and that it should be first, midst, and last in the Christian life. To mix here, is to adulterate and destroy. If you mix two colours, the poetess says, you lose both, and get a third distinct from either. Christians are defined as the receivers of grace, not as those who have received it—οἱ λαμβάνοντες (Rom. v. 17): receivers who are ever in the act of receiving, just as some men are called receivers of wrecks or customs, because that is their daily and only employ. Hence the divine simplicity and catholicity of the gospel; for all genuine grace-receivers, whatever else they may be, are undoubtedly Christians. And they receive nothing but grace: grace in exchange for grace—χάριν ἀντὶ χάριτος (St. John's Gospel, i. 16): new grace in exchange for the old. The law of spiritual health is like the law of physical health, which is fresh air in exchange for the air we have used. Air is both in the lungs and around us as a measureless zone of blessing. Thus Christian experience should be fresh and satisfying, as God adds grace to welcomed grace. And this grace is never received apart from Christ. The secret of the lives of the first Christians is given in St. John's Gospel (i. 14): 'We beheld His glory . . . full of grace and truth.' They beheld it as the men of their day beheld in the theatre (ἐθεασάμεθα) the creations of the highest genius. The word means to brood continuously with deep delight and without distraction upon some much-loved object, till it reveals all its excellences, and enlarges the contemplating mind to something like its own dimensions. This is how students of the masterpieces of art are trained. By such quiet, receptive meditation, the Christian becomes like what he beholds: beholding, he is 'changed into the same image' (2 Cor. iii 18). Great Christians thus nourish their spirits upon grace. 'I will be for ever a debtor to free grace,' was the confession of Ralph Erskine.

Can it be reasonably doubted that one of the most urgent needs of the modern Church is a revival of the apostolic conception of the free, exclusive, all-sufficient, triumphant grace of God? Near the close of his life, Dr. Dale, of Birmingham, expressed his regret that the preaching of grace was not so common among English Noncomformists as it used to be, and strongly urged that greater attention should be given to the subject. He also said that had he to begin life again, his preaching would not be less ethical, but it certainly would be more evangelical. The preaching of grace lends itself most readily to the uses of evangelism, consolation, and inspiration. Probably many of the themes we handle in the pulpit perplex our

hearers; but grace is not one of these. For it is one of the simplest of ideas. Even a little child can understand a gift in the hand, the love in the heart that offers the gift, and the joy the gift brings to the receiver. He can understand that he is to come empty-handed, and, like a beggar, receive the gift from the full hand of God. And how alluring is grace!—enough for all, free to all, offered to all. These riches are no miser's hoard to be doled out grudgingly; they are all for giving away; they have been brought by Christ to your door; they will all be lost unless they are used by sinners like you; they are all yours now for the taking; and if you have them not, the blame must be all your own—such presentations of grace are level to the humblest capacity. The early preachers seem to have spread out before their hearers all the fulness of grace, and with that sympathetic tone which we call unction, and then practically to have said, 'Such is the grace we offer you in the name of God: perish then if you can, perish if you dare.'

Christian biography shows that many a man has been surprised into the kingdom when the true conception of grace first flashed into his mind; the new light brought with it the new life.

Grace is gladness (χάρις from χαίρειν). The frequent exposition of manifold grace should therefore tend to infuse into our Christian life that spiritual joy which was the distinguishing note of primitive Christianity. Nothing yields a deeper delight than divine abundance placed at the disposal of the needy.

The apostle was constantly met with the objection that his preaching of grace was opposed to morality. It led men, it was urged, to say, 'Let us continue in sin that grace may abound.' This objection reveals to us the intensity with which he preached the doctrines of grace. He teaches us to find in grace the great storehouse of moral and spiritual dynamics. What we most need is a great creative power. Culture, fear, self-interest, and suchlike motives supply all we need for virtue except the power to practise it. Conscience by itself is not enough; for it is a judicial rather than a creative faculty: it does not generate the expulsive power of a supreme affection. But grace supplies an adequate and undecaying motive; for it masters the heart it enters, and begets *gratitude*, that is, as was shown in a previous article, the *gratia habitudo*, the *grace-habit*, which grace produces in every consenting soul. Nine times is χάρις rendered 'thank' or 'thanks' or 'thankworthy'; and the word for thanksgiving is εὐχαριστέω, that is, to be well graced. The words for grace and gratitude are the same (as in our *grace before meat*, and in the Italian word for thanks, *grazie*), because gratitude is the heart's response to grace. It is grace in us, the sense of infinite favours received. This is, as all Christendom shows, incomparably the mightiest force at work among men. Where is there any other wonder-working power in the least like grateful love responding to the redeeming love of God? This has produced millions of the grandest lives our planet has yet witnessed. Indeed, all civilized nations admit that grace is the mightiest force in the world; for they reckon their time from the birth of Christ, and call each year a 'year of grace,' an *annus Domini*. It is thus confessed that the revelation of grace in Christ is the greatest epoch in the world's history.

The inspiring, creative power of grace is further revealed by the many uses of the word. For example, the fruit of grace in the heart is called 'a grace.' It is meet that the lovely daughter should bear the mother's name, as she bears her likeness. When we call men 'gracious' and 'graceful,' and speak of 'the graces of the Christian character,' we acknowledge that grace is the mould of character as well as the spring of action. The meaning of these phrases is, that grace 'graces' the character by creating actions which have a joy-giving beauty, the Christian's heart and character being subdued to that he daily works in. The same idea explains the New Testament use of the adjective καλὸς, which is found in nearly all the passages where our English version has the word 'good.' Plato very closely united 'the good' and 'the beautiful'—the Bible makes them one; for the ethically beautiful is the splendour of the good. Again, among the works of men nothing is counted more beautiful than a perfect poem. A Christian, in his ideal, is God's *poem*—αὐτοῦ γάρ ἐσμεν ποίημα (Eph. ii. 10): a piece of divine workmanship adorned with every grace.

Grace as an ideal is the pith of the apostle's appeal to the Corinthians for a liberal collection. Christ's grace, he says in effect, is the source, and should be the model, of yours; you live on the charity of Christ, and should therefore show Christlike charity to the poor: Christlike both in

its spirit and in its bountifulness. In its spirit; for God loveth a *hilarious* giver—ἱλαρὸν δότην (2 Cor. ix. 7), that is, one who gives with the God-like gladness of grace. And your charity should be like Christ's in its bounty; for your 'abounding' to your poor brethren should have some resemblance to God's 'abounding' to you. The medallion should be like its mould. Your character should be an impression the yielding heart has received from the grace of the Great Giver. The very genius of grace, in man as in God, is to find joy in giving joy to others.

The same conception lies at the foundation of all missionary appeals. Grace in you is to work after its kind; it is to create generous thought and feeling, a Christlike outgo and outflow towards the unlovely and the ill-deserving; it is to pour itself forth to them in the divine fashion; with a reversed ambition, with real chivalry, you are to side with the down-trodden and find attractions in the least attractive, and have divine joy in conveying to them the best of blessings. A temper and attitude agreeing with grace—that is the perfection of the mission spirit at home or abroad.

Further, the apostolic exhortations about social and civic life have this as their sum, that we are to breathe the spirit of grace into all our relations with our fellows.

The New Testament study of grace makes it plain that one of the most urgent needs of all spiritual teachers is a soul-bath and a life-bath in the grace of God.

Recent Foreign Theology.

Professor Nowack's 'Die Kleinen Propheten.'

Professor Nowack, now of Strassburg, has been known for many years past as a lucid and accomplished writer on subjects relating to the Old Testament. His first work, published in 1875, was an exceedingly interesting and instructive brochure of 55 pp., entitled *Die Bedeutung des Hieronymus für die alttestamentliche Kritik*, in which he investigated the character of Jerome's translation of the Old Testament, and demonstrated the manner in which it was often dependent upon the older Greek versions, especially that of Symmachus. In 1880 he published a very full commentary on Hosea; and in 1883 rewrote, for the *Kurzgefasstes exegetisches Handbuch*, the commentaries on Proverbs and Ecclesiastes, which, in the first edition, had been done by Bertheau and Hitzig respectively. In 1887–88 he laid biblical students under even a greater obligation, by bringing up to date—and also, as was sometimes necessary, by condensing,—Hupfeld's standard commentary on the Psalms. But his masterwork hitherto has been his *Lehrbuch der Hebräischen Archäologie* (1894), which by its lucid and comprehensive treatment of both the secular and the religious antiquities of Israel, supplied a widely-felt need, and is invaluable to all serious students of the Old Testament.

The present commentary on the Minor Prophets forms the most recent addition to the *Handkommentar zum alten Testament*, edited by Professor Nowack himself, the same series to which, for instance, Duhm's *Isaiah* and Budde's *Job* also belong. At the top of the page is given the editor's own translation of the Hebrew text; underneath stand the notes, critical and exegetical. The book of each prophet is preceded by an introduction, explaining its historical and theological significance, and discussing critical questions connected with its authorship or date. The Minor Prophets present many problems and many difficulties—some textual, others exegetical, others historical. The reader who uses Professor Nowack's volume will find all these stated and discussed with perfect fairness and moderation of statement, with lucidity and completeness, and never at immoderate length (witness, for example, the treatment of the question of Hosea's marriage, pp. 27–30). The notes especially are models of terse and exact exegesis. The book will be eminently serviceable to students. The last systematic commentary on these prophets, written upon critical lines, was that of Hitzig, published in 1863 (for Steiner's revision of this, published in

1881, did not alter the substance of Hitzig's work)[1]; and since then, the history and literature of the Old Testament have been approached from many new points of view, and much has been written affecting directly or indirectly the interpretation of parts of the Minor Prophets. Whatever new light has been shed during the last thirty years upon their writings, will be found gathered up and estimated by Professor Nowack.[2]

The two most characteristic features of Professor Nowack's work are the treatment of the text, and what may be termed the 'higher criticism' of the Minor Prophets. Professor Nowack recognizes more fully than has been done by many previous commentators the suspicion, and in many cases indeed the certainty, of corruption under which the Hebrew text frequently labours; in his notes he mentions the more or less plausible emendations which have suggested themselves, either to his predecessors (notably Wellhausen) or to himself; and adopts many in his translation. The emendations thus adopted are indicated by asterisks (though sometimes, as Hos 9^{13a} 10^{14}, Mic 5^{13b} 6^{8}, the asterisks seem to have been accidentally omitted); passages in which the corruption is deemed beyond cure are marked by a series of dots and left untranslated (as parts of Hos 4^{18} 5^{7b} 10^{10a}, Am 4^{3}, Hab 3^{13}, etc.). We doubt indeed whether all the textual corrections suggested are necessary or satisfactory[3]; and certainly it seems to us that Professor Nowack often occupies space needlessly with mentioning, only for the purpose of rejecting, the improbable emendations suggested by others; at the same time, it is stimulating to the student to have the possibility of corruption placed fairly and strongly before him; and there are unquestionably many emendations which are thoroughly justified. In Nah 1^{2}–$2^{1.3}$ (A.V. 1^{2}–1^{15} 2^{2}) Professor Nowack adopts, with some improvements suggested by himself, the view of Gunkel and Bickell that this formed originally an acrostic poem, and emends the text accordingly. Undoubtedly there are traces of an alphabetical arrangement in the successive half-verses; but we own to feeling great doubts whether this was ever intended to be carried systematically through, or whether it is due to anything more than the fact that the author allowed himself here and there, perhaps half accidentally, to follow the alphabetical order; the very extensive alterations, especially the inversions and transpositions, through which, if the restoration be correct, the text must have passed, seem to us to be intrinsically improbable. One might have thought also that the very fact of the poem having been originally an acrostic would have protected it against so much alteration—whether due to accident or design—as it must have suffered, if that was ever actually the case.[4]

In the literary criticism of the prophets, Professor Nowack agrees generally with the conclusions reached by recent critics. Thus he places Joel—as we believe, rightly—in the post-exilic age; and Zec 9–11 (with $13^{7\text{-}9}$) he assigns to the Greek age, though adding judiciously that for fixing the date of this prophecy more precisely we 'cannot get beyond conjectures,' as the necessary data fail us. In addition to this, however, Professor Nowack

[1] I do not, of course, forget Professor G. A. Smith's justly appreciated *Book of the Twelve Prophets*, with its broad historical treatment of the prophets and their work, and its eminently suggestive and helpful exegesis; but this work manifestly makes no claim to contain a detailed and systematic commentary on the text.

[2] With regard to Am 8^{9}, however, it is worth mentioning that Dr. Pusey showed conclusively, in his note on the passage, that the eclipse of B.C. 784 could not have been total in the latitude of Palestine (its line of totality passed through St. Helena, Zanzibar, and Allahabad). The eclipse of B.C. 763, though not total in Palestine, would have been a more considerable one there (see my note).

[3] יתרצו, suggested by both Wellhausen and Nowack for יפרצו in Hos 4^{10}, would surely mean not 'have pleasure (in it),' but 'make oneself favourable' (1 S 29^{4}).

[4] The facts are these:—The alphabetical order is found actually only in 1^{2a} (א), ^{4a} (נ), ^{5a} (ה), ^{5b} (ו), ^{6b} (ח), ^{7a} (מ), ^{9a} (כ); it can be restored by omitting ו in 1^{3b} (ב), ^{7b} (י), ^{12b} (ע), ^{14a} (צ), and כי in 2^{3a} (ש), and by more questionable changes in $1^{4b.6a}$ (ועמו מי יעמד לפניו), and 1^{10} (a ס line produced by omission of עד כי before סירים); but besides this, in order to restore it completely, 1^{2b} (נ) has to be transposed so as to precede the corrected 1^{10}, and 1^{3a} to follow מה תחשבו אל יהוה in 1^{9} (thus producing a מ line); $1^{8a\alpha}$ (with a verb added) has to be attached to 1^{7b} (י), so that כלה יעשה may begin a כ line; in 1^{9} (from כלה) the two clauses are inverted, so as to form a ל line (. . . לא); the פ line is produced out of 1^{12} by omitting כה אמר יהוה, and then reading פַּחַז מִשֶּׁל מים רבים after LXX, but פחז a violent change for משל מים רבים) וכן יגורו ועברו (א); the ק line by a violent transposition in 1^{14b}; the ר line by a similarly violent one in 2^{1a} (and the omission of all that follows שלום); the ת line by the insertion of תחת before כי in 2^{3b} (the intrusive verse, 2^{2}, being transposed so as to follow the close of the poem and introduce 2^{4}, etc.). All this is exceedingly ingenious; and, of course, it is not denied that these are parts of Nah 1 (as v.[10. 12]) in which the text is desperately corrupt; but the violence necessary to reduce the passage to the acrostic form, seems to us, as it does also to Professor Davidson (*Nahum*, etc., p. 19 f.), to make it highly improbable that it ever really possessed it.

agrees with an increasing number of recent critics in holding that the existing text of the prophets contains many insertions and supplements, added long after the lifetime of the prophets themselves, and dating mostly from the Exile, or the post-exilic age. The passages thus treated by Professor Nowack are printed by him in italic type,—the reasons for the view thus taken of them being stated fully in the notes. The present writer has expressed himself recently upon this subject in different parts of the newly published edition of his *Introduction*, and (so far as regards the passages of Amos, which have been so treated) in his edition of Joel and Amos in the *Cambridge Bible*, pp. 117–124; and he cannot at present add anything substantially to what he has there said. He recognizes fully that there *are* reasons for treating the passages in question as 'secondary'; but he is seldom able to satisfy himself that the reasons are conclusive. He doubts, for instance,—except in extreme cases,—whether imperfect connexion with the context is a sufficient reason for ascribing a passage to a later hand: the prophets are manifestly poets, guided frequently by impulse and emotion rather than by strict logic; the future, moreover, often presents itself to their imagination under ideal aspects,—they do not pause to reflect by what steps the transition is to be effected from the actual present in which they live, to the ideal future which they look forward to as approaching; hence, in the case of their writings, abrupt transitions, and rapid changes of point of view, do not seem to be cogent proof of a change of hand. A passage such as Am 9^{8-15} does not seem to the present writer to contradict or neutralize the threatenings contained in the previous parts of the book: for surely the promises given here by the prophet are addressed not to the corrupt Israel of his own day, but to the *ideal* Israel of the future, which he imagines implicitly as purged of its sins, and worthy of being reinstated in its former home; the threatened judgment runs its course; the corrupt Israelites perish; the faithful few survive the crisis, and form the nucleus of a purified community of the future. The picture is naturally an *ideal* one: the prophet does not ask how all this is to be actually effected; but it is not apparent why the ultimate salvation of the few should be deemed inconsistent with the immediate destruction of the many. In the same way, again, slight difficulties or obscurities of expression or allusion, phrases, or turns of thought, a little different from what might have been expected, small incongruities or inconsistencies of representation, are frequently put forward as grounds for rejecting a passage, which to the present writer seem anything but conclusive: have we the necessary *data* for pronouncing confidently that such things would not occur in the writing of an ancient poet-prophet, of whose surroundings and habits of thought we are, after all, only incompletely informed? In Hos 2^{4-25} (A.V. $^{2-23}$), for instance, Professor Nowack rejects v.^{4} (from *for* to *husband*), $^{6.\ 8-9.\ 12.\ 16-18.\ 20-25}$, all passages of which none (except v.^{18}), five years ago, excited the suspicion of Wellhausen: although, in one or two cases, the omission no doubt makes the sequence of thought a little more direct, can it be said that there are really any sufficient grounds for their rejection? do not, on the contrary, all these passages contain characteristic thoughts of a kind not likely to have occurred to an interpolater? Similar doubts occur to us constantly elsewhere, in the case of passages questioned upon similar grounds. Arguments, again, derived from a difference of beliefs and ideas, seem to us not unfrequently to limit unduly, without adequate ground, both the spiritual capabilities and the imaginative power of the earlier prophets. And it is rarely also that the passages in question are differentiated from their context by noticeable literary or linguistic features: the principal clue, which is so valuable in the historical books for distinguishing separate hands, thus fails us.[1] On the whole, the present writer must own that he agrees largely on this point with Kuenen. It seems to him that there are many possibilities to be weighed, which it may be doubted whether recent writers have fully taken account of, before passages in the prophets can be pronounced 'secondary' upon the extensive scale that is now sometimes done.

But though the writer is thus unable frequently to follow Professor Nowack in the details of his textual and literary criticism, he has no hesitation in commending warmly his volume on the Minor Prophets as the best work of its kind which exists, as eminently well-timed, and as one in which the student will find all the information and assistance

[1] Such differentiating features are present, however, sometimes, *e.g.* in Is 12; there is also *some* weight in those which have been noticed in Am 9^{8-15} (*Joel and Amos*, p. 122).

which he can reasonably expect from a commentary of such a kind.

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Among the Periodicals.

Codex Bezae and Luke's Gospel.

THE readers of THE EXPOSITORY TIMES have frequently of late been kept alive to the importance of Codex D by the interesting and valuable communications of Professor Nestle. In the current number of *Studien u. Kritiken* the same subject is handled by Dr. GRAEFE. To illustrate the interest which this MS. has assumed of recent years as compared with the place it used to occupy, Graefe mentions that in 1888 he found that the copy of Scrivener's edition of Codex D in the Royal Library at Berlin was *cut in only a few places*, whereas the same book is now *very much worn through constant handling*. At the former date Graefe himself had not thought of the possibility that both texts of Luke might be due to the evangelist's own pen. Westcott and Hort dismiss this theory as improbable. Gregory, in his edition of Tischendorf (1884), does not even mention it. In passing, Graefe enters his protest against de Lagarde's contemptuous references to Tischendorf's 8th edition and his censure of the latter scholar for changing his mind so often in the course of forty years. On the contrary, one who corrects himself deserves, in Graefe's opinion, our esteem. Without Lachmann we should have had no Tischendorf, and without Tischendorf no Westcott and Hort. And it is through the previous labours of these men that Resch, Nestle, and Blass, along with Schürer, B. and J. Weiss, and Belsheim have been enabled to render such illustrious services in investigating and characterizing the Western text. The pity is that the two pioneers, Resch and Blass, should have reached such contradictory results, while Nestle, occupying an impartial middle position, is able to trace duplicate traditions to the Semitic idiom of the sources in a manner that commands assent from both sides. Resch's four stages in the development of Codex D are fully described by Graefe, as well as the important principle for which he contends that '*Agreement between Codex D, the old Latin VSS, and the Curetonian Syriac gives us with certainty the text of the archetype, even if the latter should be represented by only a single Latin copy.*' For the details of Resch's work we must refer the reader to Graefe's article, which, at the present stage of the controversy, is of extreme importance. In spite of the learning and the skill of Resch, his solution of the problem fails in many points to satisfy Graefe, who turns next to the work in the same field of Blass. The latter very properly took as his starting-point not the Third Gospel but the Acts. Here the principal differences between the Alexandrian and the Western text appear much more distinctly, because the disturbing element caused by the mixing of text from the four Gospels is absent. Blass has proved to Graefe's satisfaction that both texts, the Alexandrian and the Roman, are most naturally to be ascribed to the pen of Luke himself. This was the old hypothesis of Clericus '*Lucam bis sua edidisse*,' and many are ready now to pronounce it the egg of Columbus. Probably the opinion will also prevail that the Roman edition of the Acts is the older, containing, as it does, details that would interest Luke and Theophilus, but might be spared in the later edition destined for the Christian public. Blass himself is disposed (we write this without having seen his recently published text of Luke, which had not appeared when Graefe's article was written) to reverse this hypothesis in dealing with the priority of the two editions of the *Gospel*. The Alexandrian text he supposes to have been written by Luke at Cæsarea during Paul's imprisonment there, and the Western text to have been afterwards produced at Rome, and destined for the Christian public. To this Nestle (*Philologica Sacra*, p. 42 f.) gives a qualified assent. Graefe himself believes that in the Gospel as well as in Acts the priority should be ascribed to the Western text. His arguments we cannot of course go into, but must again refer the reader to the pages of the *SK*, where our author discusses most elaborately the data supplied by the genealogy of Jesus, the Heavenly Voice at the Baptism, the Words of Institution at the Lord's Supper, the Narrative of the Ascension, and some other passages on which Blass founds for the priority of the

Alexandrian text. Graefe lays much stress on the point that in any case both texts *are original* as much as two editions of the Augsburg Confession or of an Introduction to the New Testament [is the latter a happy illustration?]. If it should prove in the end that all the attempts to explain Codex D must be thrown aside like old iron, yet the main result abides, that the contents of the Gospel are 'realities,' and not merely literary *Tendenzprodukte*.

The Popular Style of the Scriptures.

Under this title a very interesting paper by the late Professor JALAGUIER appears in the October issue of the *Revue Chrétienne*. The style of the Bible, a style due at once to the social position and acquirements of most of the writers and to the character of the readers addressed, has been, our author thinks, too much neglected hitherto, especially in its bearing upon the interpretation of Scripture. In the paper before us he sets himself, first, to state precisely the characteristics of this style, and then to examine the practical consequences of these.

1. In general, the language of Scripture is that of common life, it is *spoken* rather than *written* language. It is characterized by *simplicity*, *energy*, and *figure*. How concise such sayings as 'It is more blessed to give than to receive,' or 'Children, obey . . . in all things,' where it is easy for the candid soul enlightened by the Spirit to supply the necessary limitations and exceptions. The language of common life is, moreover, largely untrammelled by grammar and logic. It delights in metaphor, hyperbole, and proverb. Our author adduces three illustrations of the characteristics he claims for scriptural language. (*a*) On the one hand, it teaches that God is Spirit, omnipresent, omniscient, invisible; on the other hand, it represents Him as looking down from heaven, nay, as coming down to see what is passing on earth, as deliberating, repenting, etc. Anthropomorphism and anthropopathy reign from one end of the Bible to the other. (*b*) The prophetic descriptions of the Messianic kingdom or of the establishment and progress of the Church almost always contain features borrowed from earthly empires or from the Jewish theocracy. (*c*) So with the pleasures and pains of the world to come, everything in this world that is fitted to stimulate strongly hope or fear, or to suggest happiness or misery, is transferred to the description of heaven and hell.

Such characteristics mark, above all, the language of the Sermon on the Mount. A few words as simple as profound, a few gnomes, one might almost say a few paradoxes, suffice to describe the conditions of admittance into the kingdom of heaven. Jalaguier thinks that in His preaching Jesus has left an example which has been too little remarked and too little followed by preachers of the gospel. How little anxiety, again, does Paul show to harmonize his teaching on one occasion with that on another. On the one hand, he conveys the impression that he denies both the merit of good works and their necessity for salvation; and on the other, he insists on the absolute necessity of these. It is the same with the doctrines of the Divine predestination and human responsibility.

2. From the characteristics above described, it results, in general, that the Bible is the book of humanity: it comes within the range of every intelligence. But, above all, the bearing of all this upon the science of hermeneutics concerns us. (*a*) As a rule, the first or obvious sense is the one to be accepted. The simple natural interpretation put upon the words of the Bible by unsophisticated piety will usually be right. Jalaguier points out, of course, that critical and historical difficulties are beyond the range of simple unlettered faith. That is the sphere of science. (*b*) The popular character of the language as above described warns us against attaching too much weight to the mere letter, or rearing a dogma upon the foundation of isolated expressions. It is unchecked literalism that accounts for the false Messianic expectations of the Jews in our Lord's day, for ancient and modern chiliastic notions, for some of the singularities of Quakerism, etc. Protestants wonder at Roman Catholics for pressing Jn $21^{15\text{-}17}$ to the issue of papal supremacy and infallibility, for finding purgatory in Mt 5^{26}, or transubstantiation in the words, 'This is My body.' But, as Jalaguier remarks, the same disposition is found in all the Churches or sects. Each is found pressing unduly what favours and attenuating or explaining away what does not support its own pretensions. (*c*) The opposite extreme, that of undue spiritualizing, has equally to be avoided. From the time of Philo and Origen downwards, the supposed secret sense of Scripture has wielded

a powerful fascination over many minds. It is this disposition which, in the name of Hegelianism, has done such violence to the New Testament in its effort to strip off the material envelope from the underlying idea. Jalaguier considers that the dangers of literalism, serious as these are, are less to be feared than those of this professed spiritualism which volatilizes Scripture at its pleasure. If literalism materializes, at least it conserves; whereas, under pretext of purifying or rationalizing, this philosophico-theologic spiritualism annihilates.

The one safeguard against these opposing errors is a sound principle of interpretation, which consists, in general, in treating the Bible as one treats other books, and letting it say what it really says. We are not to ask, What sense can I put upon this word? but What must it have meant to him who spoke and to him who heard it? And, as a rule, this last question will not be difficult to answer.

Current Theological Literature.

Since our last notice, other two parts of the invaluable and indispensable *Theol. Jahresbericht* (Schwetzschke & Sohn, Braunschweig) have appeared. The first, prepared by Drs. Meyer, Troeltzsch, Sulze, and Dreyer, catalogues and reviews (frequently with considerable fulness) the works in Systematic Theology published during the year 1896. The other is devoted to Practical Theology and Church Art (*Kunst*, a pretty wide term, including painting, sculpture, music, etc.). The catalogue and review of the Literature for 1896 is by Drs. Marbach, Ehlers, Woltersdorf, Kind, Everling, Hasenclever, and Spitta.

Moral Philosophy and the Gospel.

In the *Revue de Théologie* of last July, M. J. A. Porret discusses the relation between the Moral Philosophy of the present time and the Gospel of Jesus Christ. At the outset he complains of the difficulty of stating clearly the point at issue. There may have been periods in different countries where a system of philosophy carried all before it and effaced for a time every rival system. So was it with Hegelianism in Germany from 1820 to 1825, so was it in France in the palmy days of Cousinism. But the prevailing appearance at present is multiplicity of systems. Equally difficult is it to define the gospel of Jesus Christ. In view of all this our author finds it advisable to formulate five questions with a view to clearing up the subject:—

1. What are the different tendencies actually at work in the field of moral philosophy?
2. Is it possible to find a unity in them, or, at least, points of contact between them?
3. What is at bottom the gospel of Jesus Christ?
4. What are its points of contact, if any, with the prevailing currents of moral philosophy?
5. What conclusion may be drawn from the facts established?

1. All the systems of moral philosophy in vogue at present may be classed under the three categories: Egoism, Altruism, and Love. The first is not, at least avowedly, much in favour at present. Side by side with self-love, the instinct of sympathy is fully recognized. The individual is expected to find his own well-being in the well-being of others: their happiness is to be his. But our author has no great faith in the optimist theory that 'the individual and society will become perfectly adapted to one another.' He finds that these altruistic systems fail to make sufficient allowance for the strength of human passions, or to supply sufficiently strong motives for action. The systems that belong to the third category, that of Love, differ from Altruism in that the latter says, It is for my good to do good to others, while the former sees here an act of *duty* without regard, in the first instance, to results.

2. Leaving out of view egoistic systems, there appears in all the others a tendency to consider humanity as one body, of which individuals form different members, and the inference is drawn that none of us should live solely for himself.

3. The essence of the gospel is Love. It starts with God's love to man, and concludes that man, the object of that love, ought to love God in return. Confucius and Sakya-Mouni may have given the precept to love one's neighbour as one's self, but the gospel alone has supplied the motive. Before saying 'Love,' it says, 'Thou hast been loved.'

4. The altruism so prevalent to-day is partly due to infiltration more or less direct and pure from the gospel. Amongst the pagan systems the golden age is nearly always found in the past, whereas the popular notion at present is that of Progress.

5. What the gospel offers to the world is something better than, and different from, philosophy. It is, properly speaking, neither a code of morals nor a philosophy. The Living God is Love. Love is life. The gospel of the Living God bestows life in creating love. J. A. Selbie.

Maryculter

The Great Text Commentary.

THE GREAT TEXTS OF ST. JOHN'S GOSPEL.

JOHN xiv. 15–17.

'If ye love Me, ye will keep My commandments. And I will pray the Father, and He shall give you another Comforter, that He may be with you for ever, *even* the Spirit of Truth: whom the world cannot receive; for it beholdeth Him not, neither knoweth Him: ye know Him; for He abideth with you, and shall be in you' (R.V.).

EXPOSITION.

'If ye love Me, ye will keep My commandments.'—The Greek may be translated imperatively, as in the Authorized Version. But it is a consequence, clearly.

'And I will pray the Father, and He shall give.'—As the Father gave Me, so will He give the other Comforter. I can of Mine own self do nothing. The Father does all things. But the time is coming when I will not need to pray the Father for you. And even now it is not the prayer of a suppliant; it is the request of one whom the Father receives.

'Another Comforter'—*Paraclete.* It has the two meanings of Comforter and Advocate. We need both words to cover it. So one is used in St. John's Gospel ($14^{16\cdot26}$, 15^{26}, 16^{7}) and one is used in St. John's Epistle (2^{1}). He battles with and He battles for the believer. As for the English word *Comforter*, it has lost half its meaning now. It is not sorrow only, it is weakness of every kind that needs a Comforter. *Another* Comforter, for Jesus is one; and this Comforter is to take His place on earth.

'That He may be with you for ever.'—This was the disciples' sorrow, that the first Comforter, Jesus, was about to go away. The other will never leave them.

'The Spirit of truth.'—In whom is truth, who gives the truth, who is the truth; to have whom is to have the truth, and to have the strength to speak and witness for it. This was the work the disciples had to do—to be witnesses for the truth.

'Whom the world cannot receive.'—The world being all except the followers of Jesus Christ. They alone love Him, and so for them alone He prays the Father to send the Comforter. They alone are ready to believe the truth, and so to them alone the Spirit of truth can come.

'He abideth with you, and shall be in you.'—Jesus cannot abide. And even when He is here He cannot always be beside. The Spirit abides, is always near, is always in the heart of those who receive Him.

The Other Comforter.

1. Christ has told the disciples that He must go away, and He has told them why. But they are not satisfied. He has promised that He will remember them. He has said that they will have work to do, and He will so remember them as to give them power to do it. The work will occupy them. It will be grand work. They will have great joy it. And whatever they need to the full accomplishment of it, if they ask it, He will give it. Yet they are not satisfied. They need Himself. If only He would not go away. As long as He is with them He is a present help in every time of need. Whatever He can send them after He is gone, it will not be Himself.

2. He recognizes the hunger of their hearts. He does not promise not to go away. He cannot promise that. It is expedient for them that He should go away; otherwise there is no place for them. But He will send them another Comforter; He will send them One who will take His place with them and fill it, as nearly as it can be filled. He is to promise them more than that in a moment—He promises them that first. This One whom He is to send will comfort them as He comforts them, be to them what He is to them, just supply that which they fear will be lacking when He is gone. And He will be with them for ever. That will be an advantage; they will never need to sorrow over His departure.

3. Who is this other Comforter? He is a Spirit. That is necessary. For He is to be with them for ever, which no man can be. He must be with them all for ever, wherever they are in all the generations. So He must be a Spirit. He is more than a Spirit, however, He is the Spirit of God,—for that is the meaning of the Spirit of truth. God is truth, Christ is truth, the Spirit is truth. And He is called specially the Spirit of truth, because it is for this work He is to be sent. He is to fit them for their work and confirm them in it. And since their work is to witness to the truth, He is the Spirit of truth. So He will guide them into the truth, give them power to utter the truth, the heart to live the truth.

4. As the Spirit of truth He comes to those who are of the truth. He does not come to the world. Jesus came to the world; the world could see Him, could spit upon Him. The Spirit of truth comes unseen by the world, unknown, un-

received. He comes to those who are of the truth.

5. And He comes very close to them. He is beside them; He is in them. Jesus was often away from them. There they are in the open boat on the angry sea, and Jesus is away on the mountain-top. The Spirit will be beside them always. And more, He will be in them. Even when Jesus was beside the boat, and Peter could say, 'Lord, bid me that I come to Thee on the water,' his courage failed, for Jesus was not in him. The Spirit will be in them now, and his courage will be theirs, till Peter can brave the rulers and say, 'Whether we ought to serve you or God, we leave yourselves to settle.'

6. Lord, when will the Spirit of truth be sent? He answers, 'When I pray.' And He will pray the Father to send the Spirit when they love Him and keep His commandments. This is the evidence that the Spirit of truth will come to *them*. This is the condition, indeed, upon which He is sent. 'To them that love Him, surely near is His salvation.' It is the New Covenant. 'If ye keep My commandments, I will send the Spirit.' It is the covenant of love. 'If ye love Me, ye *will* keep My commandments.'

Illustrations.

Our Saviour puts this 'if' in such a way as to teach us that love must be prior to obedience. Obedience must have love for its mother, nurse, and food. The essence of obedience lies in the hearty love which prompts the deed, rather than in the deed itself. A heart at enmity with God cannot be made acceptable by mere acts of piety. It is not what your hands are doing, nor even what your lips are saying; the main thing is what your heart is meaning and intending. The great fly-wheel which moves the whole machinery of life is fixed in the heart; hence this is the most important of all suggestions—'If ye love Me.' When the heathen killed their sacrifices, in order to prophesy future events from the entrails, the worst augury they ever got was when the priest could not find a heart; or, if that heart was small and shrivelled. It is so in very deed with religion, and with each religious person. He that searches us searches principally our hearts.—C. H. Spurgeon.

Here is a unique fact in the history of the world, that not only did He make this astounding claim, but that it has been responded to, and that to-day there are millions of men who love Jesus Christ with a love warm, personal, deep, powerful—the spring of all their goodness, and the Lord of their lives. Why do they? For one reason only. Because they believe that He died for them, and that He lives an ascended, yet ever-present Helper and Lover of their souls. —A. Maclaren.

We remember the anecdote of a Roman commander who forbade an engagement with the enemy, and the first transgressor against his prohibition was his own son. He accepted the challenge of the leader of the other host, met, slew, spoiled him, and then, in triumphant feeling, carried the spoils to his father's tent. But the Roman father refused to recognize the instinct which prompted this as deserving the name of love. Disobedience contradicted it, and deserved death.—F. W. Robertson.

What does the word 'paraclete' mean? Nearly all the ancient interpreters render it comforter or consoler. This accords with one use of it and its related words in both the Old Testament and the New. It does not cover the whole ground, since the Holy Ghost not only comforts, but does a great deal more than that. In some cases the word is equivalent to master, teacher, interpreter. In other cases it means a pleader or advocate—one engaged to take up a cause and carry it through. Hence the word comes to mean —one by whose grace and love the entire case and cause of men are undertaken; who will soothe, comfort, advocate, plead, teach, interpret—yea, who will stand by us, and render any needed aid whatever! For this reason the word 'advocate' is, like the word 'comforter,' too restricted. We want a word of wider significance than either. The word 'helper' is the best that we can find.—C. Clemance.

Christ said 'another Comforter.' Who is it? The Father? Yes; for He is the 'God of all comfort.' The Son? Yes; 'I will not leave you comfortless.' Then, a Trinity of Comforters. Is that the way we travel to 'God is love?' Through a Comforter I ask a Comforter to send a Comforter. Or, more truly, two Comforters of themselves send a Comforter. You are a deep mourner. But see how you are encircled. And can sorrow outreach that comforting?—J. Vaughan.

When a telescope is directed to some distant landscape, it enables us to see what we could not otherwise have seen; but it does not enable us to see anything which has not a real existence in the prospect before us. The natural eye saw nothing but blue land stretching along the distant horizon. By the aid of the glass there bursts upon it a charming variety of fields, and woods, and spires, and villages. And so of the Spirit. He does not add a single truth or character to the Book of Revelation. He enables the spiritual man to see what the natural man cannot see; but the spectacle which He lays open is uniform and immutable.—T. Chalmers.

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,, ,, Village Sermons, 201.
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Welldon (J. E. C.), Spiritual Life, 105.
Wilkes (H.), Bright and Morning Star, 118.
Wilson (J. M.), Sermons preached in Clifton College Chapel, 165.

At the Literary Table.

THE BOOKS OF THE MONTH.

PART II.

Christian Doctrine.

ST. PAUL'S CONCEPTION OF CHRIST. By DAVID SOMERVILLE, M.A. (*T. & T. Clark.* 8vo, pp. xvi, 330. 9s.)

We have read Mr. Somerville's Cunningham Lectures with uncommon pleasure. Having heard them highly praised by those who listened to their delivery, we went to the book with misgiving. For how often has the printed page crushed the life out of the spoken word! But the life here is vivid still and intense.

And yet it is not where the author expects that we find his page most interesting. In the Pauline conception of Christ it is the doctrine of the Second Adam that Mr. Somerville holds central. It does not seem to us that he has proved it so central as he holds it is. And certainly it is not in the exposition of the Second Adam that Mr. Somerville rises to the height of himself. It is in the later pages of the lecture on the Immanent Christ. That lecture (it is the fourth) is, for warmth of spiritual feeling, the climax of the book. In spite of Mr. Somerville's intention, the interest rises to that, and never rises beyond it. The book fulfils its intention. It is the most credible account of St. Paul's conception of Christ we have ever read. But the chapter which describes the Christ that dwells in the believer's heart by faith is an original contribution to Biblical Theology of the highest permanent value.

THE CHRIST OF HISTORY AND OF EXPERIENCE. By the Rev. DAVID W. FORREST, M.A. (*T. & T. Clark.* 8vo, pp. xx, 479. 10s. 6d.)

This is the third volume of the Kerr lectureship. The previous volumes were Dr. Orr's *Christian View of God and the World*, and Dr. Kidd's *Morality and Religion*. Both took and have maintained a place of nearly unique distinction among lectures. This volume will lift the Kerr lectureship, we do not hesitate to say, to a yet higher place.

The Christ of History and of Experience is the greatest subject of human study. It demanded a strong man's hand, the hand of a man who knew that he was strong. Mr. Forrest is one of the younger men of the United Presbyterian Church of Scotland, yet he must have known his strength. We know it also now. Surely it is a marvellous thing that we should be able to call a book worthy of a theme like this? We call this book worthy. We recognize it as a distinct contribution to the interpretation and vindication of that subject which has occupied the greatest minds of all the

Christian centuries. If our readers are able to read but one of the books of the month, good as many of them are, and great as some of them are, we have no hesitation in recommending them to this. Its felicity of style is not less than its supremacy of thought.

THE LAST THINGS. By Joseph Agar Beet, D.D. (*Hodder & Stoughton.* Crown 8vo, pp. xv, 318. 6s.)

Undaunted by the great reception that has been given to Dr. Salmond's *Christian Doctrine of Immortality*, Professor Agar Beet goes over the ground again, comes to other conclusions, criticises Dr. Salmond by the way, and issues a most powerful exposition of the biblical doctrine of the Last Things. His direct criticism of Dr. Salmond is an incident only, but he covers the ground not only independently, but often antagonistically, and may be said to criticise throughout. And yet we do not think that he had that intention before him. If we are not mistaken the book must have been mostly in writing and all in thought before Dr. Salmond's appeared.

Now it may be supposed that if Dr. Agar Beet criticises Dr. Salmond, he is a believer either in Conditional Immortality or in Universalism. He is not a believer in either. He holds that to one of these positions Dr. Salmond was done less than justice. He holds, against Dr. Salmond, that Conditional Immortality has more to say for itself than Universalism. But he does not believe in either. He believes that there is a fourth position: that Dr. Salmond's position is as incredible as the other two, and that a fourth position there must be. What that position is, you must take to his book and see. You will not regret the doing of it, for it is the work of an experienced expositor; it is the patient outcome of the thought of years that are more than some of you have seen.

TWO STUDIES IN THE HISTORY OF DOCTRINE. By Benjamin B. Warfield. (New York: *Christian Literature Co.* Crown 8vo, pp. viii, 239.)

Our systematic theologians have all run away to America. When or where have we had a system in this country to be compared with Professor Harris's *God the Creator*? When have we had a system of any kind? When have we had even a single doctrine seriously and systematically delivered to us? It was Professor Warfield who recently protested against the decay of Systematic Theology. It is he who appropriately offers us these two studies now. The first is on Augustine and the Pelagian Controversy, the second is on the Development of the Doctrine of Infant Salvation. Both studies are impartial, capable, thorough.

A TREATISE ON SANCTIFICATION. By the Rev. James Fraser. Edited by the Rev. John Macpherson, M.A. (*Bliss, Sands, & Co.* Crown 8vo, pp. xxxi, 493. 7s. 6d.)

Those who possess a copy of Fraser on Sanctification will be sorry now, for this edition antiquates all other editions entirely. Those who do not possess a copy, will be glad to learn that a book which the booksellers could not supply is now so happily available. For Fraser on Sanctification is one of the books that refresh and feed the soul. There is, it may be admitted, a certain theological precision in it, which does not suit the temper of to-day; a sharpness of distinction, for example, between the moment of repentance and of faith. But that makes half the worth of Fraser to the present age. It is quite possible for precision of theological thought to agree together with largeness of heart, and if that is a truth we are in danger of forgetting, Fraser will call it to our remembrance, for he was in himself and in all his work the living and moving expression of it.

AFTER PENTECOST, WHAT? By James M. Campbell. (*Oliphant Anderson & Ferrier.* Crown 8vo, pp. 298. 3s. 6d.)

Surely we are about to receive a great book on the Holy Spirit. We are ripe for it. The interest in the subject is most intense, and it is spread over all the world. And one of the signs that the great book is coming—the book that will give us the subject fully and for us finally—is the appearance of innumerable small books on parts of the subject. When the great book comes it will be biblical and historical; be built unswervingly on the Bible, and gather into its structure the undeniable facts of Christian experience. Speculation and even mysticism have had their day here.

Mr. Campbell has written two of the smaller books. The earlier, which he called *The Christ in Man*, worked practically a single idea, though a fresh and invigorating one. The present volume covers the ground more largely. Again, however, it is biblical and historical, and in the line of the only enduring work on the subject. It covers

more ground, but it is as full of life as the other. If preachers knew of the preaching wealth this volume contains, if Christians knew of the Christian liberty it leads to, they would not grudge the buying of it.

HISTORY OF DOGMA. By Dr. Adolph Harnack. Translated by James Millar, B.D. (*Williams & Norgate.* Vol. III. 8vo, pp. xv, 336. 10s. 6d.)

The third volume of Harnack's *History of Dogma* needs but the announcement of its issue. The work is known; the translator now is known also. One wondered if ever we were to see the *History of Dogma* in English; no one hoped to see it in better English than this.

CONDITIONAL IMMORTALITY. By Professor Sir G. G. Stokes, Bart. (*Nisbet.* 8vo, pp. 93. 1s.)

Professor Stokes is well recognized as an unwavering, unanswerable believer in Conditional Immortality; and here is the sum of his belief in a series of unconventional letters.

SANDY SCOTT'S BIBLE CLASS. (*Bliss, Sands, & Co.* Crown 8vo, pp. 88. 1s.)

Northern Scotch of keenest quality; Christian teaching of soundest truth.

Apologetic.

THE PROVIDENTIAL ORDER OF THE WORLD. By Alexander Balmain Bruce, D.D. (*Hodder & Stoughton.* Crown 8vo, pp. viii, 391. 7s. 6d.)

Dr. Bruce tackles the greatest problems of human thought, and never loses his buoyancy. For he begins with faith. Our typical philosopher forgets that knowledge has to be *added* to something. He begins with it. So his face and his words grow longer as they go.

Dr. Bruce did not read Lord Gifford's will (for these are the Glasgow Gifford Lectures of 1897) as forbidding him to begin with faith. He only understood that it expected him to verify it. So he began with faith. And adding knowledge to it as he went, found the knowledge verifiable none the less, and be the faith's invincible apology. So his doctrine of Divine Providence is not a doctrinal balloon; it is the habitable house and earthly counterpart of that building not made with hands, which is eternal in the heavens.

And in Dr. Bruce's hands the doctrine of Providence is neither impossible nor unfruitful. It is a genuine part of the doctrine of God. It leads towards the full apprehension of God in Christ Jesus. It is a power of God unto salvation to every one who will accept it.

THE MASTER'S WATCHWORD. By the Rev. Jervis Coats, M.A. (*Maclehose.* Crown 8vo, pp. xxii, 320.)

What *is* the Master's watchword? We know the watchword of each of His disciples. Peter's watchword is Hope; Paul's, Faith; James's, Works; John's, Love. We know the disciples' watchword,—what is the Master's? We do not know the disciples' watchword, answers Mr. Coats. There is one watchword to them all, it is *Love*, and that is the Master's watchword also.

So it is a song of Love. And love is made religion, and religion love. And this is the message that Mr. Coats has from God, that we should love one another. He has found his message through the most competent study of Holy Scripture and the most extensive study of modern literature and his own experience. He declares it in words that are winning as the burden of the message itself.

CHAPTERS IN PRESENT-DAY THEOLOGY. By the Rev. S. Law Wilson, M.A. (*Dickinson.* Crown 8vo, pp. 221.)

The problems are all great enough for a volume each, and there are twelve of them, so it is not much that can be done with them. The words spoken are the words of an unfaltering believer, and they have little sympathy with the wayfaring man, who is a fool to err among such unmistakable verities.

THE PERFECT LAW OF LIBERTY. By Vindex. (*Redway.* Crown 8vo, pp. 123.)

'But to us whose belief in the immortality of the soul is quite independent of the question of Christ's resurrection, it matters little whether Jesus ever rose or not.' That sentence will show the purpose and position of the writer. His tone is reverent, his words candid and fair. But that sentence shows that his purpose, if he had secured it, would avail him nothing. What is the immortality of the soul to us if Christ has not risen? We are yet in our sins.

A TEST OF THE TRUTH. By Oxoniensis. (*Stock.* Crown 8vo, pp. 48. 1s. 6d.)

It is addressed to the weary agnostic, and the test of the truth is, try it—pray, work, anything—experience will prove it true.

Sermons.

THE LITTLE LUMP OF CLAY. By the Rev. H. W. Shrewsbury. (*Oliphant Anderson & Ferrier.* Crown 8vo, pp. 189. 1s. 6d.)

A new volume of the famous 'Golden Nails' series. And if previous volumes have done well this excels them all. It is surprisingly fresh. The old texts are handled as if we had never heard them before, and there are new texts, like Mt 26^{58}, 'But Peter followed him afar off,' with the title, 'The Secret of a Fall.' Then the whole book lives and moves among the boys and girls themselves, not once concerning itself with your faults or mine, except it be that your faults and mine are sometimes those of the boys and girls 'writ large.'

SIDELIGHTS FROM PATMOS. By George Matheson, M.A., D.D., F.R.S.E. (*Hodder & Stoughton.* Crown 8vo, pp. viii, 350. 6s.)

Dr. Matheson forbids us to call this a volume of sermons. It is a volume of expositions. And the difference which Dr. Matheson recognizes between the two is that the sermon should be 'more direct and more concrete.' In short, this is for the pulpit, not the pew; and the man in the pulpit is counted on to add the directness and concreteness himself. It is a volume of expository suggestions: the Apocalypse being the field. The suggestion is always felicitous, often fertile, sometimes final.

CHRISTIAN ASPECTS OF LIFE. By Brooke Foss Westcott, D.D., D.C.L., Bishop of Durham. (*Macmillan.* Crown 8vo, pp. viii, 428. 7s. 6d.)

If the Bishop of Durham had cared he might have made three volumes out of this one. There is matter enough for him to divide, there is thought enough for us to digest. The volume contains the sermons and speeches of the last five years. The subjects are apparently of most extensive range. Dr. Westcott himself divides them into seven classes. But in heart they are one. It is *applied Christianity.* Once it was said that the Bishop of Durham's interests (he was Professor Westcott then) were speculative. His commentaries were mystical. So it was said. We doubt if the judgment was just. But there was excuse for it. Now no one can hesitate to say that his interests are in Christianity as practised and applied. He is the great preacher of 'faith that worketh by love'; he is one of those good divines who follow their own instructions.

It is not an encouraging book. We cannot say that our Lord's ministry was an encouraging ministry. But it is real. Carlyle makes sardonic mirth over the numerous French constitutions that were manufactured during the revolution, but which would not *go.* Here is the great universal Christian constitution, and a most undaunted, self-denying determination to make it go.

IN A PLAIN PATH. By the Rev. W. J. Foxell, M.A., B.Mus. (*Macmillan.* Crown 8vo, pp. x, 200. 3s. 6d.)

It is a volume of sermons to boys. Now boys must be taught morality. And yet even Matthew Arnold admitted that morality alone would not do. So this is the problem for the preacher to boys: how to preach morality with power, morality that will do. Canon Foxell solves the difficulty by making the doctrine of our Lord and Saviour Jesus Christ a living doctrine, a life for boys to live. And caught by that they will be able to deny ungodliness and worldly lusts. The sermons are never out of the boys' reach, yet they can never trample them under their feet.

CHARACTER THROUGH INSPIRATION. By T. T. Munger, D.D. (*Clarke.* Small 8vo, pp. 136. 1s. 6d.)

Dr. Munger always writes as if he meant to be read. And even the unsympathetic will be compelled to read him if once he catch their eye. They are short sermons in clear language and crisp thought.

HIS NAME EMMANUEL. By the Rev. Robert J. Patterson, LL.B. (Armagh: *M'Watters.* Crown 8vo, pp. 58.)

Four sermons preached in the ordinary course, and published for the benefit of the Church Debt and Improvement Fund. The texts are common; and there is nothing uncommon about the sermons. But they contain the story of the Cross.

English Literature.

JOURNALS OF DOROTHY WORDSWORTH. Edited by William Knight. (*Macmillan.* Globe 8vo, Two Vols., pp. xvii, 255; 292. 10s.)

In the 'Eversley' Series, and therefore in uniformity with the beautiful edition of Wordsworth's

poetry and prose, Messrs. Macmillan have now issued Dorothy Wordsworth's journals. Dorothy Wordsworth's journals have been published before, but never so fully, perhaps never so carefully, never certainly so charmingly. There are twelve separate journals. And reading them, for one can read them anywhere,—open the book at random and be absorbed in a moment of time,—one is struck anew with the intellectual elevation of this good woman. Professor Knight has omitted from some of the journals such details as, 'To-day I mended William's shirts'; 'I went in search of eggs.' And with any other woman such details would be reckoned trivialities. But Dorothy Wordsworth's intellect was great enough to gather the common occurrences of the lowliest life within its grasp, and make them fitting and serious. More than almost any woman we can remember, she swept a room as for His laws, making that and the action fine.

FAMOUS SCOTS. KIRKCALDY OF GRANGE. By Louis A. Barbé. (*Oliphant Anderson & Ferrier.* Crown 8vo, pp. 157. 1s. 6d.)

Of all the characters who entered Knox's life and are described by him in his *Historie*, the most perplexing, it has always seemed to us, was Sir William Kirkcaldy of Grange. That he was a genuine son of the Reformation we are convinced. Indeed, Knox himself never doubted that. And yet, in its most trying hour Kirkcaldy went from it as if he had never been of it, and persisted in his defection to his dying day. In his 'Godly letter to the Faithful in London,' Knox contrasts the case of Peter who 'upon a suddane, without any former purpois, within ane short space, thryse denyit Christ,' with the case of those who 'upon determinat purpose and advysit mynd, denyit Christ daylie.' Kirkcaldy was apparently one of the latter. More like Balaam than any modern instance we know, he accepted the wages of unrighteousness, and fell on the side of the enemy. Yet even Knox was assured by God that there was mercy for his soul.

Well, here is Kirkcaldy's life. Mr. Barbé has written it from Kirkcaldy's own correspondence and other unimpeachable and unhostile witnesses. For the first time we see the man as he saw himself. He is less of a riddle now; but he is not less interesting or instructive.

BLADYS OF THE STEWPONEY. By S. Baring Gould. (*Methuen.* Crown 8vo, pp. 319. 6s.)

It is a terrible story; credible, and even true for aught we know, for the most true is the most terrible; but it is a terrible story. Dreams are made out of it; you cannot read it in the evening. Why are such stories written? To drive care away, they answer. Well, for the time it will; no care but one while the book is in the hand: the care and keen concern to know what Bladys will do, what she will do now, and what will become of her at last. An unshaded fierce-passioned life. We are glad it is of yesterday.

A STRONG NECESSITY. By Isabel Don. (*Jarrold.* Crown 8vo, pp. 348. 6s.)

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Devotion.

THE POTTER'S WHEEL. By John Watson, M.A., D.D. (*Hodder & Stoughton.* Crown 8vo, pp. 174. 3s. 6d.)

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WEEK-DAY RELIGION. By J. R. Miller, D.D. (*Oliphant Anderson & Ferrier.* Crown 8vo, pp. 318. 2s. 6d.)

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these may be present and miss the mark. And we can say no more than that the two or three fit their generation's needs, and the rest do not.

Dr. Miller is one of the two or three for our generation. He publishes many books. The more he publishes the more he is accepted. This is the latest. It is most attractively printed and bound. It is sure of a great acceptance.

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many a day. They are wonders, and have all the fascination of the marvellous; but they are verifiable wonders, and Mr. Thomas has in every case given us the authority, and often quoted the very words.

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This is *the* argument on behalf of Christian missions. Not for you or me. We do not need an argument now. But for the world. For the world is in Nathanael's place as to this, and what we must say to the world is just what Philip said to Nathanael, Come and see. Come and see what Christian missions have done, we say. And when we point to cannibals clothed and in their right mind, the world shrugs its comfortable shoulder and says, 'I do not know. Is he happier now? Is he better fed?' For the world does not appreciate the difference between the man with the devil and the man without. So we take this unbelieving world to the modern islands of the blest, and point to men and women who through fear of malignant spirits and more malignant men were all their lifetime subject to bondage. Now they are themselves doing the works which Christ did upon the earth, healing the sick, curing the blind, casting out devils, and preaching the gospel to the poor. It is *the* argument for Christian missions. And in this grand volume, packed with facts and tingling with missionary enthusiasm, you may read how the Cross of Christ is steadily reducing the area of the world's cruelty, misery, and social degradation.

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Periodicals.

THE CRITICAL REVIEW. Vol. VII. Edited by Professor S. D. F. Salmond, D.D., F.E.I.S. (*T. & T. Clark*. 8vo, pp. 508. 7s.)

Dr. Salmond is to be heartily congratulated on the issue of his seventh volume. For the rocks that lie in the way of a review in which the articles are signed are very many. They are so many that few reviews get past them. Dr. Salmond has steered his ship into the open. For he has impressed upon his crew the necessity of doing the work they had to do conscientiously, and that there should be no respect of persons. The judgments which the *Critical Review* contains are therefore not only the judgments of scholars, but judgments that may be trusted.

THE SUNDAY AT HOME. THE LEISURE HOUR. (*R.T.S.* 8vo, pp. 812, 812. 8s. each.)

Old as these annuals are, and friends as they have always been, it is still advisable to name them when they enter. For the number of annuals is very great, and they may be missed in the crowd. They wear their old look, and carry their old wholesome, helpful contents; the special feature this year being the jubilee literature in each.

Sermonettes on the Golden Texts.

By the Rev. D. A. Mackinnon, M.A., Marykirk.

Philippians ii. 5.

'Let this mind be in you, which was also in Christ Jesus.'

Imitation of his Master's mind was the secret of the Apostle Paul's heroic efforts for the good of others. The manifestation of God's grace in Christ conquered and inspired him. He was just commending to others what he practised himself, when he urged them to seek the mind that was in Christ.

In the Church of Philippi too large a place had been given to *self*. Consequently, seeds of pride and vainglory sprang up among its members. *Paul* strikes at the root of this evil energy of self by bringing it alongside of the central truth of the gospel—the person of Christ. Think, he tells the Philippians, as Jesus Christ thought. Be humble, as He was humble.

1. *Right thinking is the root of right acting.*—As a man thinketh in his heart, so is he. Thinking right, he acts right. Thinking wrong, he acts wrong.

As a watchmaker takes more pains with the works than with the face of a watch, so he who aims at Christian character should study Christ's attitude, rather than slavishly imitate Christ's acts; for by noting only the outward features of Christ's life we may miss Christ's spirit.

At His incarnation Christ adapted Himself to the time, place, and people among whom He appeared. If He were here to-day His employment, methods, ways of touching men, and channels of influencing men might be different from what they were in Palestine. But His mind and will and aims would be the same. In whatever tabernacle of flesh He chose to dwell, His heart would beat with the same love and compassion for men, His hand would be stretched forth to heal and help in the same practical way, His voice be heard against oppression and wrong.

To have the mind which was in Christ is to share His sympathy and thought, to look out on the world by the same window through which He gazed, to regard men with like charity and compassion.

2. *The standard of thinking* laid down in our text—the mind that was in Christ. Our thoughts will be pronounced good, according as they conform to the thoughts which Christ would have in our circumstances; and Christ's estimate of many things was different from the popular estimate of His compatriots.

There are many broad issues in life, where no doubt can exist as to what the mind of Christ would be. We know that Christ would never act from sordid motives, or shrink from duty because of pain, or side with oppression. There are wrongs which He would not tolerate for a day, however buttressed by tradition or class interest.

How deliberately and effectively Paul reproves the Philippian converts. Instead of dwelling on their strife and self-conceit, he strikes at the root of these by saying, 'Let this mind be in you, which was also in Christ.' The Christlike thought in you will produce Christlike actions, for a tree corresponds to the root from which it springs.

The same standard of conduct applies to the modern Christian. He has to ask himself, How would Christ judge were He in the particular position in which I find myself? When convinced as to Christ's judgment, his duty is to be guided by it. To do so needs love to Christ, earnest purpose, and arduous effort. One must beat down self. *Let* the mind of Christ be in you. Literally, think this in yourselves, which was also in Christ Jesus.

3. That outstanding feature of Christ's mind, commended in the context, was His *humility*. He laid aside for a time His equality with God—emptied himself, taking the form of a servant, being made in the likeness of men.

Christ exchanged the authority of the Creator for the subjection of the creature. Instead of the divine form of God, with its glory and fulness, what rises before us in this true history is the form of a lowly man with its human limitations, weakness, impoverishment, and dependence. Christ did His work in the world as a man. His wants, work, joys, and sorrows were those of a man. His victory over self could only be gained by a tremendous beating down of self. Through that halo of glory with which centuries of Christian faith and

love have encircled the cross, we must not forget that it harrowed the finest susceptibilities of the soul of Christ.

Paul's plea here, therefore, is, be humble because Christ was humble. He condescended to the cross and to the grave. If Christians harnessed self to the car of service similarly, there would be no room in their hearts for those miserable motives which embittered the life of the Philippians.

4. Christ's lowliness as man can be rightly measured only when we remember His glory as God. The picture of the strong Son of God 'working with human hands the creed of creeds in loveliness of perfect deeds' has touched the hearts of this strenuous generation with a fascinating spell. It has brought Christ down from a cloudland to where thousands can see and touch Him.

We must not, however, be so carried away by this recoil as to rob Christ of that glory which is His in the form of God. A Christ who grows solely out of human soil is only human, and cannot hold the hearts of men with enduring grasp. He cannot raise men. He is not the Christ of Paul or the Christ of John—the everlasting Word made flesh. That perfect Man was also Very God.

2 Timothy iv. 7.

'I have fought a good fight, I have finished my course, I have kept the faith.'

Like other *good* old men, the Apostle Paul felt a deep interest in youth. He sympathized with its aspirations, and admired its force and fire. He was patient with its inexperience, longed and hoped for great things from it. As he was soon to leave the scene, he labours in this chapter to impart his own brave, bright spirit to Timothy, and encourages him to become a fearless servant of Jesus Christ. He also wishes to brace the young minister with a loftier courage, and urge him to more heroic efforts. In my absence the responsibility will rest on you. My fighting is over, fight you therefore more bravely; my course is finished, run you therefore more swiftly. The faith intrusted to me I have kept pure; see that you do the same.

Besides this, the great apostle looks back with honest satisfaction on the past; and goes on in v.[8] to balance the pain and cost of a lifelong effort against the reward awaiting him.

In the text he tells us that his life has been (1) a successful conflict, (2) a winning race, (3) a faithful trust.

1. I have fought a good Fight.—This fight had been partly a personal, partly a public one. The world worships success, and in its eyes Paul's life had been a tragic, dismal failure. As a young man, such prizes as the Roman world could offer to intellectual ability and force of character seemed at his feet. But he put these from him for Christ's sake, and had to encounter a lifelong opposition of former friends. While he gave up much, he gained little but pain and disgrace in exchange. An old, poverty-stricken man, he was now confined for the third time in a Gentile prison, from which the only prospect of release was death.

Neither was the outcome of his public labours enviable. The churches which he established in a few cities were represented by mere handfuls of members; and in many cities no church was founded at all. Not a few of his converts had fallen away from their early faith and love.

Most people would have said these were poor results of apostolic devotion. Paul, like Napoleon on St. Helena, and other crushed and beaten men, would be moody and despondent.

The Christian saint's outlook on his past life, however, was far braver and more cheerful than that of the Corsican soldier. He was exultantly triumphant. The conflict in which he had been engaged was one worthy of all his powers—*good* in respect of the *cause*, the *issue*, and the *prospect*.

Paul's career was a miniature of the career of the Christian Church. The Church's weaknesses and trials make it a tempting target for the shafts of a sneering world. But in spite of those reverses which people who dislike Christ magnify, its fight for right and truth and God is a good fight.

2. Life is a Foot Race to each one.—It is a swift race—swift as the flight of a bird, the rush of a river, the course of the wind. Its starting-point is birth, its goal death. 'I stood by a cradle, I followed a corse.' The veteran may say, 'I have finished my course.' He can plan a work no longer. He has buried almost all the friends of his youth, and soon the one or two tottering survivors will bury him. The *mother* may say it, who a week ago was the light and life of a happy home. Her husband was known in the gates; her children called her blessed. Disease has drained her strength. The active mind and body are

prostrate. To-morrow another home will be motherless. The dying *student*, who started with hot, eager spirit may say it. Consumption has fastened on his overtaxed frame. When he imagined life to be before, it turns out to be all behind.

That prodigal who mistook life as the occasion for a drink, a laugh, and a song, finds that riotous living pays only in the pig-sty. Whether he die as a pauper or a prince, his soul has been starved on husks. But the Apostle Paul says, 'I have finished my course with joy and exultation.' Conscience assures him that he has run well. His satisfaction is like the healthy joy of a young athlete, who looks back on a successfully run race. What a noble example! Its lesson to Timothy and us is—so do you run, so courageously, so patiently, so perseveringly, that you too may attain.

3. Life is a Trust.—I have kept the faith. This means more than that the apostle fought and ran fairly, that, like William of Deloraine, 'he never counted him a man who would strike below the knee.' He maintains, 'I have been true to the gospel.' God intrusted me with that. Believing the cross to be the sovereign remedy for those ills to which flesh is heir, I determined to know nothing among you save Jesus Christ and Him crucified.

In the Lampadronic contest, a celebrated Corinthian game, the racers had to carry in their hands a burning lamp, and keep it lit until the goal was reached. Such a lamp in Paul's hand was the divine truth, and he had kept it to the last. He had kept it in his own soul by the help of memory and faith. He had kept it in his public work by making it the staple of his discourses.

We cannot always be mere spectators. Each one in turn must enter the lists—arm for the battle of life, strip for the race of life, stand sentry over the citadel of life. If we look on to-day, we must wrestle, run, or watch to-morrow. We honour the mighty deed more by *imitation* than by *admiration* of them. If Paul's example has influenced us, we will not faint when we ought to fight; we will run with our eyes fixed on the goal; we will be sober and vigilant sentries, and not allow our great adversary to surprise that camp over which the Captain of our salvation has made us stand guard.

John i. 9.

'If we confess our sins, He is faithful and just to forgive us our sins.'

A well-constituted social gathering gladdens the hearts of those who lead wholesome and clean lives, whether young or old. The veterans present fight their battles over again. The young anticipate responsibility, and prepare themselves for that larger world outside the world in which they move.

No innocent pursuit which unites people is to be despised; but the nobler our common pursuit, the loftier and purer ought that fellowship to be which is its outcome.

The Apostle John strikes the keynote of the loftiest of all fellowship. In this epistle he tells us of an association in which the redeemed might have communion with the Triune God—Father, Son, and Holy Ghost. This idea is also an Old Testament one—God communing with Adam, walking with Enoch, talking face to face with Moses.

Were we asked who of the gospel saints could be admitted to such fellowship, we might answer John himself, and Paul—perhaps Peter and James. But John speaks of it as enjoyed by the redeemed of all time—on earth, as well as in heaven.

The thought of vv.[7-9] is close linked. Thus, 'If we walk in the light, as God is in the light, we have fellowship one with another.' But that very light shows every stain on heart and life, just as the Röntgen rays reveal the bones in one's body. Does that put an end to the fellowship? No. This human extremity is a divine opportunity. 'The blood of Jesus Christ, His Son, cleanseth us from all sin.'

That is the divine provision. But in v.[8] John contemplates a state of things in which men decline to wash; for they deceive themselves, thinking they are clean. Our text again (v.[9]) illustrates the case of those who avail themselves of the provision which God has made for pardoning all members of the Christian Fellowship Association—'If we confess our sins, He is faithful and just to forgive us our sins.'

1. Human Confession.—If we confess our sins.

Confession should not be difficult to a walker in the light. Its need is pressed on him, because

the bright atmosphere reveals every stain on character and conduct.

There is a fish that, when terrified, can emit a discolouring fluid, under cover of which it retreats from its enemies. In like manner, when a believer sins he shrouds himself in the atmosphere of darkness. Thus he is separated from God, whose fellowship is a fellowship in light.

In such a case the believer's duty is to bring his sin to Christ, and seek Christ's help in getting rid of it. Christ is his fellow-member in that association whose communion is in light, life, and love.

Besides owing confession to ourselves and to God, we owe it to one another. The joy experienced in Christian fellowship, the love felt for Christian brethren, and sorrow caused them by our lapses into sin, demand that we take this first step to get rid of sin.

2. Divine Forgiveness. — That corresponds with the child of light's confession. If we *confess*, He *forgives*.

This is no mere mechanical routine. A soldier does not court wounds, because the surgeon of his brigade is skilful in curing them. So, too, with the child of light who has fallen into sin. Confession implies humiliation and sorrow. The pain of this, as well as loyalty to comrades in the walk of light, will prevent his going on to sin. Yet when, notwithstanding encouragements from without and efforts from within, he does fall into sin, how blessed the assurance, that *his* confession will be followed by *God's* forgiveness. The blood of Christ cleanseth from all sin.

Satan suggests an inducement here, to go on to sin. That, however, is not only an impossibility to human nature renewed in Christ, but a libel on human nature fallen in Adam. The restored believer's attitude is rather—'Bless the Lord, O my soul, and forget not all His benefits.

3. The ground on which Divine forgiveness succeeds human confession—'He is faithful and just.' Divine faithfulness and justice are pledged for the bestowal of forgiveness. 'God gave His only-begotten Son, that whosoever believeth on Him should not perish, but have everlasting life.' He is faithful—keeping covenant and mercy. He is just. It would be unjust to Christ to withhold forgiveness from any repentant sinner, whose aim and effort is to walk in the light of God.

What wealth of Divine mercy and love, that God should bind Himself by such high attributes, as eternal truth and eternal right, to pardon every penitent son! What an inducement to the impenitent sinner to exchange the darkness of sin for the light of God! What encouragement to the backslidden saint, to come anew to the cleansing fountain, that in it all his sins may be washed away.

John iii. 16.

'For God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.'

These are Christ's own words—His definition of the gospel. If all the Bible were to be destroyed but one verse, and we had our choice of that verse, we would choose this one. Perhaps it is the most precious in the Bible. It tells us—

1. *That God loved the world.*—By world is meant the human race—the family of mankind. It is difficult to believe this. The outer world is very beautiful. When the light of a morning sun shines on its high mountains and broad plains, its waving forests and exquisite flowers, nothing ever made by man equals it in beauty.

But there are many things unlovely and unlovable in the world of man.

(1) It is a *fallen* world.—When the devil poisoned Eve's mind, he inspired her and her children with some of his own degraded nature. There are ugly things in our character now—pride, greed, selfishness, cruelty; young and old illustrate this. Ask the children in a school their opinion of one another. They tell of one being vain, another false, a third bad-tempered, etc. How many unlovely things are there in the lives of the men in a village? This one is dishonest and that lazy, the next drunken, and so on.

(2) It is a *perishing* world.—Our bodies decay and die. That would be little, if death were only the gate of life to all. But the sinner, the fallen man or woman who dies, is like an emigrant landing on a strange shore with only a bad character in his pocket, or stamped on his face. His career in the regions beyond will be a poor one. There, the good and true are immortal. They dwell in glory and blessedness unspeakable. But those who are the devil's children here remain the devil's children yonder. Such a lot is so miserable as to justify the word *perishing*. Yet

God loves this world in spite of its unlovableness—

> Love is the root of creation—God's essence;
> Worlds without number
> Lie in His bosom like children; He made
> Them for this purpose only—
> Only to love and to be loved again.

2. *This verse gives us the measure of God's love.*—A man invited to relieve some destitute sailors expressed his love for them. Thereupon he was promptly asked by the collector to testify the amount of his love by deed—put it down in current coin. In the days of chivalry the knights loved their ladies so, that each was willing to fight with any other who said that his lady was better or more beautiful.

Have we any measure of the Divine love corresponding to our human standards? Yes. God *so* loved the world, that He gave His Son to save it from perishing. God had *one* Son—strong, noble, only-begotten; and He gave that Son to save the perishing world. This gift was painful to the Giver. It was also painful to Christ Himself, the Gift. For He had to undergo the punishment due by us for our sins. That punishment was the death of the cross.

3. *The aim of God's love in giving Christ.*—That was to replace approaching death by everlasting life, in the case of every believer

(1) Should not perish.—The death sentence has been remitted, the majesty of Divine law vindicated in the person of Christ. The perishing sinner is thus saved from destruction—delivered from going down to the pit. Moral decay is also arrested in His case. He who healeth all our diseases inspires new spiritual life into each pardoned soul.

(2) The perishing sinner is invested with everlasting life.—He has the title and earnest of it here, and will enjoy the possession of it hereafter. Unlike that patient who, on leaving an infirmary cured, must go back to his dangerous occupation, a pardoned sinner is assured of complete and final victory over sin. God crowns him with glory.

(3) This happens to '*whosoever believeth*,'—not only the Jew, the educated, the civilized, but *whosoever*—black, white, young, old, male, female.

Why, 'whosoever believeth,' and not every one? Because Christ is a gift. And those perishing ones, to whom this gift is offered, may decline to take it. God is offering life, but we can refuse to accept it. At the head of a lonely glen in Forfarshire stands a beautiful granite fountain. It was erected to commemorate a visit which the Queen made to Invermark Lodge over thirty years ago, by riding over the shoulder of Mount Keen. On its base is this inscription—

> Rest, traveller, on this lonely green
> And drink, and pray for Scotia's Queen.

Every Christian pulpit is like that Glenmark fountain, and its invitation is: 'Rest, drink, pray.'

The New Edition of Driver's 'Introduction.'[1]

By the Rev. J. A. Selbie, M.A., Maryculter.

Since the publication of Robertson Smith's *Old Testament in the Jewish Church*, no book of the same class written in English has exercised a wider and deeper influence than Driver's *Introduction to the Literature of the Old Testament.* Issued only in September 1891, it has gone through five editions, besides two reprints (one of the fourth and one of the fifth edition). Its translation into German, and the frequent references to it in our Recent Foreign Theology notes, evidence the appreciation the volume has met with on the Continent. We are certain that all Old Testament scholars will hail with the utmost satisfaction the appearance of a new (sixth) edition. The name of Professor Driver is identified with all that is thorough and helpful and stimulating. Every successive volume that comes from his pen maintains the same level of excellence, and somehow we take it for granted that our author will never fall below this level. Most of us feel, at any rate, that we are safe to follow where one leads

[1] *An Introduction to the Literature of the Old Testament.* By S. R. Driver, D.D. Sixth edition, revised and enlarged. Edinburgh: T. & T. Clark, 1897. Price 12s.

who has such intimate acquaintance with the ground, and who advances with such caution. Alike in his *Text of Samuel*, his *Introduction*, his *Deuteronomy*, and that valuable little volume on *Joel and Amos*, it is clear that Dr. Driver has read all that is worth reading on any subject he handles. However it may be with others, there is certainly no overlooking of archæology in this author's works. Particular attention is devoted to the efforts that have been made by some archæologists to refute the so-called 'higher criticism.' Our author's opinion of Hommel's *Ancient Hebrew Tradition* was submitted to the readers of THE EXPOSITORY TIMES last month. The now notorious S.P.C.K. 'translation' of Maspero is also exhibited in its true light in the pages of the *Introduction*.

It is well to understand what is the exact character and scope of this new edition. On the one hand the book has been revised throughout and *entirely reset*, the plates of former editions having been cancelled, so that it is practically a new book. The notation used for scriptural citations is a distinct improvement on that originally employed, verbal changes for the better have been made throughout, new features of much value have been introduced into the indexes, and, above all, the references to literature and a number of new footnotes (particularly in the chapters on the Prophets, on the later additions now assumed by most critics) bring the work thoroughly up to date. This last has been the aim of the author in every edition, and many of our readers doubtless possess the appendix (also published separately) to the fifth edition. But it cannot be too much emphasized that the book is *not rewritten* in the sense that its author has had to revise or modify anything of vital consequence. The principles remain precisely the same as in the original edition, and so do nearly all the conclusions. It stands to reason that Dr. Driver should, in some points of detail, introduce changes due to the criticism of experts, or to continued independent study. For example, we note a slight change (p. 66) in the analysis of Nu 20, adopted in consequence of the arguments of Cornill; an attempt to carry out more exactly the distinction between H and the priestly additions (pp. 51 ff.); a distinct acceptance of Zec 9–11 as post-exilic (p. 349); a disposition to attach less importance than formerly to the alleged discovery of שׁשׁ, used exactly as in Ca 3^7, on a hematite weight of the eighth century B.C. (p. 449), etc. etc. Admirers of Professor Sayce will not find much trace of alterations due to his archæological arguments. In fact, as Dr. Driver himself says, 'by an irony of fate the only two positions adopted in the first edition which, if Professor Sayce's *Verdict of the Monuments* is to be taken as the standard, must be deemed inconsistent, the one certainly, the other very probably, with the evidence of the Inscriptions, are not critical but *conservative* positions; the possibility, namely, that there may have been a ruler such as Darius the Mede is represented as having been in the Book of Daniel, and a date as early as *c.* 586 B.C. for Ob $^{10\text{-}21}$' (p. xviii). In the other direction, Professor Driver has not been much affected apparently by the criticisms passed upon his work in Professor Cheyne's *Founders of Old Testament Criticism*, that book whose naïve egotism gives it such an interest. The circumstance that after six years, in the course of which the *Introduction* has been subjected to review by men of all schools, Dr. Driver finds it necessary to alter so little, is the best evidence of the security of the foundations on which he builds. Hundreds of students, we feel sure, will join with us in testifying how much we owe personally to Dr. Driver for his patient investigations, his brilliant and exact scholarship, his clear exposition, and, withal, the unexceptionable tone in which he handles the history of the Divine Library of the Old Testament. We have long got beyond the stage of fearing the effect of Old Testament criticism upon Christian faith, and we rejoice to see, with Dr. Driver, tokens everywhere of the same perception. The best of all proofs that 'a critical position is consistent with the truest and warmest spiritual perceptions, and with the fullest loyalty to the Christian creed,' is supplied by Dr. Driver's own work.

The excellent service rendered by the *Introduction* in the past will be enhanced in the future. Provided with the new edition, the Old Testament student will be introduced to all current critical views, and to the discriminating judgment passed upon these by the most competent of masters.

Contributions and Comments.

Dillmann's Commentary on Genesis.[1]

DILLMANN'S commentary on Genesis is without doubt the fullest and best informed work on that book which exists, and the publishers have rendered a service to biblical students in putting it out in English. They have presented it also in a handsome and attractive form, the heavy and monotonous page of the original having been broken up into short paragraphs, and the references to authorities, which are extraordinarily numerous and distracting to the eye, being relegated to the foot of the page.

Dillmann's work is complete, one may say, in every sense. First, although the author is rather conservative (at least compared to some others) in textual criticism, he shows himself here quite ready to admit any change that has probability on its side; for example, the addition (or something similar) of the LXX and many versions, 'Let us go into the field' in chap. 4^8, and much else. Then he pays special attention to the language, particularly the Syntax, giving abundant references to Ewald and Gesenius, the former of which the student has already in English (T. & T. Clark), and the latter of which he will soon have from the Oxford Press.

Naturally, Dillmann also enters fully into the literary criticism of Genesis, the analysis of the book into its original sources. In agreement with other scholars, he finds (leaving Deuteronomy out of account) three sources in the Pentateuch and Joshua which are to be traced also in Genesis. In his nomenclature these are A, B, and C, corresponding to the more usual P, E, and J; for, in accord with some writers, he considers E to be older than J, and also some elements in P to be ancient, a view in which he differs from the majority of scholars. In his opinion, E (B) belongs to the ninth century, and J (C) shows dependence on it as well as on P (A). His full view and arguments are given in his essay at the end of his commentary on the Hexateuch, of which that on Genesis forms the first volume. A translation of this essay would be very useful, and it is to be hoped that it will not be suppressed or mutilated in the new edition of his commentary on the books after Genesis, one volume of which (Ex–Lv) under the care of Ryssel has just appeared. Owing to this difference of view in regard to the relative dates of the three sources, and no doubt for other reasons, Dillmann's analysis often differs in details from that which is usual, as may be seen by comparing it with Driver's.

One of the most striking features of the commentary is the vast mass of illustrations from the religious thought of other nations which have been drawn together to shed light on the chapters on Creation, the Flood, and even the Fall, and the use made of all the treasures of modern research in geography and ethnology to elucidate the Table of the Nations (chap. 10). Much of this material had been collected by Knobel, on the basis of whose commentary Dillmann worked, but Knobel's materials have been sifted, augmented, and brought up to the latest date by Dillmann. A more conspicuous example of patient investigation and wide learning could hardly be seen.

It is not to be supposed from what has been said that Dillmann exhausts himself in accumulating illustrations to the objective sense of the text of Genesis without sympathy for the religious meaning of the book. It may be that his mind has not any special affinity for the mystic or mysterious in such chaps. as 15, 28, and 32, in which the Hebrew sense of God reveals itself in a way so profound and strange. But his expositions of the history of Creation and the Fall are full of religious appreciation and insight, and while by employing an historical interpretation he seeks to assign the religious ideas of Israel to their relative periods in the history, his estimate of the religious character of the personages appearing in the history is usually fine and discriminating (cf. on chaps. 18, 19).

The book has been edited and printed with remarkable accuracy. Of course occasional errors occur. Lenormant's *Origines* is usually spelled Origenes; and things like Assyrische Wörterbuch, Ebers' *Egyptian* (Egypten) are to be met. But considering the amount of Hebrew and the almost infinite references to authorities in it, the accuracy

[1] *Genesis: Critically and Exegetically Expounded.* By Dr. A. Dillmann, late Professor of Theology in Berlin. Translated by William B. Stevenson, B.D. In two volumes. Edinburgh: T. & T. Clark, 1897.

of the book is a witness to Mr. Stevenson's very exact scholarship. A certain unevenness of style occasionally felt in the first volume is no more to be detected in the second.

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Another Peculiarity of Codex Bezae.

A PECULIARITY of Codex Bezae, which has been ignored or neglected hitherto by our critics, concerns the surname of the traitor, *Iscariot*. It occurs 11 times in the N.T. (Mt 10^4 26^{14}, Mk 3^{19} 14^{10}, Lk 6^{16} 22^3, Jn 6^{71} 12^4 $13^{2.\ 26}$ 14^{22}). There is an almost complete consensus in our critical editions (Tregelles, Tischendorf, Lightfoot, Ellicott, Alford, Weiss, Westcott-Hort) to spell it Ἰσκαριώτης in Mt, Jn, and Lk 22^3; Ἰσκαριώθ in Mk and Lk 6^{16}; Tregelles alone writes Ἰσκαριώτης also in Mk 14^{10}; and there is a complete silence in these editions about the truly remarkable fact, that everywhere in the Gospel of John, and in this Gospel alone, the reading ἀπο Καρυωτου is found instead of Ἰσκαριώτης, namely, 4 times in Codex Bezae, and once, in the first passage, 6^{71}, in the Codex Sinaiticus. Already Tischendorf remarked in his Apparatus Criticus, 'Nec incredibile dixeris, Johannem ubique ἀπο Καρυωτου scripsisse, alteram vero formam ex Synopticis inlatam esse.' Certainly; but Tischendorf did not receive it into the text, and Westcott-Hort ignored it completely, not even giving it a place among the 'Noteworthy Rejected Readings.' I called attention to this reading in my little book, *Philologica Sacra* (1896), p. 15, and pointed out that it is quite in accordance with the similar fact in Mt 16^{17} and Jn 1^{43}. The First Gospel gives the transliteration Σίμων βαριωνᾶ, the Fourth the translation Σίμων ὁ υἱὸς Ἰωάν(ν)ου. There is no doubt that ἀπὸ Καρυωτου is the right explanation of Ἰσκαριώθ = אִישׁ קְרִיּוֹת, and Ἰσκαριώτης a very strange *vox hybrida*. Compare, for instance, in the *Pirḳe Aboth* (i. 3) Antigonos *iš Soco* (אִישׁ סוֹכוֹ), (i. 4) Jose ben-Joeser *iš Ẓereda* (אִישׁ צְרֵדָה), (i. 5), Jose ben-Johanan, אִישׁ יְרוּשָׁלַיִם, beside נִתַּי הָאַרְבֵּלִי, Nittai the Arbelite (*ibid.* i. 6).

That a copyist should have introduced the translation into a MS. of the Fourth Gospel, and of this alone, is much harder to believe than the opposite, that the form Ἰσκαριώτης, which was familiar from the Synoptic Gospels, was introduced into the Fourth. For Codex Bezae this happened only in 6^{71}, the true reading being preserved in all other places (just as the copyist of this MS. *once* fell into the spelling Ἰωάννης, also in Luke); in the Sinaiticus, *vice versâ*, απο Καρυωτου was preserved in 6^{71}, and got lost in the rest of the passages.

This seems to me one of the best instances where the question must be decided, whether the peculiarities of Codex Bezae are to be accepted or not; and I should be very glad to learn on what grounds Westcott-Hort neglected this reading altogether, or what those who side with them have to say against it. And if in these and similar instances the readings of Codex Bezae must be preferred, what about others? *Ex ungue leonem!*

EB. NESTLE.

Ulm.

The New Logia of Jesus.

THE remarkable discovery made by Messrs. Grenfell and Hunt in Egypt of a leaf of a very ancient papyrus book has aroused much interest, discussion, and conjecture in all parts of the civilized world; and in contributing a few remarks to the discussion from the same continent as that in which the fragment was found, I would be allowed to express, first of all, my admiration for the perseverving labours, no less than for the shrewd comments, of the explorers and editors, and my hope that I may have been allowed to make some small contribution of value to the study of that deeply interesting but obscure subject, the early literature of Christianity.

I may say at the outset that, after a very careful study of the text of the Logia, together with the editors' remarks thereon, and some other writings on the subject, I feel unable to avoid the conclusion that the fragment is a portion of a compilation of an eclectic kind, including genuine sayings of our Lord,[1] combined with others of a Judaistic and Gnostic character. These latter point to the origin of the book; and the considerations here submitted in the form of a commentary upon

[1] Such as *log.* 1, the same, *verb. et lit.*, as Lk 6^{42}; *log.* 6, possessing many verbal coincidences with Lk 4^{24}; and *log.* 7, which is merely an expanded edition of Mt 5^{14}.

some of the Logia seem to me, and may possibly seem to others, to lead to the conclusion that the book was compiled in the interests of an early Judæo-Gnostic sect, probably the Ophites. The first is an undoubtedly genuine saying of Christ. I commence therefore with

LOGION II.

Λέγει Ἰησοῦς Ἐὰν μὴ νηστεύσητε τὸν κόσμον, οὐ μὴ εὕρητε τὴν βασιλείαν τοῦ θεοῦ· καὶ ἐὰν μὴ σαββατίσητε τὸ σάββατον, οὐκ ὄψεσθε τὸν πατέρα.

Λέγει Ἰησοῦς. This phrase, introducing each saying, would point to an intended or actual liturgical use of the book.[1] Moreover, it precludes the possibility that the book, of which this leaf is a fragment, was written in the form of historical narrative, or was anything like the canonical Gospels. A biographical narrative would need *εἶπεν*.

Ἐὰν μὴ νηστεύσητε, κ.τ.λ. This is a most curious construction, and suggests that *κόσμον* is not the right word here. The editors argue that *νηστεύσητε* and *σαββατίσητε* must be taken either both literally or both metaphorically, because the 'two halves of the saying are clearly intended to balance one another.' The intention seems by no means clear. Assuming for the moment that the editors are right in reading *κόσμον*, then the connexion between 'fasting to the world,' *i.e.* abstaining from 'all that is in the world—the lust of the flesh, the lust of the eyes, and the pride of life'—and 'keeping the Sabbath,' is not immediately obvious. The editors themselves foresee the conclusion which will be drawn from this saying, namely, that it is put into the mouth of Christ in the interest of some early Judaizing sect. They argue (p. 17) that the asceticism of *logion* 2 'finds abundant parallel in the N.T.' Without admitting this, at least so far as the Gospels are concerned, it will be admitted that the phraseology of this saying has no parallel in the N.T. Except Christ's reference to the children of the bridechamber fasting when the bridegroom should be taken away (Mt $9^{14.15}$, Mk 2^{18-20}, Lk 5^{33-35}), there are remarkably few references to fasting as a religious ordinance. In Mt 6^{16} the practice is rather taken for granted as an already established Jewish custom than enjoined upon the citizens of the kingdom. In Ac $13^{2.3}$ it is connected with ordination. St. Paul classes 'fastings' with the cold, nakedness, and other hardships which he had to endure in the course of his ministry, and wherein he was ascetic rather by necessity than of choice. However, the word *κόσμος*, with its large circle of mystical ideas, plays a large part, as the editors allow, in Gnostic writings. If the reading, *κόσμος*, is to stand, I willingly admit that the theory of a Judaistic origin is more clearly supported by the latter part of the saying, utterly contrary as it undoubtedly is to the whole tenor of Christ's teaching on the subject of the Sabbath. The editors argue that the words must not be taken literally. This seems a purely arbitrary contention. Can any instance be alleged, in LXX or N.T., in which *τὸ σάββατον* does not mean the seventh day, the day of rest? The editors themselves answer this question in the negative, but proceed to create a precedent on their own sole responsibility. The use of the term *σαββατισμὸς* in He 4^{9} and Just. Mart. (*Apol.*) in a metaphorical sense, is the sole justification for their contention. It will not be allowed, however, by the great majority of unbiassed readers, that the blessed 'rest that remaineth to the people of God' treated of by the author of the Epistle to the Hebrews has anything more than a verbal relationship with the stiff and stock legal phrase, *σαββατίσητε τὸ σάββατον*. Are we then, especially in view of the fact that in all Christ's sayings He invariably uses the term 'Sabbath' in its literal sense, to suppose that here we have one exception to the rule? Must we not rather and more reasonably conclude that, brought to the touchstone of the admitted and canonical Logia of Christ, the true character and origin of this book are revealed? We know that the practice of the Early Gnostic sects, whether Jewish or otherwise, was strict and ascetic. If Judaistic in origin, they added to their strange notions about matter and the nature of Christ a rigid observance of many Jewish rites, such as circumcision, the Sabbath, etc. Egypt seems to have been a veritable happy hunting-ground to these imaginative speculators.[2]

[1] Dr. M. R. James, in the *Contemporary Review* for August 1897, compares it with the form of the 'Comfortable Words' in the Anglican Communion Service: 'Hear also what St. Paul *saith*.'

[2] Cf. The Gospel according to the Egyptians, Pistis Sophia, etc., and *vide* Westcott's *Canon of the N. T.* p. 279, 4th ed., and Salmon's *Introd.* p. 185, 7th ed.

It would not be fair, after suggesting a doubt as to the correctness of the reading κόσμον, to leave this *logion* without a further reference to this point. Some days before I had read in the *Guardian* the subjoined letter from Archdeacon Quarry, I had come to his two conclusions: (*a*) that κόσμον will not stand here; and (*b*) that the Judaizing origin of the book, for which *primâ facie* ground exists, is greatly strengthened by the substitution of τοῦ κοινοῦ or τῶν κοινῶν. Here is the Archdeacon's letter:—

SIR,—It does not seem that the 29th Canon of the Council of Laodicea has been noticed in connexion with the ἐὰν μὴ σαββατίσητε τὸ σάββατον οὐκ ὄψεσθε τὸν πατέρα.

This Council has been thought by some to have been ante-Nicene, but the latest date assigned to it is A.D. 366 or 367. The Canon is as follows:—

'That it is not right for Christians to Judaize and rest on the Sabbath, but to work on the same day, but giving greater honour to the Lord's Day to rest if they are able as Christians. But if they be found Judaists let them be anathema from Christ.'

Any attempt to give a spiritual sense to the above words of the *logion* is in the highest degree unsatisfactory, and I cannot but think that the saying originated with Judaizers. The Canon shows how late this tendency prevailed.

If I am right in this, it may help us to explain the previous member of the *logion*. The reading, τὸν κόσμον, I am persuaded, is purely conjectural. With a powerful glass I fail to trace it distinctly on the facsimile. And the editors seem to be aware of this. They say, at foot of p. 10, 'If the reading κόσμον is correct—and there seems to be no alternative—such an accusative after νηστεύειν, "fast to the world," is very harsh.' This strange construction is itself sufficient to show that the reading is incorrect. But perhaps there is an alternative. Supposing the saying to be Judaistic, what if the true reading be τοῦ κοινοῦ or τῶν κοινῶν? The variation is slight, and the very harsh construction is avoided. Both sayings have then their natural and literal interpretation without grammatical difficulty. As we may feel sure our Lord never uttered these sayings in any sense, we may be certain they are due to Judaizing invention. The New Testament affords us examples of the word κοινός to denote unclean meats in the Jewish acceptation.

J. QUARRY, D.D., Archdeacon of Cork.

Donoughmore Rectory, July 31, 1897.

I now pass on to

LOGION III.

Λέγει Ἰησοῦς Ἔστην ἐν μέσῳ τοῦ κόσμου καὶ ἐν σαρκὶ ὤφθην αὐτοῖς, καὶ εὗρον πάντας μεθύοντας καὶ οὐδένα εὗρον διψῶντα ἐν αὐτοῖς, καὶ πονεῖ ἡ ψυχή μου ἐπὶ τοῖς υἱοῖς τῶν ἀνθρώπων, ὅτι τυφλοί εἰσιν τῇ καρδίᾳ αὐτῶν.

The fact that this saying has a distinctly Johannine flavour about it, is in itself suggestive of the Gnostic origin of the book. 'The peculiar characteristics of St. John's Gospel could not fail to attract some of the early mystic schools. The deep significance of its language . . . furnished the Eastern speculator with a foundation for his favourite theories. If we may trust Irenæus, the terminology of the Valentinians was chiefly derived from that of St. John; and conversely, in recent times, many have supposed that the Gospel itself was due to Gnostic sources' (Westcott, *Introd.* p. 244). It is, of course, only a conjecture, and one which, to the best of my knowledge and belief, originates with myself, that the sect to which we owe this book is the Ophites;[1] but it is a conjecture to which weight is lent by the antiquity of the sect, the Gnostic character of its tenets, and their use of the Gospel according to the Egyptians. The significance, too, of the analogy of drunkenness to express opposition and indifference to the Person and Mission of Christ, is considerable, regarded as coming from a mystical and ascetic community. For it is remarkable that the expression occurs only twice in the canonical Gospels (Jn 2^{10}, Mt 24^{19}), and only in the latter place is there any reference to drinking to excess. The use of the aorists, ἔστην, ὤφθην, εὗρον, *pace* the opinion of the editor, suggests strongly 'a post-resurrection point of view'; and, as this was a period specially dear to the imaginations and speculations of the early Gnostics, is another link in the chain of the probability of my theory. The editors' contention that πονεῖ does not support the above view is considerably weakened by the obvious correspondence of the πονεῖ with εἰσιν. The meaning evidently is that after Christ had stood (in the flesh) and been seen of men, His soul still grieved over them because their blindness remained.

LOGION IV.

Unfortunately, owing to *lacunæ* in the text, it seems almost impossible to give any coherent translation of the first part of this saying. The

[1] The Ophites (Serpentians), so called by reason of a serpent playing a chief part in one of their religious functions, were Egyptian Gnostics of Jewish origin and practice (*vide* Mosheim, *Eccl. Inst.* 10th ed. p. 82*n.*).

editors are probably right in the view that it covers, with some variations, Mt 18^{20}. The latter portion of the saying has been recovered, and is not only remarkable in itself, and also for the possible interpretations, but also because it seems to give the strongest testimony to the Ophite theory.

Ἔγειρον τὸν λίθον, κἀκεῖ εὑρήσεις με, σχίσον τὸ ξύλον, κἀγὼ ἐκεῖ εἰμι.

Two interpretations of this striking *logion* are alone apparently applicable, though I have ventured to hazard another. The two which lie on the surface are suggested by the editors, and noticed by Dr. James in the essay already referred to. According to these, the words are either a parabolic intimation of the perseverance required to find Christ, or a suggestion of the immanence of Christ, in the natural world. Dr. James prefers the former: the editors themselves allow the former to be a 'possible explanation'; but admit that it is 'somewhat tempting to connect the quotation (*i.e.*, the first part of the saying), with the remarkable but difficult saying, Raise the stone, etc., as implying the presence of Christ in all things,' and they refer to Eph 4^{6}: εἷς Θεὸς καὶ πατὴρ πάντων, ὁ ἐπὶ πάντων, καὶ διὰ πάντων καὶ ἐν πᾶσιν,—a passage the possible pantheistic tendency of which is more than suggested by the various readings of the last few words.[1] The question immediately occurs, Was there anything like such a doctrine in the tenets of these earlier heretics? An answer satisfactory to my purpose might be found in the Gnostic nonsense about Δημιουργὸς and his oppression and the deliverance from that tyranny wrought by Christ. But, to my mind, a simpler explanation suggests itself. The Ophites interpreted the story of the temptation of Eve by the serpent quite literally, and supposed that this very serpent reappeared in the form of Christ, or in 'Sophia' thus represented. The most likely place to look for a snake is under a big stone, or in a cleft or hollow of the trunks of trees, as South Africans know well. Has not the compiler of these Logia here put into the mouth of Christ an apocalytic reference to the peculiar rites and beliefs of the sect,—one which would be understood by the initiated, though dark to the profane outside world?

The suggestion may sound startling; but taken with the other indications I have ventured to notice, it certainly appears far from impossible.

All the other decipherable Logia are either undoubtedly genuine sayings of Christ, or evident expansions of His sayings; in either case, added by the compiler of the book to place the others in good company, and thus to give an authentic appearance to the whole, on the supposition that his production would be judged by the Ciceronian maxim: *Pares cum paribus facillime congregantur.*

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[1] DEFGKL, some old Latt. and Vulg. Codd., the Syriac, Armenian, and Gothic versions, and some Fathers (including Irenæus, Hilary, Victorinus, and Ambrosiaster, read ἐν ἡμῖν πᾶσιν. This is a fairly well-marked 'Western' reading.

The Stephens edition of the N.T. added ὑμῖν on the strength of a few cursives only.

BℵAC, 17, 31, 67** (a specially valuable authority in the Pauline Epp.) the Coptic and Ethiopic versions, Marcion, Ignatius, Origen, and others, have ἐν πᾶσιν without any addition whatever. The locality of the versions and some of the ancient authors is noticeable in reference to our subject.

The Homelessness of Christ.

The learned John Gill, whose Commentary was published in 1809, and is now almost forgotten, explained Matt. viii. 20 by a reference to the Babylonian Talmud (Sanhedrin, fol. 96. 2), where, speaking of the Messiah, it says, לי דוכתא דיתיבנא ביה 'there is no place in which He can sit down.' 'The foxes have holes, and the birds of the air have "tabernacula, ubi requiescant" (so, many Latin texts, both in Matt. and Luke), but the Son of Man hath not where to lay His head.' As Dr. Plummer well says, it was 'not because of His poverty, but because of the wandering life which His work involved, a life which was more unsettled than ever.'

Augustus Poynder.

Bath.

2 Samuel xii. 26, 27.

The difficulty of this passage is well known. The Revised Version gives it thus: 'Now Joab fought against Rabbah of the children of Ammon, and took the royal city. And Joab sent messengers to David, and said, I have fought against Rabbah, yea, I have taken the city of waters. Now, there-

or e, gather the rest of the people together, and encamp against the city, and take it. . . . And [David] went to Rabbah, and fought against it, and took it. And he took the crown of their king from off his head.' But after Joab had taken the 'royal city' (cf. 1 S 27^5), what was there left for David to take? In the message which Joab sends to David, he speaks of having taken the 'city of waters.' Hence Wellhausen in 1871 suggested correcting המלוכה in v.[26] into המים, so that 'the city of waters' would appear in both verses. But the expression is not a natural one. It is the waters of the city, not the city of waters, that Joab would endeavour to capture. And if it be replied that מים may be used of the river on which Rabbah was situated (cf. 'waters of Megiddo'), yet it is by no means an easy transition from המלכה to המים. My suggestion is that in both verses we should read עִיר מִלְכֹּם 'city of Milcom,' *i.e.* the citadel, so called from its containing the temple of Milcom. מלכם was peculiarly liable to be misunderstood (cf. v.[30]) or misread. It would easily pass into מלכה, *i.e.* מִלְכָה, and an effacement of כ, and, in part, of ל would produce מים. To prefix the article (cf. עיר הממלכה, 1 Sam. 27^5) would then be a grammatical necessity. It is probable from David's conduct that he looked forward from the first to the Ammonitish spoil; and though we might infer from v.[30] that the temple of Milcom was in that part of the city which David himself conquered, we cannot lay any stress on this point; we may very easily be mistaken. It is in favour of this suggestion that both the Targum of Jonathan and the Peshitta presuppose המל(ו)כה in both verses. Klostermann's conjecture, in v.[27], עֵין הַמַּיִם, does not seem to me probable.

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Oxford.

Supplementary Note on the Hebrew Name Josiah.

IN the *Revue d'Assyriologie* (vol. iv. No. 3) M. Thureau Dangin publishes a sale-contract, dated in the reign of King Ishar-lim of Khana, in which one of the witnesses bears the name *I-a-zi-Da-gan* (*i.e.* Yâzi-Dagan). Since at the same period (the second millennium B.C.) we find forms like Azalîa and Asalîa interchanged in writing, it may well be that the first element of this name is simply a graphic variant of the first element of *Yâsi-ilu* (יאשיהו), a name which I have already discussed in detail in THE EXPOSITORY TIMES (vol. viii. p. 562). It is possible, indeed, that we ought to think rather of a verb אסה, 'heal' (cf. Bab. *asû* and Arab. أسى). But in any case we have here, as the initial *Y* shows, a new interesting *West Semitic* proper name, which, moreover, has a prior interest from the point of view of the History of Religions, because of the substitution of Dagan for the elsewhere usual *ilu*. Other names likewise compounded with Dagan, which appear in the same text, are *Kaki-Dagan* = 'my weapon is Dagan' (?), and *Turi-Dagan* = 'my revenge (*i.e.* my avenger) is Dagan' (?). FRITZ HOMMEL.

Munich.

P.S.—With the above name *Yâzi-Dagan* I would further compare the name *Azîa* in Strassmaier (Warka B. 35. 19); also from the Tel el-Amarna letters (Ribaddi of Gebal) the name *Yâzi* (Winckler incorrectly *Ben-Azi*); and, finally, the names *Azi-ilu* (a governor of Suri in Mesopotamia in the time of Assurnaẓirpal) and *Azi-ba'al* (king of Arvad in the time of Assurbanipal). The name of the Tyrian king contemporary with Alexander the Great—Αζεμιλκος (Arrian, *Anab.* ii. 15. 7)—will likewise belong to the same category, whereas עז, in the Phœnician names עזבעל and עזמלך, will rather stand for עֻזִּי (*'Uzzî-*). It is remarkable that in the LXX Αζιηλ stands both for חֲזִיאֵל (1 Ch 23^9) and for יְזִיאֵל (1 Ch 12^3, variant Ιωηλ); but that, on the other hand, Οζιηλ answers to M.T. עֲזִיאֵל (variant יְעֲזִיאֵל) in 1 Ch $15^{18.20}$, where the original text must accordingly have been pronounced עֻזִּיאֵל (cf. Ex 6^{18} עֻזִּיאֵל = Οζιηλ). At all events *Yâzi-Dagan* is by its form analogous to *Yâsi*-ilu (*i.e.* *Yashi*-ilu, יאשיהו) even if the derivation of the name is not yet quite clear. The above names suggest most naturally a root חזה (حزى) or אזה (أزى (?)); the meaning, on the other hand, is still better suited by the root first suggested אסה (أسى).

F. H.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

THE first volume of the new DICTIONARY OF THE BIBLE, which will be published by Messrs. T. & T. Clark in February, will extend to the word FEAST, and contain 863 pages, together with 16 pages of introductory matter. The page is imperial 8vo, of double columns. The type is a fine brevier, slightly larger than that used in Smith's *Dictionary*, and particularly sharp and easily read. It was cast, indeed, expressly for this work, which thus has its first impression. An occasional paragraph of less importance throughout an article, and the Literature at the end of it, are thrown into a smaller but still distinct and perfectly legible type.

The articles are signed. To this the only exception is in the case of those that are little more than cross-references. But the very smallest article, though unsigned, is done by some one who has given himself to a special study of the subject to which it belongs, for it has been felt that the small things demand the specialist's accuracy quite as much as the large.

Among the writers of the smaller articles, whether signed or unsigned, are the Rev. Willoughby C. Allen, M.A., Fellow of Exeter College, Oxford; the Rev. Harford-Battersby, M.A., of Liverpool; the Rev. C. Fox Burney, M.A., Fellow of St. John's College, Oxford; Lieut.-Col. Conder; Professor Walter Lock; Professor Flinders Petrie; Professor Ryle; Mr. H. St. John Thackeray, M.A., Fellow of Selwyn College, Cambridge; Mr. Buchanan Gray, M.A., of Mansfield College, Oxford; Professor Thayer, of Harvard; and the Rev. Henry A. White, M.A., of The Castle, Durham.

Those men have their own special field, and confine themselves to it. Mr. Allen describes the members of the Aaronic family; Mr. Harford-Battersby some small names in Exodus and Numbers; Mr. Burney similar words in Kings; Col. Conder the obscure places in Palestine. Professor Lock writes on some of the persons named in St. Paul's Epistles; and Professor Flinders Petrie on some minerals and metals. Professor Ramsay does the whole of the Asia Minor work; Professor Ryle undertakes some personal names in Genesis; and Mr. Thackeray the lesser names in the Books of Esdras. Professor Thayer of Harvard has the whole subject of the language of the New Testament, including 'Abba,' 'Ephphatha,' and the like; Mr. Gray writes some difficult proper names; and Mr. White is responsible for the smaller subjects in the Books of Maccabees.

But the interest of the work will no doubt lie in its greater articles. These in the first volume are—

A

'Abraham,' by Professor Ryle; 'Acts,' by Mr. A. C. Headlam; 'Adoption,' by the late Professor Candlish; 'Agriculture,' by Mr. J. W. Paterson; 'Alphabet,' by Canon Isaac Taylor; 'Amos,' by Dr. John Taylor: 'Angel,' by Professor A. B. Davidson; 'Anger,' by Professor Orr; 'Apocrypha,' by Professor Porter; 'Arabia,' by Professor Margoliouth; 'Arabic Versions,' by Mr. Burkitt; 'Armenian Version,' by Mr. Conybeare; 'Arms' and 'Army,' by Dr. Barnes; 'Art,' by Professor Flinders Petrie; 'Ascension,' by Professor Denney; 'Asenath,' by Dr. James; 'Ashtaroth' and 'Ashtoreth,' by Canon Driver; 'Ass,' by Professor Post; 'Assyria,' by Professor Hommel; 'Astronomy,' by Mr. Pinches; 'Atonement,' by Mr. Murray; 'Atonement (Day)' and 'Azazel,' by Canon Driver.

B

'Babylonia,' by Professor Hommel; 'Balaam,' by Mr. Woods; 'Baptism,' by Dr. Plummer; 'Baruch (Apocr.),' by Mr. Charles; 'Baruch (Bk.),' by Professor Marshall: 'Bashan,' by Professor G. A. Smith; 'Bed,' by Sir Charles Warren; 'Belial,' by Mr. Garvie; 'Bethel,' by Mr. Cooke; 'Bible,' by Principal Stewart; 'Bishop,' by Professor Gwatkin; 'Blessedness' and 'Blessing,' by Professor Adeney; 'Bread,' by Professor Macalister; 'Brethren of the Lord,' by Professor Mayor; 'Burial,' by Dr. Thomas Nicol.

C

'Calf,' by Professor Kennedy; 'Canaan,' by Professor Sayce; 'Carmel,' by Professor Smith; 'Catholic Epistles,' by Professor Salmond; 'Cherubim,' by Professor Ryle; 'Christian,' by Mr. Gayford; 'Christology,' by Professor Beet; 'Chronicles,' by Professor Francis Brown; 'Chronology,' by Professor Curtis and Mr. Turner; 'Church,' by Mr. Gayford; 'Church Government,' by Professor Gwatkin; 'Colossians,' by Mr. J. O. F. Murray; 'Colours,' by Mr. G. W. Thatcher; 'Communion,' by Professor Armitage Robinson; 'Conscience,' by Mr. Kilpatrick; 'Corinth,' by Professor Ramsay; 'Corinthians,' by Principal Robertson; 'Cornelius,' by Dr. Grieve; 'Cosmogony,' by Principal Whitehouse; 'Covenant,' by Professor A. B. Davidson; 'Crimes,' by Professor Poucher; 'Cross,' by Professor Adams Brown; 'Cyrus' by Professor Sayce.

D

'Damascus,' by Mr. Ewing; 'Dancing,' by Mr. Millar; 'Daniel,' by Professor Curtis; 'David,' by Mr. H. A. White; 'Dead Sea,' by Professor Hull; 'Decalogue,' by Professor W. P. Paterson; 'Demon,' 'Devil,' by Principal Owen Whitehouse; 'Deuteronomy,' by Professor Ryle; 'Disciple,' by Professor Massie; 'Dream,' by Principal Jevons; 'Dress,' by Mr. Mackie; 'Drunkenness,' by Professor Willis Beecher.

E

'Ecclesiastes,' by Professor Peake; 'Education,' by Professor Kennedy; 'Egypt,' by Mr. Crum; 'Egyptian Versions,' by Mr. Forbes Robinson; 'Election,' by Mr. Murray; 'Elijah' and 'Elisha,' by Mr. Strachan; 'Enoch,' by Principal Chase and Mr. Charles; 'Ephesians,' by Professor Lock; 'Ephesus,' by Professor Ramsay; 'Epistle,' by Mr. Bartlet; 'Esau,' by Professor Cowan; 'Eschatology,' by Professor A. B. Davidson, Mr. Charles, and Professor Salmond; 'Esdras,' by Mr. Thackeray; 'Esther,' by Dr. M'Clymont; 'Ethics,' by Mr. Strong; 'Ethiopia,' by Professor Margoliouth; 'Euraquilo,' by Professor Dickson; 'Exodus,' by Mr. Harford-Battersby; 'Exodus (Route),' by Professor Rendel Harris and Mr. Chapman; 'Ezekiel,' by Professor Skinner; 'Ezra,' by Professor Batten.

F

'Fable,' by Professor Massie; 'Faith,' by Professor Warfield; 'Fall,' by Professor Bernard; 'Family,' by Professor Bennett; 'Fasting,' by

Canon Stanton; 'Fear,' by Principal Burrows; 'Feasts,' by Principal Harding.

In attempting to appreciate the meaning of the Fatherhood of God, one consideration, says Mr. Forrest in his Kerr Lectures, *The Christ of History and of Experience*, that must be taken into account is, whether the New Testament writers mean one and the same thing. He does not think they do. In a Note to his second lecture he briefly discusses 'the Fatherhood of God in the Synoptics and in St. John'; and he comes to the conclusion that there is a difference.

Mr. Forrest believes that, in the Synoptics, God is shown forth as the Father of all men. It is true that in the Sermon on the Mount, where Jesus designates God as 'your Father,' both St. Matthew and St. Luke mention that He is addressing His disciples. But the word 'disciples' means much the same as 'hearers.' Many of those who were with Him at the beginning, went back from Him. Presumably some of these were addressed in the Sermon on the Mount. We cannot therefore infer, says Mr. Forrest, that all who were then addressed had in them even the beginnings of 'that spiritual experience which makes men in the full sense the sons of God.' And then he utters the sweeping and emphatic assertion: 'The attempt to show that on this or on any other occasion when Jesus speaks of "your Father," He confines the reference to one class possessed of a certain spiritual quality, utterly breaks down.'

He says that all the words in the Synoptics which tell of Christ's seeking the outcast involves the same truth of God's universal Fatherhood. The joy and astonishment of the multitudes at His words sprang from the new truth His life was revealing to them. It was the recognition of God's fatherly tenderness towards them that awoke in them the repentant and filial spirit. Wendt, he concludes, puts the Synoptic view in one epigrammatic phrase: 'God does not *become* the Father, but *is* the heavenly Father even of those who *become* His sons.'

But the teaching of St. John is different. God's redeeming *love* is assuredly universal; God's Fatherhood is apparently not so. Once only does Jesus in St. John use the phrase 'your Father.' And then (20^{17}) it occurs in a connexion—My Father and your Father—which brings out emphatically the central thought of the Fourth Gospel, and the words are plainly addressed to His own. When in St. John's Gospel Jesus speaks of the Fatherhood of God, it is a Fatherhood founded on the acceptance of Himself as the Son.

Is Mr. Forrest right in this? And if he is, are we to find a contradiction here between the teaching of the Synoptics and the teaching of St. John? Mr. Forrest is sure that he is right; but he does not believe that there is a contradiction. St. John simply presupposes the attitude of the Synoptics. He takes it for granted that men have *already* heard from Jesus' lips the glad tidings that God is the Father, even of them that disbelieve, and, having welcomed it to the saving of their souls, they are *now* in a position to be spoken to and spoken of as the sons of God, and as having God for their Father, through faith in Jesus Christ.

The Secretary of the Society for Promoting Christian Knowledge is a man of much ability and no little learning. But it is evident that he undertook a task which was beyond the power of both, when he determined to turn a French higher critic into an English traditionalist. It may be, no doubt, that his failure is due to the way he went about it. Had Mr. McClure paid a visit to Paris, and attempted to persuade Professor Maspero that he was wrong in accepting the results of Old Testament Criticism, we know not but he might have been successful. But when Professor Maspero had written a great book in French which accepted these results, and Mr. McClure resolved to turn it into English in such

a way that it would deny them, the task was too great for him.

It is true he seemed to turn Maspero's *Struggle of the Nations* into English, and an English reader would never have guessed that Maspero was a critic. But it was not Maspero. Over in France and in his own handwriting, Maspero was a critic still. It was only in England, and entirely against his will, that he seemed to be anything else.

Now it is not a matter of absorbing consequence whether Professor Maspero is a higher critic or not. And it is cause of much thankfulness that the question which has arisen over the English translation of his book, has not been raised over that. It is indeed a question wholly distinct from that; of greater consequence far than that. It is a question, not of literary method, but of morality. And it is on that ground that Mr. McClure has been driven to answer for it.

He has answered in a printed pamphlet. Of that pamphlet Mr. McClure sent us a copy. It seemed to say, and said it cleverly, that Professor Maspero was acquainted with the changes that were being made in the English edition, and had given them his approval. If that were so, the matter was scarcely settled. It was right with Professor Maspero, but it was wrong still with the English public. For the public believed that when they read the English translation of Maspero's *Struggle of the Nations*, they were reading the work of Maspero. They did not know, for they were nowhere told, that it was Maspero plus (or minus) Mr. McClure.

So the matter was far from right, even if Professor Maspero had sanctioned all the changes that were made, even if Professor Maspero were abundantly satisfied. But Professor Maspero had sanctioned very few of the changes, and he was not satisfied at all. It happened that, some time before this pamphlet came to us, we were in correspondence with Professor Maspero on another matter, and the translation of his *Struggle of the Nations* was mentioned, whereupon Professor Maspero sent us a detailed account of the whole transaction he had had with Mr. and Mrs. M'Clure anent the English translation. The communication was private in regard to its details. Until this moment we have not mentioned even the fact of it. And now we do so, not to touch on the details—though they have been made public recently through another to whom Professor Maspero has written since, and given him that permission—but simply to say that neither in that pamphlet nor in any other communication has the secretary of the S.P.C.K. given an account of his dealings with Professor Maspero with even an approach to the actual facts.

And the secretary of the S.P.C.K. still maintains the position he has taken up. He does not recognise the damage he has done to the Society of which he is the secretary. We have no concern with that. But, what is much more than that, he does not yet recognize the moral obligation that lies upon a translator to give his author's meaning as accurately as he can.

While the question of the translation of Maspero's *Struggle of the Nations* was openly under discussion in the press, Mr. McClure was engaged upon the translation of Hommel's *Ancient Hebrew Tradition*. In a month or two thereafter it was issued. If the scope of the work is taken into account, it seems quite correct to say that Hommel's *Hebrew Tradition* is as often mistranslated as Maspero's *Struggle of the Nations*, and with the same apparent intention.

A few of the mistranslations in Hommel were mentioned when we wrote some notes upon it here. A writer of manifest ability has sent a full review of the book to the New York *Nation* of October 21. That writer has carefully compared the English translation with the original. He fills two long columns with passages that are mistranslated,—fills them till they are running over,—and he shows that only a few give evidence of

carelessness or ignorance, the great majority are 'conscious and reckless perversions of the text.' The conclusion to which this American reviewer comes, in so responsible a journal as *The Nation*, is in these words: 'Translations made under the auspices of the Society for Promoting Christian Knowledge must henceforth be regarded with suspicion.'

Professor McGiffert's *History of Christianity in the Apostolic Age* came upon us with a great surprise. There are those of us in this country who must admit something little short of a panic when the book was cast down suddenly in our midst. If it had been a German work, or even the translation of a German work, we should have welcomed it as a blessed sign of a return to sounder criticism and safer ground. But it was the latest volume of the 'International Theological Library.' And we had come to expect that the volumes of the 'International Theological Library' would be English and conservative, so far at least as the New Testament was concerned.

Professor McGiffert's volume is not English, and it is not conservative. And on second thoughts we find that we had no right to expect it so to be. If it is not English, neither is it German. It is simply independent; and, having admitted its very remarkable ability, we admit that we have no right to object to that.

The scholars of America have received the book more wisely. In the *Biblical World* for November there is an incidental but emphatic reference by Professor Votaw, and a long and thorough review by Professor Shailer Mathews, both of the University of Chicago. Professor Votaw carries on a series of 'Inductive Studies' in the Acts, of which one feature is a discriminating list of books for further reference. And at the end of one of his 'Inductive Studies' he adds this Note: 'There has just been published a *History of Christianity in the Apostolic Age* by Professor A. C. McGiffert, Ph.D., D.D., of Union Theological Seminary, New York. It is safe to say that it is of more value than any other single work on the subject. It is fitted to become the text-book for the thorough critical study of Primitive Christianity. The student will do well, now at the close of this study of Acts, to review the whole field by the aid of McGiffert's important contribution to the knowledge of this period of history.'

Thus Professor Clyde Votaw; and he knows the literature of the Acts intimately. Professor Shailer Mathews contributes a review of fifteen pages long. He does not agree with Professor McGiffert in several of his main positions. He gives excellent reasons for not agreeing with him. But he holds that it is in McGiffert one can best see what the difficult questions of the Acts of the Apostles are, how difficult they are, and how it is possible to form a judgment for oneself upon them. And he says that 'the character of the volume in general makes it on the whole the most notable addition to theological literature, on the side of critical Church History and New Testament criticism, as yet made by any American.'

There is one matter in the Book of Acts of keenest interest to us all, on which Professor McGiffert takes an independent stand, and Professor Mathews is strongly drawn to take his stand beside him. Why does the Book of Acts end as it does? Professor McGiffert's answer is, 'It ends with the life of the apostle.' No one can give that answer who holds by the Pauline authorship of the Pastoral Epistles. Professor McGiffert does not hold by that. He holds that the Pastoral Epistles have for their foundation genuine epistles of St. Paul, written by the apostle in the year 51–52; but as they stand they are the reworking of these epistles by some disciple after the apostle's death. And Professor Mathews thinks that the authorship of the Pastoral Epistles is at anyrate so uncertain that it ought not to interfere with the question of the ending of the Book of Acts; and plainly says that if Professor McGiffert's reason will not do, no

reason has yet been given why the Book of Acts should end as it does.

In his new book on the *Women of the Old Testament*, Dr. R. F. Horton has given a new interpretation to the narrative of the Witch of Endor.

As a preliminary, however, it may be said that Dr. R. F. Horton has a way of his own with most of the women of the Old Testament, and always takes his own way. His way with the Witch of Endor is first of all to make her out 'so human, so womanly—one might almost say so innocent—that our sympathy is inevitably elicited.' In this respect he finds the Witch of Endor different from all the witches of the ancient and modern world. 'When Shakespeare wished to introduce one who practised the black art, he summoned all his powers to paint a woman gruesome and repulsive. The witch in Horace is equally horrible, with black teeth, and a heart blacker still. The famous sorceress of the Greek legend is beautiful but terrible. Canidia is the butt of the Roman poet's satire. Medea is the subject of the Greek poet's tragedy. But the only portrait that is drawn for us in Scripture of a woman who practised forbidden spells and incantations is so human, so womanly—one might almost say so innocent—that our sympathy is inevitably elicited.'

Does the Scripture purposely paint her so? Dr. Horton acknowledges that the Scripture has not been generally read in that way. Five-and-twenty years ago it was felt necessary, in dealing with the Witch of Endor, to protest that she was an impostor, who preyed on the credulity of man. That was in the days when Smith's *Dictionary of the Bible* was written, says Dr. Horton. But in the quarter of a century since Smith's *Dictionary of the Bible* was written, much has happened, even in the region of witchcraft. And Dr. Horton believes that it is no longer possible for the unbiassed exegete to treat the Witch of Endor as an impostor, as in any way other than what she claimed to be.

For in the last quarter of a century men have become familiar with spiritualistic *séances*. They are no longer unanimous, says Dr. Horton, in pronouncing ghostly visitors mere hallucinations. 'Spiritualists'—we had better quote his words—'spiritualists are firmly convinced that through a suitable Medium they enter into communication with intelligent spirits; they are convinced that these spirits are those of the dead; they believe that in many cases the spirits of well-known persons of the past can be identified; they attach immense importance to the communications of these spirits, whether such communications are descriptions of the unseen world, statements of religious truth, or forecasts of future events.'

'That is to say, there are many thousands of reasonable English people to-day, brought up in the religious and scientific atmosphere of the nineteenth century, who affirm the reality of precisely such occurrences as the one that is recorded in this chapter.' Therefore Dr. Horton concludes that it is only when we are prepared to pronounce all these persons deluded or deceivers, that we may with consistency describe the Witch of Endor as an impostor. To Dr. Horton she is no impostor. He holds that she was a Medium, and the apparition that she saw was of precisely the same kind as those which occur in *séances*.

Did the Sun and Moon Stand Still?

JOSHUA x. 12–15.

By the Rev. John Reid, M.A., Dundee.

Did the sun and moon stand still? This is a question of perennial interest to all students of the Bible, and no excuse is needed for examining it again, in the endeavour to come to a satisfactory answer. The main facts which have to be considered are in the possession of everyone who has studied the passage (Josh. x. 12–15). There can be no claim to originality in regard to the chief points which affect the question under discussion. Our purpose is to review them in relation to a suggestion as to the particular time when Joshua's prayer was offered, and to treat the whole passage in strict accordance with the principles that govern the interpretation of all forms of poetic literature.

To start with, we may say that those who believe in the Word of God have no *à priori* objections to accepting the record of a miracle, even were the miracle so unique and stupendous as this is popularly supposed to be. They would say, He who is Omnipotent and Omniscient could perform the miracle, and guard against all the derangements and disasters which might naturally spring from it. The question with them is one of translation and interpretation. While they accept the record as worthy of trust, they recognize that translation, and especially interpretation, are always subject to revision. This is what we propose to do in this paper.

1. We must notice that we have two accounts of the defeat of the five kings of Southern Palestine, which were in league against the Gibeonites. The one account is found in vers. 1–11 and 16–27. The rest of the tenth chapter (vers. 28–43) gives the story of the pursuit of the foe and the capture of numerous cities which took place after the battle of Beth-horon. It ends with the words: 'The Lord . . . fought for Israel. And Joshua returned, and all Israel with him, to the camp at Gilgal' (vers. 42, 43). This then is the record of what Joshua and his men accomplished, from the time they left Gilgal until they returned thither again. Another account, dealing chiefly with the prayer of Joshua, is inserted in the middle of the historical narrative (vers. 12–15). It is a quotation from the Book of Jasher, which is generally regarded as a book of songs or ballads of a warlike character. Evidently the compiler of the Book of Joshua, or some later editor, finding this poem in the Book of Jasher, inserted it here as belonging to the story of the famous and decisive battle of Beth-horon. We see that *it also covers the whole of the Southern campaign.* It starts from the day when 'the Lord delivered up the Amorites before the children of Israel,' and ends with the words, found already in vers. 42–43: 'The Lord . . . fought for Israel. And Joshua returned, and all Israel with him, to the camp at Gilgal.' It is of great importance to recognize the independence of the two narratives. Every interpretation which we have seen proceeds on the assumption that the place where the prayer is inserted marks the time when it was offered. Without any variation, as far as we have been able to discover, every commentator assumes that the prayer was offered at the beginning of the pursuit. Undoubtedly the insertion of the prayer at this particular point in the historic narrative suggests this. But this suggestion as to the time of the prayer is evidently due to the compiler. When, however, we read the narratives separately, as we ought to read them, we recognize that they are entirely independent of each other, that each covers the whole campaign, and that it is by no means necessary to assume that the prayer was offered at the time which corresponds with its place in the historic record. We see that we are at liberty to suggest another time as the occasion which called it forth. The words which introduce it are quite general: 'Then spake Joshua . . . in the day when the Lord delivered up the Amorites before the children of Israel.'

2. We must next emphasise the fact that the one account is a plain history in prose, and the other is a poem. Its source, to say nothing of its literary character, is decisive as to this point. In the Revised and Authorized Versions part of it is printed as a poem, though we contend that the

whole of it should be so printed. We must therefore interpret the history as a history, and the poem as a poem. That is, we must regard the second narrative as an imaginative and figurative representation of a striking incident in the campaign. There is no hesitation or difficulty in applying this principle of interpretation to such poetic declarations as—

> The mountains skipped like rams,
> And the little hills like lambs;

or—

> All the trees of the field shall clap their hands;

or—

> The stars in their courses fought against Sisera.

We read these lines as poetry, as figurative and rhetorical descriptions. No one ever dreams of taking them literally. And in the interpretation of this poem, we must follow the same principles and make the same allowance.

3. But the fact still remains that there must have been some striking event which inspired the poem. Even such imaginative productions as poems have a basis of historical fact or personal experience to suggest them. And the question we have now to answer is, What was that fact or event? Did the sun and moon actually stand still at the prayer of Joshua? Or, to put it in another form, Was it an extension of light which he prayed for and obtained? If we accept the translation given in the Authorized and Revised Versions we are shut up to saying that it was; that the light was prolonged; and that the sun and moon stood still. Again we say that this would not form for us an *à priori* difficulty. But the more closely the Hebrew is studied, keeping in mind the historical situation, the independence of the two narratives, the poetic principles of interpretation which must be followed, and, above all, tracing the movements of Joshua with a map of the country before us, the more doubtful does this commonly accepted interpretation become. Recall for a moment the actual historical situation. The Gibeonites were in extreme peril. An overwhelming force had come up against them. In answer to their urgent appeal, Joshua made a forced night-march from Gilgal to rescue them. He delivered his stroke in the early morning, which is the favourite time of attack in Eastern warfare (cf. Gen. xiv. 15; Josh. viii. 3–16; Judg. vii. 19. General Wolseley also followed this old method at Tel-el-Kebir). The surprise at Gibeon was complete. Joshua rushed upon the Amorites before they were aware of his approach. There was no time for resistance, none for rallying. The forces of the kings broke and fled before the unexpected onset. The flight must have followed almost instantly upon the surprise. It was still early morning. Why should Joshua pray for an extension of daylight to enable him to pursue the foe, when he had the whole length of a long Syrian day before him? Such a prayer becomes most improbable in the face of this consideration. Every commentator who interprets the narrative in this way, assumes that the prayer was offered at the close of the day, when it is supposed the pursuit began. But it is inconceivable that an Eastern army, surprised by an unexpected attack in the early morning, could have stood their ground throughout the day, and only fled late in the afternoon. It is more inconceivable that Joshua and his men could have marched all night from Gilgal to Gibeon (20 miles), fought till the close of the next day, and then, in the miraculously extended light, pursued the Amorites to Azekah and Makkedah, which is at least 25 miles from Gibeon. No doubt they were mighty men of valour, but still they were only men, and a feat of this kind would need another miracle for the prolonging of their strength. Besides, at the close of the day, when the prayer is supposed to have been offered, *the sun could not have* 'stood still upon Gibeon.' A look at a map makes this plain. At the close of the day the sun would have been in the West —over Ajalon. In view of these considerations, apart altogether from the form of the miracle, we find the common interpretation utterly untenable.

4. With these facts before us, we turn once more to the historical situation. The chief element in the success of the stroke Joshua was about to deliver, lay in its being delivered suddenly, unexpectedly, as a surprise. When once the pursuit began, it was comparatively easy to follow it up, for a routed army in the East rarely recovers itself. The predominant anxiety, therefore, in the mind of Joshua must have been to get to Gibeon, in time to fall upon the Amorites in the early morning. But the short night of Palestine, was almost too short for him and his men to traverse, in the darkness, the rough road of 20 miles which lay between Gilgal and Gibeon. Hasten as he might, Joshua must have feared that the

sun would rise before he could arrive. The opportunity of surprise would be gone. The risk of discovery and defeat would be great. It was, we believe, in the agony of the moment, when he recognized the possibility of arriving too late, of the sun being up before he could rush upon the foe, that he prayed—and prayed for a prolongation of darkness. Most likely it was at the first approach of day, when the dawn was just breaking, when he and his men could see each other, that he spoke unto the Lord 'in the sight of all Israel.' At any rate, we believe the prayer was offered before the attack was made, and that it asked for such conditions as would favour a surprise. It was answered, we believe, by a miraculous extension of darkness. The hurried night-march ended in an unexpected rush upon the foe—a momentary struggle, and merged into a pursuit, which lasted till the close of the day.

5. But we have still to answer the grave question, Can the words of the narrative, truthfully interpreted, give such a meaning? Is this the sense which an honest interpreter would put upon them? Let us examine the important words, tracing their use in other parts of the Bible, and remembering that we are dealing with a poem. דּוֹם is the imperative of דָּמַם, and literally means 'be silent.' This meaning is given in the margin, both of the Authorized and Revised Versions. That of itself is enough to excite question as to the correctness of our familiar translation. *In no other place in the Old Testament is it used in the sense of 'stand still.'* In Lam. ii. 18 it is translated 'cease'—'Let tears run down night and day . . . and let not the apple of the eye cease,' אַל־תִּדֹּם. The silence of the eye is a poetic figure for ceasing to weep, and by the same analogy the silence of the sun would mean cease to shine. (The analogy would be closer if we interpretated the phrase, 'let not the apple of the eye cease'—as meaning, 'cease to look,' *i.e.* let it not take est in sleep.) In Ps. xxxv. 15 we find the same use: 'They did tear me, and ceased not' (לֹא־דָמּוּ), *i.e.* ceased not to tear. It is to be noted that these instances are also found in poetic compositions. Mr. Smith Palmer, in his little book on this passage (Josh. x. 12–15), gives numerous instances from several languages of this figure of the silencing of the speech of the sun as the hiding of its light. As a poetic figure, it is most common and expressive. As to עָמַד, which is applied to the moon in ver. 13, there is ample warrant for treating it similarly. For instance, in Gen. xxix. 35, after the birth of Judah, it is said: 'Leah . . . left bearing' (תַּעֲמֹד מִלֶּדֶת), *i.e.* stood or ceased from bearing. Again, in 2 Kings xiii. 18: 'The king of Israel smote thrice and stayed' (עָמַד), *i.e.* ceased to smite. And in Jonah i. 15 it is said: 'The sea ceased (עָמַד) from her raging.' There is, therefore, no twisting or torturing of either word in the narrative when we treat them as poetic figures, meaning 'leave off,' or 'cease.' And we therefore translate ver. 12: 'Sun, be silent (shine not) upon Gibeon, and, thou moon, in the valley of Ajalon.' Ver. 13: 'And the sun was silent (did not shine), and the moon ceased' (did not shine).

6. If these interpretations are allowed, as we think they must be, we may notice that the historical narrative suggests the manner in which the prayer of Joshua was answered. The terrific storm-clouds which burst in hail on the routed Canaanites, were the curtain, drawn, as it were, across the sky, which overshadowed both sun and moon, and enabled Joshua to strike in the darkness.

7. But having surmounted these difficulties, we come face to face with the striking fact that the poem represents the effect of the miracle as continuing for a whole day. This is expressed in two ways. First, at the beginning of ver. 13: 'And the sun was silent (וַיִּדֹּם), and the moon ceased (עָמַד), *until the people had avenged themselves* upon their enemies'; and then, at the close of the same verse, in the words: 'So the sun ceased (עָמַד) in the midst of heaven, and hasted not to go down about a whole day.' Can these statements be reconciled with the suggested interpretation? The continuance of the miracle is the crux of the new interpretation, as it is that which makes the miracle unique under the old interpretation. The difficulty, however, is not so great as it looks. Nothing is more likely than that the storm, which burst upon the Amorites, was accompanied and followed by great atmospheric disturbances. It was evidently a storm of phenomenal severity. Masses of thick, dark clouds may have continued to veil the sunlight throughout the day. It is most natural to read

the words: 'The sun was silent, and the moon ceased, until the people had avenged themselves upon their enemies,' as a poetic way of saying that the dark morning was followed by a dull and gloomy day.

The only point which still requires reconciliation is the other phrase, 'and hasted not to go down about a whole day.' It is futile to say that בּוֹא (to go down) simply means 'to come,' *i.e.* that the sun did not hasten to come out; for in relation to the sun, its invariable meaning is 'to go down.' It is thus used in x. 27. The word to which attention is to be directed is אוּץ (hasted). Its primary signification is 'to urge,' or 'press on.' And again, remembering that we are dealing with a poem, we would suggest that this is a natural and simple rhetorical figure to express the bright or fierce shining of the sun. There would be no appearance of the movement of the sun in the heavens if the day was dark and gloomy, as we have suggested. The latter part of ver. 13 would then mean, 'The sun did not shine brightly, or press on in his strength as if in haste to go down, for about a whole day.'

This interpretation gives us a harmonious view of the whole poem. It makes the poem illustrate the history, and the history the poem. It avoids the insuperable exegetical, historical, and geographical objections to the old interpretation, and puts a more simple miracle in place of one which is startlingly unique. It preserves the main fact of importance that 'the Lord hearkened to the voice of a man, for the Lord fought for Israel.' It holds closely by the principle of economy, which is so characteristic of all the miracles of God. It removes difficulties which have troubled many devout readers of the Bible, and takes from the hand of unbelievers one of their most common objections to the truth and reliability of the Word of God. But in this connexion it is, however, well to remember that no man's present character or future destiny will be determined by what he thinks of this miracle, but by what he thinks of Christ.

The Great Text Commentary.

THE GREAT TEXTS OF ST. JOHN'S GOSPEL.

JOHN xiv. 27.

'Peace I leave with you; My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.'

EXPOSITION.

'Peace.'—The word is here a solemn farewell, just as in 20^{21} it is a solemn greeting. To 'give peace' was a customary phrase of salutation. The Lord takes the common words and transforms them. 'God gave to Phinehas,' Philo writes in reference to Nu 25^{12}, 'the greatest blessing, even peace, a blessing which no man is able to afford.'—WESTCOTT.

'Peace I leave with you.'—If it be asked in what it consists, we may perhaps rightly distinguish its constituent parts as the peace of conscience, the peace of character, and the peace of trust. There is peace in a conscience relieved from guilt, reconciled to God, and restored to its rightful supremacy. There is peace in a character brought into order and harmony, in which the disquieting power of worldly and carnal lusts, of pride, of selfishness, of evil tempers and unworthy feelings, has given place to the reign of nobler principles and purer affections. Finally, there is peace in that trust and confidence in God, which casts all care upon Him, simply relies upon His promises, leaves all things in His hand, and is sure that He does all things well. If these be elements of peace, each one of them is the gift of Christ; for from Him they all proceed, and in Him are found.—BERNARD.

'My peace.'—*My peace* implies the peace which belongs to Himself, is a characteristic and a part of His own experience and a part of His own nature. So in Ph 4^{7} the 'peace of God' is that peace which is characteristic of the Divine Being. It was this peace which enabled Christ to stand unmoved and unperturbed in the court of Caiaphas and the hall of Pilate. It was the fulfilment of this promise which enabled the apostles to meet in like manner, unfearing and untroubled, the threats and persecutions of the authorities in Jerusalem immediately after the day of Pentecost; which gave Stephen serenity in the storm of stones; enabled Peter to sleep in chains; gave to Paul and Silas their songs in the night; kept Paul unmoved in the midst of the mob at Jerusalem, and in the peril of shipwreck.—ABBOTT.

'Not as the world giveth.'—Referring either to the manner in which the world gives peace, or to the kind of gifts it bestows. The peace of the world depends on circumstances, which may soon alter; which will certainly cease at death, and a peace which, even at the best, fails to reach and command the deepest springs of our nature. Men bequeath to their children what is meant as a mark of affection,

and to secure their comfort, but which too often becomes steps preparing with fatal facility for an unworthy life. The world cannot give peace, whatever else it gives, and any apparent peace is false; Christ gives peace which holds in all circumstances, and gives it whatever else He withholds. —REITH.

'Let not your heart be troubled, neither let it be afraid.'—The last word is an admonition of no small importance, both to those who heard it then, and to us who read it now. It expresses the worst effect of the troubling of the heart, not the natural emotion of fear, but the cowardly yielding to it. It is the craven spirit which shrinks from duty, loses hope, abandons what it should hold fast, surrenders to the enemy, or deserts to his side. 'Fear,' says the Book of Wisdom, 'is nothing else but a betraying of the succours which reason offereth' (12^{17}); and the fear here spoken of is nothing else but a betraying of the succours which are offered by grace. Only in this place in the New Testament does the verb occur; but the substantive is used by St. Paul in his farewell charge to Timothy: 'God hath not given us the spirit of fearfulness, but of power' (2 Ti 1^{7}); and in the Apocalypse the adjective designates those who head the sad procession of the lost (21^{8}). The adjective describes a character, but the verb is only a condition, which, as in St. Peter's case, may be passing, but is sin at the time, and danger for the future.—BERNARD.

Our Lord's Last Will and Testament.

1. It is the shortest Will that ever was made. It is the one word *Peace*. But 'peace' is the greatest word in our language. It is the greatest thing in the world. Love is not so great; because love is the means and this is the end. Love exists to produce peace. And when peace has come, it includes all love within it. Joy is not so great, though it is akin. A Greek said, 'Joy be with you,' when he came and when he went. A Hebrew said, 'Peace be with you.' And the Hebrew thought was deeper. For joy is emotional, fitful; peace is spiritual, eternal. The peace Christ left passes all understanding; that is never said of joy.

2. It is a legacy. It is left. 'Peace I leave with you.' This was why Jesus had to go away—that He might make peace through the blood of the Cross. The disciples felt that His going was their greatest trouble: He tells them it is the occasion of their deepest peace. It is a will. 'Now where a testament is, there must of necessity be the death of the testator.' But here it is the death that furnishes the legacy. Peace I leave with you—the moment I have made it on the tree.

3. So the peace is first of all reconciliation with God. It is the peace of the forgiven. 'Blessed is the man whose transgressions are forgiven.' Next it is the peace of moral victory. With the reconciliation comes the gift of the Spirit. And the gift of the Spirit means the victory over sin—the life set right and by faith kept right, the going on from strength to strength till we appear every one of us in Zion. It is the peace of Jesus Himself. 'My peace I give unto you.' And the peace of Jesus was of this double nature. First, it was the peace of communion with the Father (which is ours in reconciliation); and next, it was the peace of obedience. He did the Father's will as made known by the Spirit, and He had peace.

4. And it is a gift. 'My peace I give unto you.' For it is He that has reconciled us to God; it is He that gives the daily victory over self; it is He that is ever near to bear the burden that we cast upon Him.

5. And now to recognize the gift, let us see that it is not the opposite of sorrow—that is joy. And it is not the opposite of toil—that is rest. While we are here there must be both toil and sorrow. But there ought to be no *conflict* within or without; and when conflict ceases that is peace. 'Let the peace of God *rule* in your hearts.'

6. Whereupon comes the practical word: 'Let not your heart be troubled, neither let it be afraid.' He began the discourse with the words, 'Let not your heart be troubled.' In the interval He has shown them why they ought not to be troubled. So He repeats the word. But He adds another, 'Neither let it be afraid.' And the fear is the fear that betrays a trust. It looks beyond self to duty. It is yours to hold a position against the enemy, He says; yours to take it perhaps,—be not faint-hearted.

ILLUSTRATIONS.

I REMEMBER once standing by the side of a little Highland loch, on a calm autumn day, when all the winds were still, and every birch tree stood unmoved, and every twig was reflected on the steadfast mirror, into the depths of which Heaven's own blue seemed to have found its way. That is what our hearts may be, if we let Christ put His guarding hand round them to keep the storm off, and have Him within us for our rest. But the man who does not trust Jesus is like the troubled sea which cannot rest, but goes moaning round half the world, homeless and hungry, rolling and heaving, monotonous, and yet changeful, salt and barren—the true emblem of every soul that has not listened to the merciful call, 'Come unto Me, all ye that labour and are heavy laden, and I will give you rest.'—A. MACLAREN.

How slow we are to trust Jesus, and trusting, to rest in Him. A small steam packet was crossing a stormy bay. Her engine suddenly stopped. For a little while the peril was great. An old lady rushed to the captain to ask whether there was any danger. 'Madame,' he replied, 'we must trust in God.' 'O dear,' she cried, '*has it come to that?*' A good many Christians are like that terrified lady. In times of peril they are willing to trust in everything—except God. He is their last resource. Yet no one but He can either give them peace, or keep them peaceful.—A. C. Price.

There are several things called peace which are by no means divine or Godlike peace. There is peace, for example, in the man who lives for and enjoys self, with no nobler aspiration goading him on to make him feel the rest of God; that is peace, but that is merely the peace of toil. There is rest on the surface of the caverned lake, which no wind can stir; but that is the peace of stagnation. There is peace amongst the stones which have fallen and rolled down the mountain's side, and lie there quietly at rest; but that is the peace of inanity. There is peace in the hearts of enemies who lie together, side by side, in the same trench of the battlefield, the animosities of their souls silenced at length, and their hands no longer clenched in deadly enmity against each other; but that is the peace of death. If our peace be but the peace of the sensualist satisfying pleasure, if it be but the peace of mental torpor and inaction, the peace of apathy, or the peace of the soul dead in trespasses and sins, we may whisper to ourselves, 'Peace, peace,' but there will be no peace; *there* is not the peace of unity, nor the peace of God, for the peace of God is the living peace of love.—F. W. Robertson.

Let a man be as far-seeing, accommodating, politic, unscrupulous as may be, he cannot hope always to escape disaster, for this peace is as uncertain as the lovely Mediterranean. One day you look out through the motionless foliage on a still expanse of blue, and next morning the orange blossom is strewn upon the ground, and the spray is dashing on your garden wall. 'As the world giveth.'—J. Watson.

The peace of Christ was the fruit of combined *toil* and *trust*; in the one case diffusing itself from the centre of His active life, in the other from that of His passive emotions; enabling Him in the one case to *do things* tranquilly, in the other to *see things* tranquilly.—J. Martineau.

If the world called Jesus Devil and Samaritan, God said first, 'My beloved Son,' and if He was arrested as if He were a thief, the angels of God waited on Him. The world had denied Him ease: His life was troubled; God gave Him peace: His heart was not troubled, neither was it afraid. If we must have thorns somewhere, let us wear them on the brow rather than in the heart.—J. Watson.

A while ago a fearful blizzard, a storm of fine snow and fierce wind visited Nebraska. A country schoolhouse stood right in the blizzard's track. A young girl in her teens, Minnie Freeman by name, was teaching in that schoolhouse. About three o'clock in the afternoon the blizzard struck the school, tore the door from its hinges, tore off the roof, and left the little ones therein exposed to the elements. To remain there was certain death. To reach the nearest house was hazardous in the extreme. The plucky teacher determined to attempt it, but not alone. She would save the children too if she could. She took a ball of strong twine, and with it tied all the little ones together, three abreast, except the youngest one, whom she took in her arms. She then tied the end of that cord of love round her own body, and cheering the children with words of encouragement, she faced the storm, and brought them all in safety to a farmhouse, three-quarters of a mile away.—A. C. Price.

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Divination by the ʾÔb amongst the Ancient Hebrews.

By Professor A. Van Hoonacker, D.D., Louvain.

As is well known, scholars are far from being agreed as to the nature of the superstitious rites practised amongst the Hebrews by means of the *ʾôb*, and as to the origin and primary meaning of the noun *ʾôb* itself. The passages of the Old Testament which refer to this kind of divination are the following:—Lv 19[31] 20[6. 27], Dt 18[11], 1 S 28[3. 7. 8. 9], 2 K 21[6] (cf. 2 Ch 33[6]), Is 8[19] 29[4]. In addition to the elements furnished us for an examination of the subject by an analysis and comparison of the contents of these texts, there is yet another which might be taken into account, viz. the fact that the word *ʾôb*, pl. *ʾôbôth*, exists in Hebrew with the signification of 'bottle.' If the *ʾôb* of divination has any affinity with the *ʾôb* signifying 'bottle,' from an etymological point of view, there will be a strong presumption that the former is to be explained by some such notion as that of something 'hollow.'

On reading the texts indicated, we notice, first of all, that the name *ʾôb* is generally associated with *jidʿônî*. Both names are undoubtedly connected, at least originally, with necromancy, or the raising up of the spirits of the dead.

A difficulty meets us at the outset, namely, that the name *ʾôb*, as also that of *jidʿônî*, is applied indifferently to the diviner himself, and to the spirit with whose assistance he practises his art. But, in opposition to the opinion of Gesenius,[1] it is certain, as Baudissin justly observes,[2] that both names apply to the spirit primarily, and only secondarily to the diviner himself. Consequently, we must not seek to explain the word as signifying anything proper to the diviner, and conceived of as proper to him.

A further source of difficulty is, that whereas the texts sometimes lead us to suppose that the names *ʾôb* and *jidʿônî* were applied to the spirits of the dead themselves, they at other times directly negative any such identification. Scholars, as Stade[3] and König,[4] who, following Hitzig,[5] understand the noun *ʾôb* as equivalent to the French *revenant*, supposing or asserting its derivation from the Arabic *ʾāba*, take it as applying essentially to the spirit of the dead man himself. There are others still, as Kautzsch,[6] who share this opinion. But, in addition to the fact that we do not find the verb אוב, nor any of its derivatives, in Hebrew, we must note that Dt 18[11] distinguishes between the מֵתִים, namely, 'the dead,' or 'the shades of the dead,' and the spirits known as *ʾôb* or *jidʿônî*. The explanation furnished by König, *l.c.*, who thinks that the name *ʾôb* serves to distinguish from the mass of מֵתִים those spirits who were not at rest, is evidently coined to suit the case. The spirit of Samuel, for instance, besides that it is otherwise clearly distinguished in the text from the *ʾôb* (1 S 28[8]), was certainly at rest; for it complains of being disturbed by those who had summoned it to appear (v.[15])! Moreover, since it is certain that in some of the passages above cited, the אוֹב is conceived as a spirit of a special nature (1 S 28[7ff.], Lv 20[27]), it should be explained how a name, expressly signifying a departed spirit, a *revenant*, could have been used to designate the superior spirit spoken of in these passages? It is more natural to suppose that the name properly applied to the higher spirit was extended secondarily to the spirits evoked by its instrumentality (Is 8[19] 29[4]).

Nor can we accept Knobel's explanation,[7] which would connect the word *ʾôb* with a supposed root אוב (=איב), signifying 'to be hostile,' and would thence explain the noun as signifying a malignant or hostile spirit. The constant association of the *ʾôb* with the *jidʿônî* (='one who knows'), together with the very particular rôle fulfilled by the spirit in question, are not sufficiently accounted for on this hypothesis, apart from its doubtful etymological value.

Several have thought to find the true meaning of the word *ʾôb*, even as the name of a spirit, in a root signifying something *hollow*, the same from which the word *ʾôb* as signifying a 'bottle' would come; but the explanations they offer are very

[1] *Thes. s.v.* אוֹב: '. . . incantator daemone fatidico obsessus quasi *uter* s. vas et vagina hujus pythonis esse videbatur.'

[2] *Studien zur Semit. Religionsgeschichte*, i. p. 141.

[3] *Geschichte des V. Isr.*, i. p. 504.

[4] *Offenbarungsbegriff des A.T.*, ii. p. 150.

[5] On Is 8[19]. Dillmann calls this interpretation *unwahrscheinlich* (*Ex–Lv*, p. 558).

[6] *Ap.* Riehm, *Handwörterb.* art. 'Todtenbeschwörung.'

[7] *Prophetismus der Hebräer*, i. p. 239.

diverse. Thus Hölemann[1] thought that the spirit derived its name from the stomach of the diviner or ventriloquist in whom it resided. But it does not seem from the texts that the spirit made its voice heard from the ventriloquist's stomach,[2] and, as Baudissin observes, this would hardly be considered a befitting origin for the spirit's name. Let us remark here that the expression used in 1 S 28[7], to designate the relation between diviner and spirit, אִשֶּׁת בַּעֲלַת אוֹב, does not imply habitual possession; we can legitimately render it with König: 'Eine Frau die mit einem (or *mit dem*?) *'ôb* in Verbindung stand.' On the other hand, Lv 20[27] certainly implies the presence of the *'ôb* or *yidʿônî* within the man or woman divining, though this presence might be reduced to the idea of an intimate intellectual union between diviner and spirit. Baudissin,[3] following Franz Delitzsch (on Is 8[9] 29[4])[4] thinks that the name *'ôb* is applied to the spirit in the sense that the latter, though appearing in a bodily form, was considered as empty within. If this were the case, the name would signify a spirit in general, whereas in the texts under discussion, the *'ôb* designates definitely the spirit of divination, exercising its power in the evocation of the dead. Besides, it is rather difficult to admit that the spirit would have derived its name from the supposed, not perceived, emptiness or hollowness of the bodily form in which it may appear to men. Another explanation has found favour with many; they refer the name of the *'ôb* to the hollow tone of its voice; thus Böttcher, *De inferis*, 1846, p. 101; Kautzsch, *l. supra cit.*; Dillmann on Lv 19[31]; Renan, *l. supra cit.*; Delitzsch? *l. cit.*, etc. In spite of its ingenuity this hypothesis seems to us hardly tenable. The terms 'hollow,' 'cavernous,' 'sepulchral,' 'deep,' are applied to the voice or its sound only in a metaphorical sense. If the spirit was to be designated by a name referring to the tone of its voice, would it not have been far more natural to borrow that name from an expression signifying in its proper sense a quality of the voice, as are the terms used by Isaiah (8[19]) to describe the voice of the *'ôbôth*, צְפְצֵף, הֹהֵגָה? The existence of a verb אוּב, meaning 'to give forth a hollow sound,' would of course explain everything, but its existence is a purely gratuitous hypothesis, and if Isaiah had had ready to hand an expression which precisely signified the sound of the voice of the *'ôb*, it is difficult to conceive his not employing it in the above passage. Furthermore, it does not seem that it was the spirit, to which the name אוֹב was given primarily, that made its voice heard in the necromantic rites (1 S 28); consequently it was not to the sound of its voice that it owed its name.

We cannot find any confirmation of Lenormant's statement[5] that the Hebrew *'ôb* should be derived from an Accadian *ubi* connected with magical art.

We said above that the name *'ôb* was given to the diviner only by metonymy. Is it not possible, as Hölemann supposed in his otherwise untenable interpretation, that even to the spirit the name belonged only by metonymy? The Arabic *wăʾb* (وَأْب) signifies 'a large cup.'[6] The affinity as to form and signification of the Arabic noun with the Hebrew אוֹב, meaning 'bottle,' is striking. We know that there existed a species of divination by means of a cup; the Bible mentions it in the course of the history of Joseph (Gn 44[5]), and its testimony is confirmed from other sources.[7] One might be inclined to ask if the *'ôb* may not have been first the cup, and then the spirit whose instrument it was?[8] We have, however, no information given us which would enable us to declare a relationship between divination by the cup and necromancy; but the *'ôb* is the spirit who presides over the summoning of the dead. Be-

[1] *Bibelstudien*, 1859, p. 162.

[2] The LXX translate *'ôbôth* by ἐγγαστρίμυθοι, and probably the Vulgate attaches the same sense to the word *pythones*. Many authors are of opinion that the diviners in question were indeed ventriloquists; so Lenormant, *La divination et la science des présages chez les Chaldéens*, Paris, 1879, p. 161 ff.; Renan, *Hist. du peuple d'Israël*, i. p. 431, etc. But, whatever may have been the process really employed by the diviners, it is certain that by the sacred writers (with the possible exception of Lv 20[27], see below) the *'ôb* was not looked upon as a spirit dwelling in the body of a ventriloquist, as Lenormant says, *l.c.*; but it is according to the view of the writers, which was that of the people in whose midst they lived, that the name is to be explained, and not according to some later or to our own view of the matter, as is done by Gesenius and Hölemann.

[3] *Studien*, p. 142 f.

[4] In the fourth edition of his commentary on *Das Buch Jesaia* (1889), Delitzsch does not reproduce this explanation; he contents himself with the following observation on the word אוֹב (p. 160): 'v. אוּב, bauchig, hohl s., dumpf tönen.'

[5] *Op. cit.*, p. 164 ff.

[6] Also adj. 'thick,' etc.

[7] Vigouroux, *La Bible et les découvertes modernes*, 5th ed. 1889, t. ii. p. 152 ff.

[8] Comp. Lenormant, *op. cit.*, p. 78 ff.

sides, the texts of the Bible which refer to the latter, make no mention of, or allusion to, the use of the cup.

But following the same train of ideas, another hypothesis presents itself, which is more in accordance with the necromantic character of the superstition to which the name is attached.

The passage of the Bible which affords us the most clear data on the subject is 1 S 28[7ff.]. Thus Saul in v.[8]: 'I pray thee, divine unto me by the *'ôb*, and bring me him up whom I shall name unto thee.' Here, as we have noticed already, the *'ôb* is perfectly distinct from the diviner, and also from the spirit of the dead; *the 'ôb* is a definitely determined spirit even before Saul has declared who the dead person is whom he wishes to see. It is through the medium of the *'ôb* that the woman of Êndor is to raise up Samuel: '*What sawest thou?*' asks Saul in v.[13].—'*I saw a divine being ascending out of the earth.*'—'What form is he of?'—'An old man *cometh up* . . .' etc. Finally, it is not the woman but the shade itself which converses directly with Saul in the absence of the woman (vv.[15ff.] cf.[21]). It seems to us that this description supposes, or at least tallies well with the supposition, that the woman was watching the opening of a cavern or a cave in the earth, whence the shade would appear. Thus the Grecian and Roman oracles which depended upon necromancy were located in spots where large caverns existed, which were said to be in communication with Orcus.[1] May we not suppose that similar oracles existed in Palestine? May not, for instance, the בְּאֵר־אֵלִים = 'pit of the gods' (Is 15[8]) have derived its name from some such shrine? We had proposed those questions to ourselves already when we found that Robertson Smith unhesitatingly affirms the connexion between divination by means of the *'ôb* amongst the Hebrews, and the superstitious worship of the chthonic deities amongst the Greeks and Romans.[2]

How, then, could the name *'ôb* attach itself to a necromantic oracle or sanctuary considered to be an escape-hole of Sheol? In Arabic the noun وَأْبَة signifies 'a hole in a rock,' and also 'a large and deep pit.' The Hebrew word אוֹב can be traced back to this Arabic word (*wa'b*) by a very simple metathesis;[3] we can also allow the permutation of א and ו.[4] The Hebrew has retained the word אוֹב, in the sense of 'bottle.' If we suppose a root אוב or ואב,[5] with the primitive sense of 'hollow,' 'open,' or 'gaping,' we can easily account for the noun אוֹב, signifying on the one hand 'bottle,' and on the other, 'cavern' or 'pit.' In Hebrew the noun *'ôb*, in the sense of 'cavern' or 'pit,' was not in common use, else we should have had more abundant traces of it. But we may gather from the preventive measures which Saul took against the *'ôbôth* and *jidʿônîm* that necromancy under this particular form was of foreign origin. The name *'ôb*, then, along with the superstition with which it was connected, would have been borrowed from the Canaanites or some neighbouring Semitic people, and was in consequence, amongst the Hebrews, exclusively applied to those spots which were supposed to be connected with the nether-world. This supposition would also make it easier to understand how the metonymy took place by which the name signifying the cave or abyss passed to the spirit exercising its power there.

It is probable that originally the *jidʿônî* was not distinguished from the spirit known as the *'ôb*, since it is never mentioned apart; according to our hypothesis, one of the names belonged properly to the spirit, while the other was added later by the process of metonymy. Later on the double name led to the doubling of the spirit itself, but none the less the *'ôb* and the *jidʿônî* remained closely associated together in the popular mind, a fact which witnesses to their original unity.

As we understand 1 S 28, the shade of the dead person could converse directly with the mortal who had caused it to be summoned. The names *'ôb*, then, and *jidʿônî*, were applied also to the spirits of the dead who played a sensible rôle in these necromantic mysteries; it seems, at least, that in Is 8[19] 29[4] it is the shades themselves who are designated by the names *'ôbôth* and *jidʿônîm*. At all events, it is certain that these same names

[1] Comp. Daremberg et Saglio, *Diction. des antiquités gr. et rom.*, t. ii., *s.v.* 'Divination' (p. 308 f.).

[2] *Rel. of the Semites*, 2nd ed., 1894, p. 198.

[3] אוֹב = אֵוֹב = וְאֵב. Comp. Arab. *'ajasa—ja'isa* (נוּאַשׁ), يئس = שׁוּע, etc.

[4] Gesen., *Thes.*, *sub. litt.* א, p. 2; אוֹב = וְאֵב = וְאֵב = וֹאב. Comp. אוֹן = (מָאוֹנַיִם); وزن = אַיִל = وصل. See Wright's *Lectures on the comp. grammar of the Sem. Languages*, Cambridge, 1890, pp. 47, 71, 237.

[5] Comp. וְאַב, *inhiare*.

were transferred by a metonymy to the diviners who held commerce with the spirit of the abyss. During the course of centuries the beliefs and superstitions connected with the *'ôb* underwent considerable change, as may be seen from later descriptions. The Mishna (*Sanhedrin*, vii.) asserts that the *ba'al 'ôb* is the diviner speaking from the hollow of his armpit, while the *jid'ônî* is the diviner speaking directly from his mouth. Josephus also (*Ant.* VI. xiv. 2) and the Septuagint only see in these mediums magicians or ventriloquists possessed by the spirit of divination (cf. Ac 16^{16}). It is possible that the same idea is to be traced in Lv 20^{27}.

At the Literary Table.

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From a volume in which so many feelings and moods are represented, we ought not perhaps to select one characteristic and say that it is paramount. But the most superficial and careless reader of the Psalms can scarcely fail to be impressed with the place that the language of praise occupies in them. It is not only that the Psalter, as Jewish hands arranged it for us, culminates in a great and sustained outburst of praise: but throughout it the strain of praise is never long absent. It does not come here and there, but continually. It is not like an occasional patch of colour introduced at rare intervals, but rather like a gorgeous thread running through almost the whole texture, broken off in places, it is true, but soon to be resumed and carried on in all its old richness and beauty, and impressive splendour. Again and again do the hearts of the Psalmists go out in gratitude and thanksgiving to the 'giver of all good gifts.' Again and again do we find the stream of praise forcing its way, like some mighty river, over the obstacles which would seem to bar its progress and to forbid its advance. Again and again are we made to realize the passionate faith which the writers had, not only in the power and greatness of God, but also in His goodness, in His beneficence, in His watchfulness over men, in His wise direction of human affairs, in His bountiful forethought, in His measureless love. Again and again we see how strong, how stable, how irrefragible is their belief that above all the waves of sorrow, above all the storms of injustice, is the Sun of undying righteousness, from Whom no evil or wrong is hidden, who will assuredly in the end clear away all shadows and all clouds, who will at last make His undimmed light felt in every corner and cranny of the Universe. We find in the Psalms the power of patience, the power of sympathy, the power of endurance, the power of repentance, the power of prayer: but side by side with them—I had almost said overarching them—we find in all this wonderful intensity the power of praise.

The power of praise! That praise which men and women to-day so often lack. That power which at times is beaten out of us by the blows of adversity. That power which at certain moments it seems almost a mockery to remind men of.

[1] A sermon preached in St. Andrew's, Stoke Newington, London, on Wednesday evening, 6th October 1897 (being the Harvest Festival).

That power which comes to most of us at best by fits and starts, but which does not come to stay with us, which is an abiding guest in so few souls. Take this man. You speak to him of praise: and he guides you to an ill-furnished, unhealthy garret, and asks you, 'What praise is possible?' Or you speak to another, and he shows you stretched in death his favourite child or his beloved wife, and he also asks you, 'What praise is possible?' Or you speak to a third, and he tells you that he is the victim of incurable pain. Or to a fourth, and he lifts the veil of privacy and shows you the spectre of an awful disappointment; or to a fifth, and he shows you his life parched up by the fierce fever of modern existence; or to a sixth, and he points you to the signs of utter exhaustion which is condemning him, not out of middle life, to an early and tragic grave. And each one asks you, 'What praise is possible? What claim is there on me to be thankful?'

The power of praise! Here they are, these great multitudes which throng our streets. How they jostle on each other! how they trample on each other! They go past us in their thousands; some with the marks of sin upon them, some with the traces of disease upon them, some with the hand of starvation upon them, some with the curse of a parent's fall upon them, some worn out with drudgery, some ill with anxiety, some with tears upon their cheeks, some with sorrow in their hearts too deep for tears. They go past us, the maimed with the strong, the crippled with the active, the beggar with the millionaire, the woman who has all that money can give her with the woman who knows not where to turn for a meal, the child reared in the lap of luxury with the child brought up in dirt and squalor and misery, in the odour of the gin-shop, in the sight of vice. You speak to a man of the power of praise, and he shows you these crowds filing past you,—these crowds of suffering souls, this awful mixed mass of every-day humanity,—and he asks you whether the power of praise is not farther than any other from our reach, whether the gospel of praise is not the most impossible and incredible of all the messages which have ever sought entrance into the heart and conscience and mind of man?

The power of praise! As we say the words, there rise up before us the wrongs and injustices of life. 'The race is not always to the swift, nor the battle to the strong.' The reward is not always to the righteous. The punishment is not always to the guilty. There is such a thing as successful sin: there is such a thing as the triumph of wickedness. It is the injustice of life that gives it such pathos. We could bear better the spectacle of its sorrows, were it always true that sorrow was the penalty for wrong-doing. We could bear better the sight of pain, were pain always the recompense of revolt and disobedience and unfaithfulness and denial. We could bear better that there should be hunger and disease and want, were hunger and disease and want never the companions of what is upright and virtuous and deserving. We could bear better to see men and women trodden down, if they fell only before the consequences of their own misdeeds. But it is otherwise. This man suffers; but it is not because either he sinned or his parents. This other man sinned and sinned deeply, as did his father before him, but he is prosperous and surrounded with comfort. This woman is dying by inches in a workhouse: this other woman is untouched by pain or want. But the first may be one of God's saints: the second may be the type of all that is most cruel, and most vicious, and most covetous, and most worldly in the nature of women. Think of the horrors of the asylums. Is it always profligacy which is responsible for them? Think of the agonies of innocent children. Where is the guilt which called these miseries upon their heads? The power of praise! Is it right, is it allowable to speak of it? The duty of praise! Is it fair, is it reasonable to bid men remember it, and acknowledge it, and be true to it?

We read, however, the Psalms to very little advantage if we fancy that these riddles and perplexities, at which we have just glanced, are new; if we say to ourselves that they are more or less peculiar to our modern days; that they did not, could not, come to those of old time, to those who lived nearer the dawn of history, when the world was younger, when the chariot of life ran more smoothly and lightly, with less difficulty, and at less cost. Be sure of it these old writers and thinkers did not know less than we of difficulty and trial and strain. Pain was not less pain then, than it is now. Sorrow was as bitter, disease as hideous, death as cruel. They themselves show us in these very Psalms how oppressed they at times were by the burdens of problems which they could not solve, by the weight of facts which they knew not

how to explain. We have in the Psalter—who indeed can miss hearing them?—the tone of bewilderment, the tone of disappointment, the tone of questioning about to pass into denial, the tone of surprise and complaint at what seemed the Divine neglect and indifference. Men knew then as now that the 'ungodly are often in such prosperity, that they come into no misfortune like other folk: neither are they plagued like other men.' Men knew then as now that goodness appeared at times to be useless, and virtue and honour to be of no avail. 'And I said then I have cleansed my heart in vain, and washed my hands in innocency.' Men knew then as now—then not less than now—the facts of poverty and destitution and wrongful suffering. They saw, as do we, the wreckage of what ought to float, and the floating of what ought to be wrecked and sent to the bottom. They saw, as do we, hopes blighted and goodness outraged, and ambitions shattered, and noble ideals brought in ruins to the ground, and sincere efforts received with ridicule, and purity of heart mocked and trampled under foot. They saw that pride seemed to pay better than humility, that falsehood seemed more profitable than truth, that malice seemed stronger than love, that violence and rapacity and revengefulness seemed to lord it over gentleness and self-surrender and meekness and forbearance. They saw these things, and yet they were not confounded by them. Their faith might hesitate for the moment, but in the end it was triumphant; their lips might stammer for an instant, but only for an instant. The language of their lives is the language of trust and worship and thanksgiving and praise.

And we, to whom the Revelation of Christ has been vouchsafed — we who can look at life with the Incarnation and Passion and Resurrection in our memories—shall we allow ourselves to be overcome by the temptations which these Psalmists, although they lived in the comparative darkness of the first dispensation, so successfully, so nobly, so faithfully resisted? To us the light has come; to us the gospel has been given; to us the key has been offered; to us the meaning and the end of life have been revealed, not through the suggestions of our hearts, through the promptings of our better selves, but by the testimony of a life. In the Son of Man—one with the human race, one in whom all mankind was gathered up and harmonized and completed, one who was perfectly and finally that which each one of us, even the best, is only incompletely and tentatively—in Him, born, suffering, crucified, risen, ascended, we may see the why and wherefore, the interpretation and justification of God's dealings with us. His ways are made clear in His Son. To us who believe in Jesus Christ, once the wearer of our mortal flesh, the sharer of our human life, now

> Through the veils of time and space,
> Passed into the holiest place;

to us who look to Him, not as some semi-mythical nebulous figure, half hidden from view by the errors and imaginations of His own time, but as a true historic Person, about Whom we know with certainty and accuracy all that we really need to know; to us, be the spectacle of the world what it may, intellectual depression is a thing impossible. Our hearts may bleed for human sorrows, our consciences may droop under the knowledge of our own sins, our souls may overflow with sadness at men's wilfulness and depravity and hardness, at their lust and sloth, at their idolatry, their ignorance, their cruelty, their vileness, but the mind will none the less lift itself up to the Divine throne to praise and glorify the Eternal Majesty, to pay Him honour and reverence, to offer Him the unstinted homage of fervent faith. For the gospel bids us, as it were, step outside life and estimate it, not as it passes us in the streets or lanes, not as we see it in the hospitals or asylums, not as it is brought to our notice in the slums and gin-shops of a great capital, but as we behold it summed up in our Lord and Saviour. We watch Him, the perfect Son of Man—who 'knew no sin, neither was guile found in His mouth'—ministering to others in perfect faithfulness, but Himself repudiated and rejected, a man of sorrows, a wanderer without where to lay His head. We watch Him persecuted and reviled. We see Him dragged to the court of Caiaphas, to the judgment-seat of Pilate. We see Him scourged and raised on high amidst the mockery, the jeers, the insults, of those whom He came to save. We witness all this, and it is to us like the personification of sorrow at its deepest, of injustice at its worst. There we have, as nowhere else in the long history of the world, the triumph of iniquity and corruption, the triumph of all that is base and horrible and infamous. 'It seemed,' as a modern writer has

said, 'as though all the virtues might be crucified, and crucified with impunity, at Jerusalem, while all the vices were enthroned at Rome.' Yes; for the time it *seemed* so. But we know that in reality it was not so. Calvary and its horrors were not the end. It is in the light of unbroken glory, and of perpetual peace that we lose sight of our Lord and Master. And just as in His earthly ministry is He, so to speak, the embodiment of our present life, so in His risen splendour is He the prophecy of all that that life shall one day issue in. We see in Him the goal of human existence. He is at once the Revealer and the eternal pledge of the destiny of man.

And therefore I venture to say that the words of praise can only be absent when the faith of the heart fails. We cannot be Christians and fall back into the language of despondency, or complaint, or bewilderment. We cannot say we do not know what it all means; for we *do* know what it all means. Pain, whether deserved or undeserved, is a discipline. Like our great Representative, we 'learn obedience by the things which we suffer.' The end of pain is glory—glory unthinkable, unspeakable, glory such as eye has not seen nor ear heard. Wrong may for the moment be victorious, but its victory does not last. God may *appear* to be blind and negligent, but He has not in reality 'forgotten to be gracious, nor is His mercy clean gone for ever.' Sickness and penury, and the blows of misfortune, and the failures of justice—for these there is no abiding kingdom. Men may be their victims for a night, but 'joy'—the joy of deliverance—'cometh in the morning.' For the Christian such thoughts are not fancies and speculations, and vague possibilities; they are not hopes which have about them the atmosphere of uncertainty; they do not belong to the dreams and foreshadowings with which the human mind is apt to amuse itself. They are certainties. They are as certain as that Christ died and rose again. We believe in them because we believe in Him.

Do not let us, then, come to this harvest festival as though it were no more than some little oasis in the midst of a barren life. Do not let us say to ourselves, 'Whatever else is hard and cruel and unjust and unreasonable, we have at anyrate this much to thank God for, that He gives us our daily bread.' Let us rather realize that the blessing of the harvest is but part of a great system of blessing within which you and I and all created things for ever move; that the thanksgiving for the harvest ought to be but a portion of one unending psalm of praise poured forth by our hearts to the ever-blessed Trinity. 'It is not only for the joy and wealth in life that we thank Thee, O God: it is not only for what there is in it of present happiness and contentment and sufficiency that we praise and bless Thy Holy Name. We praise and bless Thee for life as a whole. We thank Thee for its discipline, for the struggles through which it is passing to its appointed end, for the efforts by which it is rising somewhere nearer to Thee. We thank Thee that good men do not toil for naught, and that brave men do not fight in vain. We thank Thee that in the end the crown is not with the unjust, nor the sceptre with the evil-doer. We thank Thee that there is a Heaven for the downtrodden and the outcast; that the verdicts of men are not final; that this life is not all. We thank Thee for the revelation of those once hidden meanings of human existence, which men in olden times felt after but could not reach. We thank Thee for Jesus Christ, our Saviour and our Redeemer, our eternal Guide and our unfailing Light. We thank Thee out of full hearts, in all the assurance of faith,—with all created things, with everything that hath breath, we praise Thee, O Lord.'

This, we know, ought to be the voice of us all. We know that murmuring and discontent and rebellious language and faithless thoughts should have no home with the Christian believer. But there are times when to all of us praise is difficult, or more than difficult. The heart is dry and the lips refuse to speak. In such hours as those, let us ask our Father which is in Heaven to bring us to a truer appreciation, to a better knowledge, to a deeper understanding of the gospel, which is our precious and wondrous inheritance. Let us seek from Him an increase of faith in that Christ who, in the wonderful words of the Epistle to the Hebrews,—words to which I have already made allusion,—'learnt obedience by the things which He suffered,' 'who because of the suffering of death, is crowned with glory and honour.' We have this great stream of interpretation flowing from the grave of the Son of Man. Let us pray that our eyes may be opened to it. Whatever comes, whatever shapes cross our path, whatever be 'the fever and the fret,' whatever be the scourges with which we are scourged, and the crosses which our aching shoulders are called on to bear, let us remember

—and let us pray God to ever remind us—that we may find in the Vision of the Risen Lord, strength to endure and struggle and prevail. With that vision before our eyes we can thank and bless God. With that vision before us we may look out on such things as the success of a Turkish empire, or the ravages of an Indian plague, and not lose our faith. With that vision to help and encourage and instruct us we can watch this chequered scene of life, and without shutting our eyes to one of its horrors, or one of its miseries, without closing our ears to one cry of despair, or one moan of pain, we can take on our lips the great words of praise in our Eucharistic office, and say in all the fervour of sincerity, in all the fulness of devotion, 'Holy, Holy, Holy, Lord God of hosts: heaven and earth are full of Thy glory; glory be to Thee, O Lord Most High.'

Requests and Replies.

It would probably interest your readers if you could tell us what was the population of Israel: (1) In patriarchal times; (2) in the times of the Judges; (3) during the monarchy; (4) after the division, Judah and Israel respectively; and (5) the result of the census of Quirinius as it affected Palestine? —E. T.

The data are scanty, and some of them open to suspicion. (1) When the family of Israel migrated to Egypt, they numbered 70 souls (Gn 46^{27}). At the Exodus it is stated that there were 603,550 'able to go forth to war in Israel' (Nu 1^{20} 2^{32}), which would give a total of 2 or 3 millions in the wilderness. (2) We learn from the Song of Deborah, an undoubtedly authentic document, that in the time of the Judges, the levy of warriors from the various tribes was 40,000 strong (Jg 5^{8}). Wellhausen is of opinion that this statement proves the statistics of the Exodus to be 'quite worthless' (*Hist.* 215), though, of course, there are other ways of accounting for the diminution of the fighting force. (3) David's census, according to 2 S 24^{9}, showed the number of 'valiant men that drew the sword' to be 800,000; according to 1 Ch 21^{5}, 1,100,000, which would give a total population of at least 4 or 5 millions. (4) Jeroboam is said to have brought into the field an army of 800,000 men from Israel, which Abijah defeated with 400,000 from Judah (2 Ch 13^{3}). Jehoshaphat's vast army of 1,160,000 would indicate that in his time the population of Judah alone had increased to over 5 millions (2 Ch $17^{14f.}$). It need scarcely be said that many historians and critics are unable to accept the Chronicler's figures. Wellhausen says roundly that 'in the statistic information of Chronicles, so far as it relates to pre-exilic antiquity, we have to do with artificial compositions' (*Hist.* 215). Professor Bennett, in his *Book of Chronicles* (*Exp. Bib.*), leaves the matter uncertain (pp. 65, 368, etc.). (5) The 'result' of the census of Quirinius is not preserved. With regard to the population in the time of our Lord, we have the statement of Josephus that there were 240 cities and towns in Galilee, none of which had fewer than 15,000 inhabitants (*Vit.* 45; *B.J.* iii. 3, s. 2). That would give a total population of over 5 millions in Galilee alone. It seems scarcely credible, though no doubt the district was densely peopled. Belgium, which is about ten times as large as Galilee, has 6 millions. We must make allowance for Josephus' 'tendency to boasting,' as Schürer says.

J. Strachan.

St. Fergus.

Is there any Concordance in existence to the Apocrypha?—D. W. P.

There is Cruden's. It is not reprinted in modern editions usually, but old copies containing it are easily found. The S.P.C.K. Concordance also covers the Apocrypha; but it is simply a reprint of Cruden.—Editor.

David Brown, D.D., LL.D.

By Professor the Rev. S. D. F. Salmond, D.D., F.E.I.S., Aberdeen.

Part II.

As a preacher Dr. Brown had a style of his own which seldom failed to interest. His pulpit discourses were carefully constructed, and had the admirable quality of proceeding always on a faithful interpretation of the text. His first object was to get his audience face to face with the exact meaning of the passage in hand, and let the Word of God, rightly understood, make its own impression. His sermons were in this way always informing, as they were also pointed, warm, and sympathetic, kindled now and again by happy comment, flight of fancy, or touch of sentiment. He had great delight in the exercise of the preacher's gift, and in all the work of the Christian pastor. But he was far from limiting himself to what belonged to his own profession. His active mind suffered little to escape it in any province of human interest. Art, letters, public affairs, the progress of science, had all a strong hold upon his attention. In politics he was an advanced and consistent Liberal, never shrinking from the public expression of his views on questions which divided men, in no whit abating his enthusiasm or lowering his convictions when old age overtook him. His primary interest, however, naturally was the religious. He was ever ready to advance by all means in his power the work of Christ's Church and the spiritual good of the people. He took an energetic part in the great revival movement which passed across from Ulster to Scotland in 1859. He gave his loyal support and hearty sympathy to Mr. Moody and other American evangelists who came from time to time with a message for the people of Scotland. He took his own part, too, in the religious debates and ecclesiastical controversies of the time. In these he was found almost invariably on the side of liberty and progress. He was an earnest advocate of the movement for union between the Free Church and the United Presbyterian. He was a zealous supporter of the measure which gave Scotland a national system of elementary education in schools open to the whole people, and managed by the people, in place of the old denominational order. When questions arose about the introduction of hymn-books and organs into the public worship of the Presbyterian Church, and about the revision of the Creed, he was no less decidedly on the side of progress. The one occasion on which he departed from his usual position and acted with the pronounced Conservative party was that of the controversy over the writings of his brilliant colleague, Professor Robertson Smith. His anxieties regarding the effect which the critical reconstruction of the Old Testament books might have on the authority of the Divine Word led him, in this case, to take up an attitude of strenuous opposition to those who stood for liberty of opinion, within the limits of the Westminster Standards, on questions belonging to the literary history of the books which make up the Old Testament Canon. It was a painful and unexpected incident in his career.

The range of Dr. Brown's studies was wide. But his chief interest was the criticism and interpretation of the New Testament writings. He was a skilful exegete, particularly happy in grasping the spiritual message of a passage and expressing it in a few pointed, sympathetic, telling sentences. Many surpassed him in original work, in the grammatical faculty, and in the larger historical sense. Few excelled him in getting at the choice essence of the best work of the exegetes of all ages, in bringing out the spiritual aroma of a sentence in Gospel or Epistle, or in making the results of interpretation touch the heart and quicken the life. One of his favourite subjects was the Textual Criticism of the Old Testament. He was an early student of this branch of sacred learning. He was amongst the first to teach it in the Theological Colleges of Scotland, and he retained his interest in it till the end. He gave much attention to it in the work of the Committee of Revisers of the New Testament, of which he had the honour of being a member. In the deliberations of that Committee he sympathized mostly with the moderate Conservatives, and voted usually, though not invariably, with Prebendary Scrivener. The contentions of men of the more limited school of Dean Burgon

were too extreme for him. On the other hand, he did not accept Westcott and Hort's criticism in its most distinctive principles. His reluctance to part with certain cherished words of Scripture which that criticism pronounced to be no part of the oldest accessible text made him doubtful. In this he separated himself from the great majority of trained critics in England, Germany, and America.

Dr. Brown began to write at a comparatively early period in his career, and he made considerable contributions to the theological literature of his day. He wrote many articles for the magazines: the *British and Foreign Evangelical Review*, the *Expositor*, the *Expository Times*, the *Theological Review*, the *Critical Review*, and others. Some of the oldest of these are among the ablest and most effective. We might refer to an admirable paper on 'Bengel,' and to an able and incisive reply to an attack made upon the Reformers by Sir William Hamilton, in which the great metaphysician's mistakes in an unfamiliar field, which he had too rashly entered, were patiently followed out and vigorously refuted. One of his most successful publications was his volume on *Christ's Second Advent: Will it be Pre-millenial?*—which has gone through a number of editions since it was first published in 1843, and has had a large circulation in America as well as at home. It deals with the views of Elliott, the Bonars, and others, which were before the public some half-century ago. It refers little to the German speculations on the same subject, and it has never had worked into it the later developments of opinion. But it is in many respects an effective handling of the whole premillenarian position, and it is strong in acute exegesis. A smaller volume on a kindred topic was published in 1861, under the title of *The Restoration of the Jews*, in which he discusses the history, principles, and bearings of the question, and constructs an argument in favour of the restoration of Israel to their own land. The reasoning turns largely upon the position that 'the *people* and the *land* of Israel are so connected in numerous prophecies of the Old Testament, that whatever *literality* and *perpetuity* are ascribed to the one must, on all strict principles of interpretation, be attributed to the other also.' The contention that the *conversion* of Israel carries with it the *territorial* restoration of Israel is strongly put. The reasoning loses its point if the general view of prophecy on which the book proceeds is not accepted as sufficient, and that would be the case with most now. But there is much that is of interest in the volume apart from its main idea. Among the most attractive productions of his literary activity must be placed his *Life of John Duncan*, with the companion volume, entitled *John Duncan in the Pulpit and at the Communion Table*. John Duncan, Professor of Hebrew in the New College, Edinburgh, best known as Rabbi Duncan, was an Aberdonian as Dr. Brown himself was. They were life-long friends, and in these two volumes, written in vivid and sympathetic terms, the survivor prepared a fitting memorial of one of the rarest minds and finest spirits of our time. In another volume of biographical interest, published under the title of *Crushed Hopes Crowned in Death*, Dr. Brown gave a touching account of his oldest son, a young man of great promise, who, after a distinguished career in the Universities of Glasgow and Oxford, won by competition a place in the Indian Civil Service, but took ill after a brief residence in India, and died at sea on his way home. The book is the embalment of the affection of a stricken father for a son prematurely removed.

Dr. Brown turned always, however, by preference to the study of the New Testament. And in this department his best work probably was done. So late as 1891, when he was eighty-eight years old, he published a treatise on *The Apocalypse, its Structure and Primary Predictions*, in which he contends for the later date of the book, and for the essentially *predictive* as opposed to the essentially *descriptive* theory of its purpose. He contributed also an exposition of the Epistles to the Corinthians to Schaff's *Popular Commentary*. Many years before that he wrote expositions of the Gospels, the Book of Acts, and the Epistle to the Romans for Collins's *Commentary: Critical, Experimental, and Practical*. In these we have Dr. Brown at his best in his most favourite field. These commentaries have been greatly valued. Those on the Gospels and the Book of Acts, published also in separate form, have been received with special favour. They are undoubtedly the best portions of the series to which they belong, and are particularly successful in giving the results of scientific exegesis in their spiritual applications, and in forms to meet the practical needs of unlearned readers. In his old age he returned once more to his early love, and issued a new exposi-

tion of the *Epistle to the Romans* as one of the volumes in the series of *Handbooks for Bible Classes*. It is not too much to say that this volume, small as it is, has few to match it in insight into Paul's teaching, or in vivid and persuasive statement of the fundamental matters of Pauline doctrine.

In the course of his long life many honours came to Dr. Brown. Before he obtained his professorship he had the honorary degree of D.D. conferred upon him by Princeton College, New Jersey, the college of the Hodges and other distinguished theologians. In 1872 he received a similar dignity from his own university. In 1885 he was called to occupy the Moderator's chair of the General Assembly, the highest position in the Free Church. In 1895, in his extreme old age, he was made LL.D. by the University of Aberdeen. A recognition of a more singular kind came to him not long since from the King of Servia. This was the decoration of Knight Commander of the Royal Order of St. Sava. This honour was peculiarly welcome as given in appreciation of his Commentaries on the Gospels and Acts, an abridgment of which he had been asked to prepare for translation into the Servian language.

Recent Foreign Theology.

Lisco's 'Second Corinthians.' [1]

Dr. Lisco, already known by his originality as an investigator of the relations between St. Paul and the Church of Corinth, makes in the volume before us one more attempt to map out the 'trackless jungle' of the questions surrounding the Second Epistle to the Corinthians.

Like many recent German writers on the subject, he regards the Epistle, as handed down, as a combination of several letters of St. Paul to Corinth, the restoration of which to their historical order does much to clear up the intricate problems of the subject.

His results are briefly as follows:—After despatching the 'First Epistle,' in which he announces his intention of revisiting Corinth by way of Macedonia, St. Paul hears (from Timothy) of increasing tension at Corinth between Jewish and Gentile Christians. Hence the 'unrecorded visit,' which Lisco adopts, following the stock arguments of those who assume it without venturing to place it before 1 Cor. This visit was meant to restore peace, but failed to do so. On the contrary, by his mild treatment of impenitent Gentile Christians, the apostle alienated seriously the Jewish element in the Church. He now leaves Corinth, and returns to Macedonia. Meanwhile, he is fiercely attacked at Corinth by Judaizing Christians, not members of the Corinthian Church. As a result of this, a Jewish Christian of Corinth writes to the apostle in very disrespectful terms, informing him of the state of things. (The evidence for these hypotheses is to be more fully set out by Dr. Lisco in a forthcoming work, pp. 41, 44.) This man is the Offender of 2 Co 2 and 7, who is of course quite different from the Offender of 1 Co 5. In reply to this letter, St. Paul despatches the indignant 'Letter of Four Chapters' (2 Co 10–13^{10}). This is Dr. Lisco's Epistle 'A.' He thinks that the well-known interjected passage 6^{14}–7^{1} originally belonged to it, but by some chance changed places with $12^{11\text{-}19}$, which he refers to his Epistle 'B.' The arguments for this may carry more conviction to some readers than they do to the present reviewer. No reply from Corinth comes, and St. Paul retires again to Ephesus, in order to find Titus, whom he has left there, and in whom he sees the man for the situation at Corinth. Shortly after the despatch of Titus, St. Paul is obliged to leave Ephesus. In restless and painful suspense he passes through Troas and Macedonia until at last, somewhere in Macedonia, he receives a letter from Corinth, to which Dr. Lisco's Epistle 'B' is his reply. This consists of 2 Co 1^{1}–6^{13} $12^{11\text{-}19}$ $7^{2.3}$ 9 $13^{11\text{-}13}$. Then, following up the letter of the Corinthians, comes Titus himself, with excellent news, and the apostle is able to write 2 Co 7^{4}–8^{24}; Dr. Lisco's Epistle 'C.'

There is nothing either new or strange in the divisions Dr. Lisco makes in the Epistle, with the

[1] *Die Entstehung des zweiten Korintherbriefes.* By Dr. H. Lisco. 84 pp. Berlin, 1896. London: Williams & Norgate.

exception of the interchange of the two passages in chaps. 6 (7) and 12. The breaks, speaking generally, correspond to the abrupt transitions of the letter, and if we once assume (as the present reviewer does not) that chaps. 8 and 9 are as incompatible as many critics think, the arrangement proposed is as reasonable as any other.

The only question is, What are the limits of our knowledge on the subject? We may admire, and even ourselves take part in, the persistent efforts of historical critics to piece together the fragments of the puzzle. But so many fragments are hopelessly lost, that, while fully sympathizing with the effort to know more, we must yet be content with *non liquet* in the last resort.

Subject to this *caveat*, we may say that few have written more ingeniously on the Epistle than Dr. Lisco; and in some places he rises above the plane of ingenuity. One well-known, and *primâ facie* decisive, objection to identifying chaps. $10–13^{10}$ with the painful letter referred to in 7^{8}, etc., is the absence in those chapters of any reference to the Offender. This objection is met, I would almost say dissolved, by Lisco in the subtle and closely reasoned passage (pp. 32–34), which aims at showing that no such reference can have occurred in the painful letter of 7^{8}. The apostle had not written with any personal reference to the question, whether as regards the ἀδικηθείς (himself), or the ἀδικήσας (the Offender). His readers had, however, understood him otherwise, and had in their zeal for him (7^{12}) punished the Offender in such a way as to enlist the apostle's sympathy for him.

Most ingenious, again, is the discussion of the apostle's supposed ἐλαφρία in relation to his purpose of visiting Corinth twice,—once from Ephesus direct, and again from Macedonia. Dr. Lisco's simple contention is that the apostle actually carried out this plan, and had never changed his mind at all; the Corinthians had misconceived him, but he promises that the plan will be carried out in its integrity (1^{17-22}). In this connexion, Dr. Lisco discusses the difficult passage, 1^{18-22} (τὸ ναὶ ναί, καὶ τὸ οὔ οὔ, etc.), with remarkable acuteness. The character of God as the basis of the apostle's teaching is treated with a real biblical insight, which shows that the author is more than a mere adept at critical puzzles. I will quote a characteristic paragraph:—

'God gave promises; the complete fulfilment of these promises, their Yea and Amen, is Jesus Christ, the subject of the preaching of the Apostle Paul. The reference to $v.^{17b}$ is obvious. The relation between God who promises and Christ who fulfils also holds good as between the apostle's plans and their realization. What the apostle promised, that he will fulfil; the decision will be followed by action, action that will be the Yea and Amen of the plan that precedes it. A "Nay," a non-fulfilment of the promise in any point, will not be found in it.'

Dr. Lisco has raised, it may be, more questions than he has settled. It may prove possible some day to explain all that he has explained without resort to so drastic a rearrangement of the text; or if the explanation is for ever unattainable, the strange abruptness of transition, the tantalizing cross-references of the Epistle, may have existed in their present apparent dislocation as the letter left the apostle's pen. But such an essay as that before us can do nothing but good; it sets every reader thinking afresh, and throws many a sidelight on exegesis, which will be welcome, even to those whom the writer may fail to carry with him in his main conclusions. I abstain, therefore, from cavilling at details with which I might disagree, and cordially commend so honest a piece of work to every student of the Epistle.

A. Robertson.

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Bertholet's 'Ezekiel.'[1]

This book forms one of a new and very important series of commentaries on the Old Testament projected by the eminent firm of Mohr in Freiburg. The title of the series (which must not be confused with the familiar *Handkommentar* of Nowack) is *Kurzer Hand-Commentar zum Alten Testament*, and the whole is designed as a companion work to the same publisher's N.T. *Hand-Commentar*, which is so well and favourably known. The Old Testament series is edited by Professor Marti, whose band of fellow-commentators is a comparatively small but a very strong one, as the

[1] *Das Buch Hesekiel.* Erklärt von Lic. Theol. A. Bertholet, Basel. Mit 5 Abbildungen. Freiburg i. B: J. C. B. Mohr, 1897. Subscription price, M. 4; non-subscribers, M. 6.

mention of their names will indicate—Benzinger, Bertholet, Budde, Duhm, Holzinger, Wildeboer. It is claimed as a special merit (and no doubt students will appreciate it) that all the commentaries will be the work of men whose standpoint and conception of the Old Testament are the same. Uniformity will be given to the series also by adopting as far as possible the translation of the text given in Kautzsch's *Alt. Test.* Not that any constraint of course is thus put either upon commentator or student. The latter will not find the possession of Kautzsch indispensable in using the Old Testament commentaries any more than Weizsäcker in using the New, although it may be taken for granted that every genuine student has long ago found both these translations indispensable on other grounds. In addition to the work which forms the subject of this notice, there have already appeared *Proverbs* by Wildeboer, *Job* by Duhm, and *Judges* by Budde.

Bertholet last year sprang at a bound into an eminent position by his exhaustive monograph, *Die Stellung der Isr. und der Jud. zu den Fremden*, which was noticed at the time in these pages, and his reputation will be fully maintained by this commentary on 'Hesekiel,' as he prefers to write the name. In the Introduction he gives a masterly sketch of the circumstances, political and religious, of the prophet's time. The appearance of Deuteronomy (B.C. 622) is signalized as the most important event of the last decades of the Southern Kingdom. The attempt to ward off the judgments threatened by the prophets through giving a religious constitution to the people, the way in which the course of history seemed to mock the expectations of the Reformers, the complications that followed the fatal day at Megiddo, the characteristics of the exiles first deported by Nebuchadnezzar, the despair that filled the hearts of all when at last the city and the temple fell—all these points are succinctly and sufficiently dealt with. In dealing with the personality of Ezekiel, Bertholet appears to us to hit the mark when he rejects the notion contended for by some that the words of this prophet were never addressed to the people at all, but are merely *written* compositions; and when, on the other hand, he admits that chaps. 40–48 were not spoken as we now have them, and perhaps were not composed with a view to being spoken at all. Bertholet finds the main characteristic of Ezekiel's activity in its *legislative* aspect. He followed up Deuteronomy, he combined priest and prophet in one person, he was a systematic theologian, and the main points in his system are easily seized upon. His book falls into two divisions—a *destructive* and a *constructive*: (1) chaps. 1–24 speak of judgments upon Israel for its sins; (2) chaps. 25–48 prophesy Israel's restoration. The second division again falls into three subdivisions: (*a*) chaps. 25–32, in which the destruction of the surrounding heathen nations is predicted as a *sine quâ non* of a secure future for Israel; (*b*) chaps. 33–39 speak of the dawn of the era of salvation; (*c*) chaps. 40–48 give the constitution of the future.

The text of Ezekiel shares with that of Samuel the fame of being the worst preserved in the O.T. A commentary based simply upon the Massoretic text would be impossible; for the latter is often utterly unintelligible. Fortunately, the LXX comes frequently to our assistance, and much has been accomplished in the way of textual emendation by Cornill, who, even if he sometimes gives too much weight to the LXX, has yet pointed out the path which has been trodden by Siegfried (in Kautzsch's *A. T.*), and will be followed by Toy (in Haupt's *Sacred Books of the Old Test.*).

If the text of Ezekiel is in a most unfortunate condition, it is different with the question of the unity of the book. The latter must be accepted or rejected *as a whole*. There have been attempts to disprove its genuineness, such as by Zunz, who proposed to carry the book down to the Persian period (B.C. 440–400), or by Seinecke, who put it as late as B.C. 164, but these have never made much impression. Of course there may be minor interpolations, of which the most important recognized by Bertholet is $27^{9b\text{-}25a}$, and there are passages (*e.g.* $10^{9\text{-}17}$, $30^{23\text{-}26}$) which our author suggests may have escaped the prophet's final revision.

The Introduction closes with a full account of the Literature. It is only what we have learned to expect from Bertholet to find him thoroughly conversant with the work of predecessors in the same field. We may note, in passing, that he speaks eulogistically of the work both of Professor A. B. Davidson and of Professor Skinner.

Passing to the Commentary itself, which is a rich storehouse of linguistic, exegetical, and archæological information, we select a few specimens of our author's methods and results. As

to the much-debated question of the symbolical actions of the prophet, Bertholet maintains that these were literally performed. He seems inclined to adopt Klostermann's theory of catalepsy as explaining much that Ezekiel tells us of himself, and protests that there is nothing degrading to the prophet in such a notion. Perhaps so, but we confess the theory does not carry conviction to our mind. In the very important passage, $44^{6ff.}$, regarding the exclusion of foreigners from the temple, and regarding the functions to be entrusted to the Levites, our author's exposition is a model of clearness, and it seems to us as convincing as it is clear. The foreigners complained of would be such as the king's bodyguard who kept watch in the temple, and probably also slaughtered the animals brought for sacrifice, and the *gêrim* who resided there under the protection of the deity. The Levites in Deuteronomy had all been on a footing of equality, but this state of things is to be altered by Ezekiel's legislation. The Levites, who strayed from Jahweh (by officiating at the 'high places') are to discharge the somewhat menial functions formerly assigned to uncircumcised foreigners, while the Zadokite Levites, who kept steadfast when the others went astray, are to be in future the only legitimate priests. This, indeed, simply gave the sanction of law to what was already the practice, and the whole passage is characteristic of one who, prior to his deportation, had himself probably officiated as a Zadokite at Jerusalem.

The elaborate prescriptions of the prophet regarding the temple, the altar, and the division of the land are most minutely and patiently examined, what is obscure being further elucidated by the aid of valuable diagrams. Strange and artificial, impossible on account of physical difficulties, as Ezekiel's programme appears to us, there seems to be no doubt that the prophet, as Bertholet maintains, intended and expected it to be carried out.

Finally, we must add a word regarding the beauty and clearness of the typography. The size and varieties of type are such as not to weary the eye, but to facilitate reference. The publisher and the printer (Drugulin of Leipzig) are both to be congratulated on having made the form of the book worthy of the contents. Bertholet's *Ezekiel* is a model commentary, whose use will greatly accelerate the disappearance of the obscurity and the consequent unpopularity that have so long attached to the writings of this prophet.

J. A. Selbie.

Maryculter.

The Theological Outlook in Germany.

The first number of a new German theological monthly,[1] which seems likely to supply a real need, was issued on 1st October. The editor—Professor Bousset of Göttingen — explains that the constituency he has in view consists of ministers in active service who wish to know what progress is being made in the various branches of theological science, and what is the drift of current criticism. For such readers the reviews in the weekly theological newspapers are too disconnected and sometimes too technical, whilst the articles in the *Theologische Jahresbericht* do not deal with the separate subjects in sufficient detail. The first article in the *Theologische Rundschau* will therefore treat some subject to which present-day controversies have given special prominence, in such a way as to keep abreast of the times those who have neither leisure for independent critical research nor the opportunity of reading the more recent literature in which the questions at issue are discussed. In the 'review' department the notices of new books will be grouped under suitable headings, and whilst criticism of the author's opinions will not be excluded, the chief aim will be to give such a survey of the contents of each work as will convey a clear idea of its main purpose, and enable the reader to estimate its value and to classify its results.

The first article in the October number is contributed by the editor himself, and is entitled, 'The present Position of the Science of New Testament Introduction.' It is an instructive comparison, with suggestive criticisms, of the conclusions arrived at by Jülicher, Harnack, and Zahn in their recently published books. In twelve pages the reader learns from what positions the more advanced critics have retreated, and at what points the next attack is likely to be made. In Bousset's opinion, Harnack has spoken 'somewhat too pointedly' of a retreat along the whole line, but

[1] *Theologische Rundschau.* Herausgegeben von Lic. W. Bousset, Professor in Göttingen. J. C. B. Mohr. Preis eines Jahrgangs von 12 Heften, M. 6.

his own summary of the results of modern criticism is almost equally decisive. It is frankly admitted that since the days of Baur there has been a gradually increasing recognition of the trustworthiness of the traditional view of the New Testament writings. The older criticism regarded the traditional view with suspicion, and accepted it only when compelled to do so by the irresistible arguments which were brought forward in its support; modern criticism, on the contrary, is disposed to accept the traditional view until by conclusive reasoning it is shown to be false. The change in mental attitude is considerable. It is Harnack's distinctive merit to have shown that, except in the case of Apocalypses and treatises on ecclesiastical law, pseudonymity was not a characteristic of the writings of the first two centuries of the Christian era; a simple practical letter issued in a false name would have been then as now 'an intentional forgery,' and such a letter, if its contents were on the high spiritual level of the New Testament writings, would have been then as now 'a psychological puzzle.' To Jülicher special praise is given because he has had the courage to pass by in silence many 'ephemeral hypotheses' and to throw overboard 'all mere learned ballast.' It is only fair to add that if in this article Bousset quotes less frequently from Zahn than many would desire, the reason is that only the first volume of Zahn's *New Testament Introduction* has been published, and that this volume deals only with the Epistle of James and the Pauline Epistles.

The result of the searching criticism to which St. Paul's Epistles have been subjected is that 1 Th, Ph, and Col are placed on a level with Ro, Gal, 1 and 2 Co in the list of indisputably genuine letters of the apostle. But Jülicher goes farther and 'brilliantly defends' 2 Th; in opposition to Harnack he also concludes that the literary relationship between Eph and Col is best explained by the supposition that they had one and the same author. In maintaining the authenticity of the Pastoral Epistles Zahn stands alone, though Harnack admits that there are genuine Pauline fragments embodied in them. Of Harnack's attempt to revise the chronology of St. Paul's life so that his conversion would fall in A.D. 30, the year of our Lord's death, Bousset well says: 'The fact that at the time of Paul's conversion there were already Christian societies established at Damascus appears to me a great objection to this new chronology.' The question of the destination of the Epistle to the Hebrews is reopened by modern critics; both Jülicher and Harnack regard it as addressed to Gentile and not to Jewish Christians, the greeting, 'They of Italy salute you,' suggesting that the Epistle was written to the church at Rome. Truly 'this problem is not yet solved . . . here is a domain in which there is need for further labour.'

In regard to the Gospels, there are signs of increasing unanimity amongst German critics in favour of the 'two sources' hypothesis, which postulates a narrative preserved by Mark in its most original form, and a collection of the Sayings of Jesus. Unless new material be discovered, critics are not likely in the immediate future to concern themselves so much with the Synoptic problem as with the question of the authorship of the Fourth Gospel. Bousset is of opinion that Harnack has helped forward the solution of the Johannine problem by his refusal to identify John the Presbyter with John the son of Zebedee; but whilst Harnack's premisses are correct, he obtains from them a false conclusion when he infers that the 'presbyter' was the author of the Gospel. 'The simplest conclusion is that the eye-witness and guarantor of the Fourth Gospel, of whom it speaks in the third person (19^{35}), was the Presbyter John.' From this point of view, it will be possible, Bousset thinks, to defend more successfully the historical value of this Gospel, and the readers of the *Rundschau* are promised another article on the subject.

The bearing of modern critical discussions on the Acts and the Catholic Epistles is more briefly stated. 'The high tide of critical attempts to distinguish the sources of the Acts is now beginning to ebb, and yet no sure results have been obtained; nevertheless, the conviction seems to be gaining ground that in the first part of this book the author did make use of sources.' It is in regard to the Catholic Epistles that present-day critics most disagree. The majority reject 2 P and Jude. Those scholars who accept Ja and 1 P as genuine, more and more agree in placing them at the beginning of Christian literature, before the Pauline Epistles. To Jülicher, however, it is inconceivable that an Epistle so full of life as 1 P, should show no trace of any personal intercourse between our Lord and His first disciple, had he really been its author; but surely a reply to this objection will

suggest itself to the careful student of St. Peter's most detailed description of the sufferings of Christ, upon which in the light of the resurrection-glory he delights to dwell. To Harnack it is inconceivable that such men as the authors of these Epistles should have used a pseudonym; he therefore endeavours to prove that the 'addresses' in them are the work of a later writer. To many this attempt will be a strong argument in their favour.

The remaining pages of the first number of the *Rundschau* are occupied by five articles, which include the reviews of twenty-four new books under the following headings:—'Old Testament Introduction,' by Bertholet of Basel; 'Pauline Theology,' by Grafe of Bonn; 'Dogmatic Theology,' by Scholz of Berlin; 'Liturgics,' by Achelis of Marburg; 'Socialistic Literature,' by Traub of Tübingen. This new magazine will doubtless make friends in this country. In a convenient form and at a small cost it supplies a trustworthy account of the work that is being done by some of the ablest and most devout of the advanced school of critics; it is full of instruction, and cannot but be helpful to students,—of every school of thought,—who are as anxious to weigh arguments against as they are willing to accept concessions to traditional views.

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Point and Illustration.

FROM THE BOOKS OF THE MONTH.

'We see Jesus.'

Christianity is Christ, and while Christ remains to us as the Son of God it is more than conqueror over Infidelity, Agnosticism, and every other 'ism.' I am willing to give up, if needs be, many an old exposition of portions of God's word. It may be proved that Moses did not write the whole of the first five books in the Bible. What then? My eternal life does not depend upon that. It may be true that the book of Job is only a drama, although, as Carlyle says, the grandest thing ever written with pen; yet your eternal life does not depend upon the fact that Job was a real and not an imaginary character. We have already had to change our front as defenders of the old expositions of men, and we may have to do so again. But while Jesus remains we fear no enemy! Only a few years ago I remember visiting the battlefield of Waterloo. I spent hours there, and I was wise enough to go there alone without a lying guide to deceive me. I saw that most celebrated farmhouse in the world, which was considered the key of the battle. The marks of thousands of bullets yet to be seen there show how desperately Napoleon fought for this old farmhouse, knowing that if he could take that he would win the day. Wellington lost hundreds of his men in defending it. The French took the orchard, though surrounded by a high wall, but the higher wall around Hougoumont proved impregnable. Wellington held it, and won the day.—E. Herber Evans.

'Till I am through.'

An American soldier has related that at the end of one battle in the Civil War there lay on the field one hundred men dead and dying. They were there all night. Lincoln heard of it, and hurried down from Washington. The soldier says: 'I saw him coming, and I knew him at once. He said to me, "You are getting better." "Yes, sir," I replied. He saw a little fellow on a bed in a tent put up on the field. He had been a brave lad and was dying fast. "Can I do anything for you?" said Mr. Lincoln. "Yes, sir, if you will be so kind I should like you to write to mother. She does not know where I am to-day, and little knows that I am dying!" Lincoln wrote it and signed it with his own name. When the dying lad saw the name he asked in surprise, "Are you Mr. Lincoln? Well, sir, I did my best for you and the country!" "Yes my boy, I hear you have been a true soldier; can I do anything more for you?" "Yes," said he, "since you know I was true and faithful, will you take mother's place and hold my hand till I am through? I shan't be long!" Lincoln held his hand from four to five o'clock, and on until six, while the tears streamed down his face. Soon after six the lad died, after holding the hand for two hours of the master he had served so well.'—E. Herber Evans.

The Evolutionary Fall.

The fall of man was an essential stage in human evolution. It was a fall from innocence into responsibility; from a condition in which holiness and sin were alike impossible, into a condition in which both are possible, and one or the other must be chosen. If it is not, as Lessing said, 'a fall upward,' it is a fall forward on to a plane where he cannot maintain his equilibrium, but must either consciously climb higher, or else deliberately sink lower than the plane of Nature whence he came. The fall of man marks the point where he ceases to be an obedient because blind servant of Nature, and is forced to become either a wilful rebel against divine and human law, or else a reverent child of his Heavenly Father and a loving brother to his fellow-men.—W. de Witt Hyde.

An Expositor.

A GOOD genius, a capacious understanding, a fruition of the rich cordials of the gospel, an eminent growth in grace, a large measure of happiness or the possession of the supreme good, a competent knowledge of the original languages in which the Scriptures were written, a firm intrepidity of mind, which shall neither court the favour nor fear the censure of the Christian world, a most ardent love to souls, and a fervent zeal to promote the glory of Christ in the world—these qualities appear to me to be essential to a good expositor of Scripture.—JOHN COLLETT RYLAND.

Friendship.

WE must have been struck with the brilliancy of our own conversation and the profundity of our own thoughts, when we shared them with one with whom we were in sympathy at the time. The brilliancy was not ours; it was the reflex action which was the result of the communion. That is why the effect of different people upon us is different, one making us creep into our shell and making us unable almost to utter a word; another through some strange magnetism enlarging the bounds of our whole being and drawing the best out of us. The true insight after all is love. It clarifies the intellect, and opens the eyes to much that was obscure.—HUGH BLACK.

'If you love me, tell me so.'

THERE is a pretty story told concerning the late Dr. Dale. He was travelling, I think, in the Colonies. Speaking on one occasion of the relation of a pastor to his congregation, and pleading for a freer reciprocity of feeling between them, he said that he often felt inclined to say to his own people, 'If you love me, tell me so.' The little speech reached England sooner than did the speaker, and when some months later the Doctor entered the hall in Birmingham in which a 'welcome home' had been arranged for him, almost the first object that met his eyes was a large scroll across one end of the building, 'We love you, and we tell you so.'—GEORGE JACKSON.

Archaeological Commentary on Genesis.

BY THE REV. A. H. SAYCE, LL.D., PROFESSOR OF ASSYRIOLOGY, OXFORD.

XXIII. 2. Note that Abraham was not in Hebron when Sarah died there, and that it is no longer called Mamre, as it was when Abraham was still Abram (xiii. 18), but Kiriath-arba. The name has been interpreted 'the city of four (gods),' like the Assyrian Arba'-il or Arbela; but according to Josh. xiv. 15 and xv. 13, Arba' was a 'great man,' 'the father of Anak.' The whole chapter reads as if it were a translation into Hebrew from a Babylonian cuneiform document, the phrases and style being those of Babylonian texts and the Tel el-Amarna tablets.

6. 'Mighty prince,' see note on ver. 20.

10, 11. That a legal transaction should be performed 'in the presence of the sons of my people' is in exact accordance with the Babylonian practice of the period, as may be seen from two Babylonian cases of disputed title to property, dated in the reign of Khammurabi, which have been published by Mr. Pinches. In one of them the dispute was about a plantation bought by Nahid-Martu from Ilu-bani, the adopted son of Sin-magir, which was claimed by a certain Sin-muballidh. The name of Nahid-Martu, 'glorious is the Amorite god,' shows that he was of Syrian origin, and accordingly Ilu-bani, after obtaining 'the king's warrant,' and going 'to the judges,' was taken by them along with Nahid-Martu to 'the gate of the goddess of the Amorite land, and the judges of the goddess of the Amorite land.' There he declared that he had been truly adopted by Sin-magir. Next he and Sin-muballidh were taken to another gate, and there, in the presence of the assembled people, he made the same statement, confirming it by an oath. In the second case, two men enter into partnership with one another by going with a 'judge' to the temple of the sun-god, and there ratifying the deed. This was effected by the judge pronouncing certain words before the two parties and the assembled people, to which the people returned answer.

16. 'Current money with the merchant' means internationally current, not in Canaan only, but throughout Western Asia, like the manehs and shekels of Babylonia. In one of the Tel el-Amarna tablets, a Babylonian king agrees with the Pharaoh that duties shall be levied upon gold, silver, oil, clothing, and other objects, when they enter Egyptian territory, and, if necessary, shall be exacted by force. Babylonian merchants, it would seem, made their way as far as the Nile; and Burna-buryas, another Babylonian king, complains in a letter that some of them who had come to Canaan with Ahitob were there ill-treated and robbed by Shem-hadad, the son of Balumme (Balaam), and others from

Akku or Acre, and he accordingly demands the punishment of the offenders on pain of breaking off friendly relations with Egypt.

17. The description of the field must have been taken from a document, drawn up in language similar to that of Babylonian contracts for the sale or lease of property, and it is therefore noticeable that the name of Mamre once more appears in it.

18, 19. The relation of the Hittites to the Amorites of Mamre resembles that of the northern Hittites of Kadesh on the Orontes, which was in the land of the Amorites, or of the Hittites and Amorites to one another at Jerusalem in 'the land of Canaan' (Ezek. xvi. 3). For the Hittites of Hebron, see note on x. 15.

20. We possess a large number of Babylonian contract-tablets belonging to the age of the Khammurabi dynasty and earlier, most of which are in Sumerian. Their resemblance to the form of contract presupposed by the narrative in Genesis will be seen from a translation of one or two of them: (1) A contract from Sippara older than the Khammurabi dynasty: 'Six (?) acres (*padâni*) of a field in the district of Kharamakin, bordering the property of Gitmalum and Lama-il (Lemuel), Purya, the son of Mutanum, has arranged the price with Alum-lalum, the son of Abum-il (Abiel); the full price in silver he has weighed. The oaths have been sworn (*literally*, one has uttered the words) before Nabi-ilisu,' and other witnesses whose names are given in full. (2) A case of disputed title which was brought before the judges: 'Thirty-three acres of a field in the district of the Amorites, the allotment of Ibni-Hadad the merchant: Arad-Sin (Eri-Aku in Sumerian), the son of Edirum, in the presence of the judges, has communed as follows: This piece of house-property, together with the house my father did not dispose of (?), but Ibku-Anunit and Istar- . . ., the sons of Samas-nazir, have given it for silver to Ibni-Hadad the merchant. Iddatum and Bazitum, the sons of Ibni-Hadad the merchant, they summoned before the judges, and they declared by oath that by lawful sale the allotment of Edirum and Sin-nadin-sû was handed over to Samas-nazir and Ibku-Anunit, and given to them for silver, (consisting of) twenty-two acres of field in the middle of thirty acres of another field, and eleven acres of woodland in the district of the Amorites, one end of the field being bounded by . . . and the other end by the river Buli (?). The fence of the field is broken down. It is settled, and thus they (the judges) said to Arad-Sin, the son of Edirum: At the ascent to Sippara the field is situated (?), and by lawful sale the allotment of Samas-nazir and Ibku-Anunit is handed over; Arad-Sin, the son of Edirum, shall . . . and shall further take the field. Before Aku-mansun the judge, before Sîn-ismeani the judge, before Ibku-Anunit the judge, before Ibku-ili-su the judge.' Then follows the date in the reign of Ammi-zaduga. (3) (The translation of the following contract is that of Mr. Pinches):—'One acre of field-land beside the plantation of Ibni-Sin the gardener, and beside the field of Ura-Utu (the chief), (its) end the field-land of the sons of Sin-azu, and its end the field-land of Utuki-semi, the inheritance of Utuki-idinnam, son of Nannar-me-gis. With Utuki-idinnam, son of Nannar-me-gis, Zili-Innanna, son of Ili-lakh, and Abil-ili his brother have priced it; $1\frac{2}{3}$ shekels of silver they have weighed as its complete price. For future days, for time to come, they shall not dispute, they shall not withdraw. They have invoked the spirit of the king.' Then come the names of the witnesses, and the date in the reign of Khammurabi.

The words for 'silver' and 'weighing' in the sense of 'paying' are the same in Hebrew and Babylonian, as is also the word for 'shekel,' which is derived from *shâqal*, 'to weigh,' and was borrowed from Babylonian by the languages of the West. The gift of the land had to be made 'in the presence' of witnesses both at Hebron and in Babylonia, the description of the land and its boundaries, which takes us back to Babylonian law and land-surveying, was similar in both cases, and the Hebrew word *yâqâm*, from *qûm*, 'to rise up,' which is rendered 'made sure' in the A.V., corresponds with the Babylonian *illâ*, from *elû*, 'to go up,' which has the technical signification of being 'settled' or 'made sure.' In the cuneiform contract-tablets of Kappadokia, reference is frequently made to the *garum* or 'stranger,' Heb. *gêr* (ver. 4), who was able to acquire landed property just as Abraham was at Hebron. The Tel el-Amarna correspondents of the Pharaoh begin their letters by saying that they 'prostrate themselves' at his feet, and some of them use the word *istakhakhin*, to 'bow,' which is related to the Heb. *yishtakhu* (vers. 7, 12). The Tel el-Amarna correspondents from Canaan further throw light on the expression in ver. 6, 'a prince who is Elohim,' or

'gods.' They address the Pharaoh as 'gods,' the common salutation being 'the king, my lord, my gods, my sun-god.' The last epithet, sun-god, is Egyptian; the other, 'gods,' must be Canaanite. Cp. Ex. xxii. 28 and Ps. lxxxii. 1.

XXIV. 3. In the later Babylonian inscriptions, we read of 'the gods of heaven and earth.' The 'god of heaven' was Anu, the 'god of earth' Bel of Nipur, or the goddess Damkina. Phœnician religion also knew of a Baal-samaim, or 'lord of heaven.'

10. Aram-naharaim, or 'Aram of the Two Rivers,' Euphrates and Tigris. Ebed-tob, the king of Jerusalem, in the Tel el-Amarna correspondence, calls it Nakhrima, with the Canaanite or Hebrew plural termination; but elsewhere, as in the Egyptian Naharina, we have the Aramaic plural ending. In the Mosaic age Aram-naharaim was included in the kingdom of Mitanni, so called from the city of Mitanni on the eastern bank of the Euphrates, between Kharran and Carchemish. The language of Mitanni was unlike any other with which we are acquainted, and but little of it has as yet been deciphered. Its speakers probably came from the north, from Armenia and the Caucasus. As the power of Mitanni extended westward of the Euphrates, Naharina in the Egyptian inscriptions sometimes embraces the district between that river and the Orontes, as well as Mesopotamia. The land of Nahri or Nairi, 'the rivers,' mentioned in the Assyrian texts, had nothing to do with Aram-naharaim. In the twelfth century B.C. it denoted the country at the sources of the Euphrates and Tigris, from the ninth century downwards the country east of it between Lake Van and the Assyrian frontier.

29. There was a Babylonian god named Laban. When Nabonidos restored Ê-Khulkhul, the temple of the moon-god at Kharran, he says that he began the work 'through the art of Laban, the god of foundations and brickwork' (*libnat*).

Sermonettes on the Golden Texts.

By the Rev. R. C. Ford, M.A., Grimsby.

Assurance of Sonship.

'This is My beloved Son, in Whom I am well pleased.'—Matt. iii. 17.

Matthew's Gospel relates these words as though they were spoken to the Baptist, or to the multitude. Mark and Luke speak as though they were addressed to Jesus. 'Thou art My beloved Son: in Thee I am well pleased.' John says that the Baptist 'beheld the Spirit descending as a dove out of heaven: and it abode upon Him.' It is therefore evident that the experience through which Jesus passed at His baptism was known to the Baptist. But the feature of main importance in this incident is not what the Baptist perceived, but what Jesus experienced. As He came up from the water He stood praying, with His eyes fixed on the heavens, which were opened to His gaze. The mysteries and treasures of the abodes of light were revealed to Him. Then, from that region of dazzling light, some of the brightness detached itself, and, descending, not in cloven tongues, but in the form of a living dove, rested quivering upon the head of Jesus. At the same time the voice of God resounded in His ears and heart, telling Him that He was the Being most tenderly beloved of God. In their own measure all who are brothers and sisters of Jesus are also children of God. Something of this assurance of sonship, which was given to Jesus, is also given to His humblest follower.

1. This Assurance was reached through Meditation on God's Word.—God's voice was the echo of God's Word recorded in Old Testament Scriptures. Jesus from a child was a lover of the Scriptures. All the great ones in God's kingdom show their greatness in this, and none so much as Jesus. The Baptist caught the spirit of his work by dwelling on the great deeds of Elijah, and the more indignant passages in the prophets. Jesus nourished His youthful life on the more *gracious* words of Holy Writ, and when John had said, 'Repent,' Jesus said, 'Believe.' John thinks of the storm and deluge of judgment,

Jesus of the dove with the olive leaf. 'The Spirit of God descended as a dove upon Him.' And at the baptism an Old Testament Scripture is made the channel of His Father's loving message to Him: 'Behold My servant: I uphold Him; My chosen One: My soul delights in Him. I have put My spirit upon Him.'

2. This Assurance was consummated at the Inauguration of Christ's Ministry. — Ever since He was twelve years old Jesus had been 'advancing in favour with God.' The climax is now reached, and, as the tense implies, God has come to take full pleasure in Him. This is made known to Him at the moment of His baptism. The baptism was the outward symbol at once of the completeness of His consecration as God's instrument for saving mankind, and the humiliation by which He identified Himself with the mankind to be saved. With a definite outlook on the future He laid Himself at the Father's feet. He no more went down to Nazareth, but became God's Anointed One. Gethsemane and Calvary were implied in His baptism. They were but subsequent translations into action of what had already transpired in the sphere of His will. The moment when the sons of God yield themselves absolutely up to do God's will is the moment in which they realize most fully their sonship.

3. This Assurance consisted in the Consciousness of a Precious and Unique Relationship to God.—It was not the first time that Jesus knew that God was His Father. At twelve years of age the temple was to Him 'My Father's house.' And afterwards He called others 'sons of God.' All those who do God's will are His sisters and brethren. The doing of God's will is the family likeness by which the sons of God are known. And Jesus said, 'I do always the things that are well pleasing to Him.' In us the likeness of God is dim, and in particular features. In Jesus it is whole and clear. In Him dwells the fulness of the Godhead. He alone is 'the only-begotten Son of God.' Jesus carefully distinguishes between His own Sonship and that of the disciples. They are 'the sons of God,' He is 'the Son.' He bids them pray, 'Our Father,' but never joins them in the prayer, and in one place at least distinguishes between 'My Father and your Father.' This consciousness was very dear to Him in days of misunderstanding and sorrow. 'No one knoweth the Son save the Father.' If we would be true sons of God, it can only be through our mystical union with Him who is the only-begotten Son, and our elder Brother.

4. This Consciousness equipped Jesus for His Messianic Calling.—All His activity was based upon this relationship. He could reveal the Father because of His own intimacy with Him. Only the true son is possessed of the sympathy needed to tell the hidden thoughts and feelings which prompt the father's actions. Jesus is the only Being in whom God and man are perfectly united. He has a work to do in the salvation of the world, which none other can do. Mankind is dependent on Him in a way it never was upon prophets or apostles. These, by their words, tell us much of God, but Jesus, by His life, reveals what God is. Jesus is the Christian's All.

The Helper of the Tempted.

'For in that He Himself hath suffered, being tempted, He is able to succour them that are tempted.'—Heb. ii. 18.

The previous Golden Text emphasised the superiority of the Sonship of Jesus to that of His brethren. This one speaks rather of the things He has in common with them. There is some difficulty in regard to the interpretation, but that which finds most favour is set forth in the R.V. margin, 'For having been Himself tempted in that wherein He hath suffered, He is able to succour them that are tempted.' The hardships to which Christ was subjected in His earthly life, the limitations which opposed His human instincts at every point, were a constant source of temptation to Him. His experience of these things has fitted Him to aid others in like situations. The text is a characteristic passage of an Epistle which emphasises the true humanity of Christ more clearly than any other New Testament writing. It reveals to us Jesus bearing our human lot, and by His sufferings becoming the Representative and Deliverer of the race.

1. Suffering brings Temptation.—The mystery of suffering is the perplexity of the ages. For some pain we can see quite sufficient reason. It does not pain us when we see vice punished with disease and remorse. But we stand aghast at the amount of suffering which falls on the innocent. What have they done to merit such treatment?

There is also suffering which results from choosing the path of righteousness instead of that of wrong-doing, and which may be avoided if we so will. This is suffering which especially brings temptation. Why should nature and conscience seem contrary to one another? Why should the path of righteousness be the way to martyrdom? This was the chief element in the suffering which tempted Jesus. Nobody was present as spectator at the Temptation. The disciples could only know its nature from the symbols by which Jesus set it forth in His account to them. It would seem as though He were confronted during that long period with horror and human shrinking, as He realized more fully the weight of the burden He had assumed. Was there no way of being true to the life to which His Father called Him, other than by turning His back on many joys which human nature craved? Did there rise within Him a longing for the quiet joys and the peaceful home at Nazareth? And do not strange rebellious thoughts come into our minds when the whole world seems to conspire to oppose us in being true to the voice of God within?

2. Christ could not help the Suffering but by sharing their Lot.—The writer assumes that it is not needful to prove the necessity of Christ's incarnation. For, while He was immortal, He was in the same helplessness as the angels, He could not die for man. In order to die He must assume mortal nature. A body must be prepared Him before He can offer it. Partaking of human nature He brought Himself under the same conditions of suffering as those in which we are placed. Suffering is a consequence of humanity. Angels were unable to understand this mystery. Sympathy is largely dependent on similarity of experience. Our High Priest is touched with the feeling of our infirmities, because He has shared them. Those who do not grasp the true humanity of Christ are prone to seek the intercession of saints. Professor Elmslie's Roman hostess said she prayed to the Virgin because 'no man can understand a woman's heart.' Christ's humanity enabled Him to die for us, and the suffering which humanity entailed on Him brought Him near to us in sympathy.

3. True Love desires to share the Experience of the Loved One.—This sharing of our experience was the expression of God's love to us. We constantly see it in human things. We delight to move amongst scenes rendered sacred by the presence or the memory of dear ones. An experience becomes dear to us because it enables us to realize the thoughts and feelings of those we love, as we repeat them in ourselves. It is this longing which sends men on pilgrimage to holy places—a passionate desire to mingle our being and experience with the life of another. Philip von Hartung preached a sermon in the seventeenth century on 'The great Desire of Christ to become Man.' What was the incarnation but a great longing on the part of God to mingle His life with ours, taking up each one of our experiences and making them His own? So in Christ God explored the whole realm of human suffering, and it became a Paradise for Him because it is the land in which His children dwell.

4. Union with Christ is the true Source of Strength in Temptation.—The theory of substitution explains all the Christian religion. Christ shares our experience: we share His. The mystical union involves the repetition by the Christian of the great redeeming acts of Christ's life. By the baptism through which he enters this new life he symbolically repeats the death, burial, and resurrection of Christ. Not only in symbol, but also in reality, suffering brings us into fellowship with Him. Crucifixion loses its horror when it brings Christ nearer. We are crucified with Him. The same love which brought Him into our lives takes us into His. Suffering and temptation, which can never be loved for their own sake, are loved because they bring Him nearer to us. Moreover, in our identification with Him we experience that same power at work within us which raised Him from amongst the dead. When our hearts have been opened to Christ, suffering does not bring pain and unbelief, but a sense of fellowship which is truest blessedness, and exultant victory.

The Light of Galilee.

'The people which sat in darkness saw a great light.'—Matt. iv. 16.

Matthew delights to trace in every movement and act of Jesus the fulfilment of some appropriate prophecy. He writes for the purpose of strengthening the faith of Jewish Christians; hence his many

quotations from the Old Testament. Though their value in this respect has not ceased, yet their chief interest to us is that they make clearer to us what the evangelist himself thought of the Jesus he knew. They furnish a series of pictures showing how Jesus satisfied his ideal. When Jesus, full of the power of the Holy Spirit, departed from Judea into Galilee, it was to him an event of no common importance. He ignores several events, such as His preaching in the synagogue at Nazareth and the miracle at Cana, that he may haste to tell of His ministry of blessing. It was an event which meant much for Matthew, and, looking back upon it, he delights to think of Jesus as the Light of Galilee. And surely this is a very beautiful conception!

1. Galilee's Need of Jesus—This is set forth very vividly by the image of a people in abject misery; for the immediate thought of darkness is rather the misery caused by ignorance and sin, than the ignorance and sin which cause it. To find a parallel in the history of the nation, he must go back to the time of Isaiah, when the people of that region in their panic betook themselves to morbid forms of religion, and, because of the rolling over them of the flood of oppression, cursed their king who had betrayed them, and their God who had forsaken them, and turned their faces upwards in anguish seeking for some glimmer of light. Matthew thinks of this darkness as being all the greater because the Baptist has just been arrested, and his bright and shining light extinguished.

Their helplessness is revealed by their attitude. They 'sat in darkness,' the posture in which Bunyan represents Christian and Hopeful in the domains of Despair. They had strayed into Bye-path Meadow, and were overtaken by tempest and darkness, and after groping about for a little time and failing to find the stile, they 'sat down there until the daybreak.' True, the Galileans, as a whole, were not conscious of the greatness of their need. They passionately longed for freedom, but did not seem to be worse than other lands. Matthew has been in the same darkness, and now looks back upon it from the light, and sees how great had been his spiritual wretchedness, even though he had but dimly recognized it.

2. Jesus' Choice of Galilee.—The people of Galilee were more rugged and uncultured than those dwelling near Jerusalem, but not more wicked. Their population was more than half heathen. The Jerusalem Rabbis looked down upon them with contempt. They esteemed them ignorant, vulgar, and heathenish, and their district one little blessed with prophetic light. 'Out of Galilee ariseth no prophet.' Matthew would feel the full force of this contempt, being a Galilean tax-gatherer. It seemed to him an instance of the signal grace of his Master that these benighted regions should have been selected as the favourite sphere of His ministry.

Possibly he intends also to emphasise the contrast with John the Baptist, who ministered 'in the wilderness of Judea.' John did not seek the people: he denounced them. They listened to him at their peril. His choice of a locality implies antagonism. Galilee was the busy, thriving, manufacturing and trading district of Palestine. Jesus chose to be in the midst of men and women. He spoke to the tax-gatherer at the receipt of custom, the people in their synagogues, and healed the sick in their homes. His very sphere of labour reveals to Matthew the grace of Jesus.

3. The Character of Jesus' Ministry in Galilee.—The coming of Jesus was like the coming of morning. Ignorance and sorrow fled before Him. The half-heathen population was lost in all sorts of gross and strange superstitions, which brought no gladness or brightness into their lives. Those who had come into the light of Jesus said, 'We have not followed cunningly devised fables. That which we have seen and heard declare we unto you.' The Talmud says that Adam and Eve did not know what darkness was until they had been driven out of Paradise. Then as the sun began to set they were filled with fear, and a deathly horror stole over them. Then all grew dark, and they fell to the earth in silent despair, thinking that God had withdrawn from them the light for ever. But when the first beam appeared over the eastern hills, and the golden sun came back, they dried their tears and cried out, 'Heaviness may endure for a night, but joy cometh in the morning.'

Like the sunrise to Adam and Eve was the coming of Jesus to Galilee; and so is His coming everywhere. Wherever Jesus moves He spreads joy, as He bestows His benediction on all He meets. He speaks an effectual word of peace to the demoniac, of cleansing to the leper, and of forgiveness to the sinful paralytic. Crowds

followed His footsteps, bringing with them their diseased, and all were sent away rejoicing. It is not too much to say with Matthew, that over this whole district a new day of joy and trust had dawned. And if He was all that to Galilee there is hope for the most hopeless.

Christian Influence.

'Ye are the light of the world.'—MATT. v. 14.

JESUS makes use of two metaphors to explain the influence exerted by His followers. He says they are 'the salt of the earth,' which keeps things pure by its own savour, and 'the light of the world,' most visible when the darkness is most dense. Elsewhere Jesus calls His followers 'the sons of light,' an expression which Paul borrows to apply also to the members of the Church at Thessalonica. The influence possessed by Christians in the spiritual sphere is similar to that of light in the physical world. There is a vital connexion between the statement of the Golden Text and the lesson it is intended to summarize. Those spoken of in the lesson are the only ones to whom these words fitly apply.

1. WHO THEY ARE THAT POSSESS THIS INFLUENCE.—They are those possessing the characteristics described in the Beatitudes. Those who are humble, contrite, unselfish, gentle, and who do not assert themselves, nor push their own claims. Those who will maintain their rights at all costs, and will by no means endure oppression, have not conferred so many or great benefits on the world as those whose religion is of the non-resisting order. The martyrs have done more for men than the soldiers. More real heroism is displayed in lying down on the rack than in rushing up to the cannon's mouth. That class of men which the nations of antiquity despised has really won the first place amongst the ranks of the world's benefactors.

2. WHENCE THIS INFLUENCE IS DERIVED.—For it *is* derived. Christians are likened to a house lamp. 'Neither do men light a lamp and put it under the bushel.' Before it can give light it needs that one should light it. Paul says they are 'luminaries in the world, holding forth the word of life.' Christians are lamps lighted by Christ. 'He is the true Light that lighteth every man that cometh into the world.' The Christians of Thessalonica 'who were once darkness are now light in the Lord.' Christ said of Himself, 'I am the Light of the world,' and if His disciples are to be in the world as He was in the world, light-diffusing, joy-imparting, it must be because they live 'in the Lord.'

Christ was the most perfect instance of the character of the Man of the Beatitudes, and He was the first to hold up that ideal before men. Whatever of that type of goodness we possess we derive from Him. He is the Sun: we are the planets.

3. HOW THIS INFLUENCE MANIFESTS ITSELF.—Those who possess it exhibit a life in its essential features, not in its accidental circumstances, like that which Jesus lived. Indeed it is His life within them.

(1) They live out without effort the life they possess. Light has only to be light in order to answer its purpose. Christ has lighted us simply that we may shine. We have but to stand, as the lamp on the ledge of the cottage wall, where He has placed us. We have not to make an effort, but to live a life. Our testimony depends less on what we say, and do, than on what we are.

(2) They are not aggressive. They do not display antagonism to existing evils. Jesus did not, for instance, condemn slavery; yet it is His influence which has secured its abolition. Light opposes and overcomes darkness not by fighting it, but by shining. Its all-pervading, irresistible, continuous influence may seem insignificant at any moment, but the power it wields in the end is truly almighty.

4. THE EFFECT IT HAS UPON THE WORLD.—We have seen what this influence means for the Christian himself. What is the impression the world receives?

(1) It compels consideration. Nothing attracts attention so much as light. To men of a worldly spirit it becomes unpleasantly obtrusive. It arouses their ridicule, anger, or scorn. But it makes an impression they do not readily forget. Retaliation would not surprise them, but this does.

(2) It strengthens faith. In the day of their own trouble they will be anxious to know the secret of the Christian's power. They will be convinced that the Christian possesses certainty in matters concerning which they are filled with perplexing doubts. It is want of faith in God and goodness which makes them selfish and grasping.

You may, by your influence, strengthen the good within them that is ready to perish. For the sake of this sweet after-pleasure, it is worth while to hold back the angry word and forego the meaner delight of retaliation.

5. The Special Perils to which the Possessors of this Influence are exposed.—Jesus warns us not to prevent our light from shining. We need not *make* it shine; we have only to *let* it shine. We are tempted to interpose hindrances. We may do this—

(1) By withdrawing our light from the world. We are apt to imagine that because the life we seek to live is so high above the world, that we are best away from it. The chief object of hermits, who put their light under a bushel, is to keep the world's cold blasts from extinguishing it. But lamps are not lighted for their own sake, but rather that they may give light to others. We can ridicule this temptation the more easily because it is somebody else's, and not ours. Ours, which is as serious, is—

(2) To obscure the light. Plausible reasons suggest themselves to us why we should not be unpleasantly obtrusive. If our light is too bright, we think that they may turn away from it. So we think to get them gradually accustomed to it. If our colour acts as a red rag, we will make it paler for a time. The true reason is that we fear the consequences to ourselves. Men, not seeing our good works, withhold from God the glory they would otherwise render. It is a great honour to shine for God. Let us not, out of cowardice, forego our high privilege.

Some Prize and Gift Books.

By The S.P.C.K.—As its name should testify, *Miss Carr's Young Ladies* (pp. 318, 3s.) is written for the oldest of the young people. And if the name leaves any doubt, the illustrations will drive it away. There is a strong breezy character in it, with the emphatic name of 'Bell,' who makes no claim to being a young lady, but is one, notwithstanding her grammar and ours. Bell is after Miss Bramston's own heart, and Miss Bramston is to be congratulated on the discovery.

Another strong woman in the same walk of life, as the novelists say, is Mrs. Rule, the excellent cook and Christian, of *Mrs. Rule's Foundlings* (pp. 154, 1s. 6d.), by Annette Lyster. The story has quite a plot in it besides, and will take with all but the youngest.

If the carriers in those early days were all like Miles Jolliffe, there is little wonder that *The Carrier's Cart* (pp. 220, 2s.) was interesting. Here it is the man that has the strength. And though again in the humbler walks, he has a depth of character that surely even the carrier's cart rarely gives. It is the old story of the thwarting father, but all ends happily. *The Carrier's Cart* is by Catherine Mallandaine, and it is illustrated, like the rest, by W. S. Stacey.

Interwoven (pp. 127, 1s.) is the story of a most perverse little girl's life, told by Dora Jellett. It is not altogether for the youngest, for Miss Winifred is not to be quite understood by them, although May should certainly be. It is a distinctly marked and most successful illustration of the words that *all* things work together for good to some.

At last a girl who remains a girl, the lover scarce coming within the horizon. And a good girl too, with natural spirit, as well as the Spirit of Christ in her. Sure enough the centre of interest in *Seaton Court*, by Maud Carew (pp. 256, 2s. 6d.), is with Grizel.

But all the books thus far have been for girls, young and old, 'tis time the boys had found a good one. *The Homeward Voyage* will do (pp. 383, 3s. 6d.), for it is written by Harry Collingwood. The adventure aroma runs all through it, and at times it is thrilling enough for the most depraved boyish taste. Still none of it is more bloodthirsty than the binding, which, if somewhat thin for endurance, is from that point of view a great success.

Heroes of the Chitral Siege is also for boys, for younger boys, and tells its story in its title. It is written by Alice Jackson (pp. 128, 1s.).

Again, *The Red House by the Rockies* carries its character in its face. It is a stirring tale of Riel's Rebellion in the far, far West, by Anne Mercier and Violet Watt (pp. 126, 1s.).

Still the boys have it. This is for the lad with the finer taste, not blood and bellowing, but the strength and happiness of two lads called *Sturdy and Stilts* (pp. 314, 3s.), who differed as the poles without, but were both true men within. It is another of Annette Lyster's tales.

The Machinery of the Universe (pp. 122, 2s.) is a variety. It is science made small yet kept accurate. The author is Dr. A. E. Dolbear.

Frank and Saxon (pp. 572, 5s.), a tale by Mr. Manville Fenn of the days of 'Good Queen Bess,' is the most imposing of all the S.P.C.K. works this season. It is a very good example of the story that has some history at the back of it, but not too much. It has not too much. In short, it is a good sound story, and the history will be found elsewhere.

The Parish Clerk (pp. 128, 1s.) is a short tale of suspicion and recovery. The passions are undisguised; the blackness of the human heart and its goodness also are so displayed that he who runs may read its lessons.

Another small book for the younger ones is *Old Moneybag's Grandson* (pp. 126, 1s.), by Audrey Curtis. And then comes a charming book for every boy, *By Sartal Sands* (pp. 373, 3s. 6d.), well illustrated and tastefully bound. It is admirably fitted for a school prize, and will be greatly relished; for the adventure is really thrilling and the narrative alive, and yet there is nothing to disturb the keenest and most scrupulous sensibility.

By Messrs. Wells Gardner. — *Our Girls' Book of Plays* is a tiny well-bound volume of home plays. Sparkling dialogue and steady progress in the movement are aimed at in every play. And yet all is kept well within the compass of an ordinary girl's understanding.

English Ann (pp. 152, 1s. 6d.), by R. Ramsay, is a short story of an English girl's troubles at a German school—troubles which she owed to herself; for the German girls, notwithstanding their love of sausages, loved fairplay also.

Jenny (pp. 183), by Mrs. Cartwright, is an attractive square volume which the young folks who are lucky enough to be allowed to choose their own prizes will fly to. And they will not be disappointed. The reading is unsensational, sensible, and good.

Jack's Mate (pp. 320), by M. B. Cox, is bigger in itself, and meant for bigger boys. Thrilling scenes are depicted in picture and in story, and the children are heart and soul in them. It is not looking on at others' adventures, it is like having real adventures of our own. And the girls are in it as well as the boys.

Nictolina Niccolini (pp. 310, 6s.) is an out and out novel—yet not of the wildly romantic type, quiet and steady, such as the oldest might read by the fireside comfortably, and enjoy it none the less that it carries them into new scenery.

Chatterbox Christmas Box for 1897 (1s.) is a large-paged paper, with a beautifully coloured cover, and many illustrations within. Its contents are poems, plays, and stories. Its buyers receive along with it a coloured picture and two beautiful monochrome panels, surely themselves well worth the money.

But the gem of Messrs. Wells Gardner's books this season is Mr. Shepherd's *Zigzag Fables* (5s.). It is an oblong, well-bound volume, with a cover of most artistic imagining, and filled with the drollest positions and postures from the animal world. They are animals all, yet they are irresistibly like human beings. They teach much-needed lessons, these fables, and teach them in the most comical and delightful way.

By Mr. Stoneman. — *Childhood* for 1897 (1s. 6d.). A broad page well illustrated, simple verse and pointed anecdotes—that is the fare here furnished for the wee ones. All under seven will find it good.

By Messrs. Nelson—*Vandrad the Viking*, by J. Storer Clouston (pp. 224, 2s.), keeps up the old Norse spirit in its pictures and in its words. We are carried back and set down among the sea-kings, and the illusion is very pleasant.

Breaking the Record (pp. 229, 2s.), by Mr. Douglas, is the story of three great Arctic expeditions—Nares', Greely's, and Nansen's—told for boys. It is a brief account of each, but the chief incidents are in it, and even the colour is preserved. An excellent book for boys, attractive without as well as within.

The British Legion (pp. 413, 3s. 6d.), by Herbert Hayens, is a tale of the Carlist War, and ought to satisfy the hungriest appetite for action. Yet it is not a mere string of adventures. It is a good, sound, wholesome story, well worth reading for its own sake.

An Emperor's Doom (pp. 432, 5s.), by the same author, is sterner stuff. Mr. Hayens has thrown more time into it. But again the story is the main matter—the history of Mexico of less account. In the story, however, one may learn not a little of the feeling and tone of that hot-blooded land. Outwardly it is a handsome book, gilt-topped, and bevelled in the edge.

Tom Tufton's Travels (pp. 330, 3s. 6d.), by Evelyn Everett-Green, is an easy-going narrative of an easy-going lad. Whether Tom ever made these journeys we may be doubtful, whether he could have made them and come safe home again in those olden days we may even be inclined to deny. But it is little matter. Tom Tufton believed in himself, and we need not take him too seriously.

Brave Men and Brave Deeds (pp. 228, 2s. 6d.), by M. B. Synge, should be noted by all teachers and librarians. It is not a novel. It is a narrative of some of the grandest episodes in human history, and yet it is told with a dramatic interest that not every novel possesses.

A Clerk of Oxford (pp. 461, 5s.) is another historical tale by Evelyn Everett-Green. It carries us away and sets us down in the midst of the Barons' War. And the author has made a study of the war, of the men who fought in it, of the women who wept when they fell. The 'Clerk' himself is not so deeply interesting, perhaps. But there is interest enough without him. The plots are well laid, and carry the entranced attention forward till the end comes. The book is produced in Messrs. Nelson's most chaste and winning style.

Poppy (pp. 312, 3s. 6d.), by Mrs. Isla Sitwell, is not a very scientific study of character, perhaps, but a good sound homely English story. There is more to be found in it probably than if it were more exceptional.

The Island of Gold (pp. 344, 3s. 6d.). What more need be said than that it is 'a sailor's yarn,' and the author Gordon Stables? It smells of he briny deep on every page. And even the castaway is found again.

The Vanished Yacht (pp. 358, 2s. 6d.) is another sea story very manifestly, its author being E. Harcourt Burrage. It has less of the salt sea lingo, however, and is probably written for the younger and less sea-sick lads. Not that it lacks incident. It is tingling with it, and incident that is thrilling enough.

Sister (pp. 422, 5s.) is yet another by Miss Everett-Green, and we like it very well. The publishers plainly liked it too, for they have done their noblest by it. Altogether it is the handsomest and best, we think. A beautiful story sympathetically told. A gift that no one would repent of giving.

By Messrs. Blackie.—Mr. Henty is the favourite now with very many schoolboys, and there is none to stand beside him. He does not worry them with needless moralizing. He tells his story with a businesslike address. He understands, moreover, the things that interest boys, and he is never ashamed to seek their interest first. So Messrs. Blackie have two big books this season again by Mr. Henty. One is *A March on London* (pp. 352, 5s.), a Tale of Wat Tyler's Rising. The other is *With Frederick the Great* (pp. 384, 6s.), a Tale of the Seven Years' War. So they are both historical this time. But they are in Mr. Henty's hands. And history comes as absorbingly from his pen as fiction pure and simple. Indeed it is hard to say whether the ancient or the modern have the greater spice of romance in them.

Just Forty Winks (pp. 174, 5s.), by Hamish Hendry, is the book for the little ones this season, and it will not miss its audience. Davie Trot is a most piquant hero. His adventures are delightfully described, and yet more delightfully pictured, by Gertrude Bradley. It is a fine large type, and the volume is well bound for hard usage.

Messrs. Blackie have been happy this season. Here is a volume by the Rev. Alfred Church, that prince of winning story-tellers and master of musical English. It is classical of course, *Lords of the World* (pp. 384, 6s.), a Tale of the Fall of Carthage and of Corinth. A fine large volume, it is tastefully bound, and quite artistically illustrated.

Contributions and Comments.

Notes on Driver's 'Introduction.'

After the remarks of Mr. Selbie in the December number of The Expository Times, which every one will endorse, it is not necessary to dwell on the excellences of Canon Driver's *Introduction*. The aspect of the new edition is little changed. A better Greek type has been introduced, but unhappily a very much worse Hebrew one. So small a type may be convenient for spacing the lines, but it is very trying to the eyesight. The book remains unchanged in regard to principles and general conclusions. There is, however, much that is new in it. Every page testifies to the care bestowed on it. Minute changes have been introduced into the analysis of the sources, making it more exact, and useful notes on some general principles have been added. Is there perhaps a slight error on p. 17? C. $41^{1\text{-}15}$ reads in the former edition $41^{1\text{-}45}$. We do not see any account given of vv.$^{16\text{-}45}$, which do not seem assigned to any source.

When the dates are adverted to which Driver assigns to the various sources of the Pentateuch, the modifying remarks which accompany his conclusions should be carefully attended to, to the effect *first*, that none of the sources (J, E, P) is homogeneous, but each contains elements much older than the source as a whole, *e.g.* Ex 21–23 is of much greater antiquity than E, in which it stands; and *secondly*, that the *practices* expressed or enjoined in laws may be much more ancient than the oldest written form of the laws embodying them. This last remark applies particularly to the laws in the Priests' Code.

Evidence as to the existence of written history or written legislation is difficult to procure. The history of the patriarchal age and of the Exodus might be almost fully reconstructed out of Amos and Hosea, but how far these prophets depended on written histories (J, E), or drew from the same national consciousness from which these historians drew, is difficult to say. And when they refer to laws it is never easy to say whether it be consuetudinary practice, upheld by the national conscience, or written statute that they have in mind. The mere writing of a law did not give it any authority. There was, in fact, no authority in Israel. The only authority recognized by the prophets is the living and present God speaking by their mouth. And to the pious and God-fearing the prophetic words would be of the highest authority; but to the irreligious they were of no authority at all. There was abundance of moral influence in Israel, but authority belonged to the State executive alone, which might impose an unwritten practice or a written law equally. The earliest statute law in Israel was the book of Deuteronomy, imposed by the authority of the king and the estates. Previous to this there was the voice of God speaking by his servants all down the history, but only those who were of the truth listened to it. There was also a public conscience, according to which certain things were 'folly in Israel.' We may have to suppose this conscience, even at its lowest so much higher than that of the surrounding nations, to have been created by the teaching of some man or men. But from the earliest times it is found existing without being referred to any source. The prophets accuse the people of having 'forgotten' the law of their God. This law, in their view, chiefly bears on right conceptions of God and on social morality. To themselves the law is axiomatic, but they refer to it in such a way as to imply that in their belief the people at some time long ago had been made acquainted with it.

A consideration may be mentioned which tends somewhat to lessen the offence which the critical theory of Deuteronomy gives to the religious mind. The passage (Ex 19–24) relating the events at Sinai is very complicated. The analysis of it is of less consequence than the recognition that chaps. 21–23 once occupied another place in the historical narrative than it does now. The statutes and judgments contained in it were originally represented as promulgated by Moses in the plains of Moab. These chapters, as Deuteronomy shows, originally occupied the historical place now filled by Deuteronomy itself. Deuteronomy, in short, virtually *is* these chapters—Moses' last words—expanded and placed in a homiletic setting. Deuteronomy did not invent the idea that Moses spoke in the land of Moab, did not invent the ideas which he expressed; it took the thing which

historical tradition regarded as his last words and threw it into a hortatory form. And even the hortatory motives are little else than an expansion of the Divine words: 'I am the Lord thy God, which brought thee out of the land of Egypt.'

It was inevitable that the criteria used as solvents to reduce the Pentateuch to its primary elements should come to be applied with the same object to the prophetic literature, viz. different vocabulary, different phraseology, and different ideas, indicating presumably different stages in the religious history. To these has to be added different rhythm. It is certain that the early prophets wrote often what is called poetry. And anyone can satisfy himself that Hebrew poetry embraced different measures by comparing the two halves of Ps 19 with one another. Now the use of all these criteria is perfectly legitimate, though the small compass of the literature and the consequent difficulty of estimating the language and ideas of the various periods in the religious history make the operation a very delicate one. One of the strangest things in the prophets is the alternation of threat and promise. The addition of a promise to the end of a threatening prophecy, such as the last verses of Amos, creates little difficulty. It is certain that to Amos' own mind God's rejection of the nation of Israel could not be His last act with Israel. And it is certainly probable that in the end of his prophecy he gave expression in some form or other to what must have been in his own mind. The case is more complicated in such passages as Is 28–33, where threat and promise alternate several times in contiguous verses. The shorthand method is to regard all the promises as interpolations and remove them. But it is certain that Isaiah at this period did give Jerusalem promises; and the shorthand method merely refuses to face the problem. The question needs further discussion. Driver has not allowed himself to be greatly influenced by the procedure of the latest critics. His note, p. 306 f., is worth reading; cf. also his remarks on Nowack, THE EXPOSITORY TIMES, December. The note, p. 229 f., exhibiting the passages of Isaiah recognized by Duhm and others to be genuine, will be useful.

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Leviticum and Deuteronomius.

IN the English version the Greco-Latin names of the five books of Moses have been preserved, while in Luther's Bible, as in other versions, the books are merely numbered as first to fifth book of Moses. I suppose, therefore, that English readers will especially appreciate a little information regarding the history of some of these names.

To the question what was the original Latin form of these names, the general answer, no doubt, will be: *Genesis*, *Exodus*, *Leviticus*, *Numeri*, *Deuteronomium*, corresponding to the Greek names Γένεσις, Ἔξοδος, Λευϊτικον, Ἀριθμοί, Δευτερονομιον. But now observe: the neuter τὸ Λευϊτικὸν—to which adjective we probably must supply βιβλίον—became in Latin Leviticus (*sc.* liber). But in many ancient MSS. we find the book also called in Latin Leviticu*m*, which might be either an accusative or a learned reminiscence from the Greek.[1] Compare, for instance, the *Indiculum Veteris Testamenti*, first published by Mommsen, and the list of the canonical books in the Codex Claromontanus. In the former the Codex Sangallensis (of the ninth century) has from first-hand Leviticu*s*, the second-hand and the Codex Cheltenhamensis have Leviticu*m*, which is the form also in the Claromontanus. But, as a rule, for the third book of Moses the masculine gender is used.

It is just the opposite with the fifth book. When I read the lectures on this book delivered by Luther in the years 1523–24, and republished lately by Professor Koffmane in the fourteenth volume of the new great edition of Luther's works (Weimar, 1895), I was quite surprised to see that Luther's annotations begin with the statement: 'Deuteronomio*s* id est secundaria lex, liber iste vocatur.' The Critical Apparatus informs us that Luther, in his own manuscript copy, which is still preserved, had at first written 'Deuteronomio*n*,' and then, striking out the *n*, had put an *s* in its stead. In accordance with this is the heading of this publication: 'Incipit liber Ellehaddebarim, qui Deuteronomiu*s* praenotatur.' I believed at first that this was an isolated mistake of Luther, and

[1] The book of Sirach, which in Latin is commonly called Ecclesiasticu*s*, is in the Codex Amiatinus, one of the best MSS. of the Latin Bible, twice styled, Liber Ecclesiasticu*m* Salomonis.

in this sense a short paper in Stade's *ZATW* (1896, p. 325); but I have found since that Luther kept to this spelling to the end of his life, and that it was more common than I had known. I have before me the last edition of Luther's Bible, printed under his own eye (Wittenberg, 1545, fol.). The sixth leaf contains the index to the books of the Old Testament. This index has a prior interest from the circumstance that Luther retains in it the old reckoning of only 24 books to the O.T. (1–5 Moses, 6 Joshua, 7 Judges, 8 Ruth, 9 Samuel, 10 Kings, 11 Chronicles, 12 Ezra, 13 Nehemiah, 14 Esther, 15 Job, 16 Psalms, 17 Proverbs, 18 Ecclesiastes, 19 Song of Songs, 20 Isaiah, 21 Jeremiah, 22 Ezekiel, 23 Daniel, 24 Twelve Minor Prophets). Further, it gives, side by side with the German names, the old Latin forms, and here we met again the form 'Deuteronomius.'

It would be interesting to pursue the inquiry in which edition this was first changed into 'Deuteronomium,' but still more to learn how it is written in ancient MSS. and editions of the *English* Bible. Hieronymus himself, to judge from his *Prologus Galeatus*, seems to have written: 'Elle addabarion qui Deuteronomium praenotatur.' The two passages of the Vulgate where this word occurs give no clue to its gender; for there it is both times in the accusative (Dt 17^{18}, Jos 8^{32} (9^{2}): '*Scripsit Deuteronomium legis.*' A librarian having access to a considerable collection of Bibles and Bible manuscripts, might easily verify the title the book bears on them. I am sure he will find not a few copies, in which it bears this title, which appears so strange to our ears.

Analogous words to the Greek formation are: πρωτογόνιον (if this be the true form and not πρωτογονείον), δεκατηλόγιον, δεκατημόριον.

EB. NESTLE.

Ulm.

The Name Iscariot in Codex Bezae.

PROFESSOR NESTLE, in an interesting note in the December number of THE EXPOSITORY TIMES (p. 140), calls attention to 'a peculiarity of Codex Bezae, which has been ignored or neglected hitherto by our critics.' The peculiarity consists in the 'fact that everywhere in the Gospel of John, and in this Gospel alone, the reading απο Καρυωτου is found instead of Ἰσκαριώτης, namely, 4 times in Codex Bezae, and once, in the first passage, 6^{71}, in the Codex Sinaiticus.'

I may be allowed to say that I have discussed this and other phenomena found in Cod. D and in the Syriac and Latin Versions, connected with the name Iscariot, in a small volume, *The Syro-Latin Text of the Gospels* (1895), p. 102 f.

Professor Nestle's statement of facts needs something in the way of supplement. Beside Cod. Sinaiticus, the 'Ferrar-group' has this reading in Jn 6^{71}, *i.e.* απο καρυωτου (codd. 124, 556); απο σκαρυωτου (cod. 13); αποκαριωτου (cod. 69). (2) In Jn 13^{2} the Old Latin Codex Palatinus (*e*), a MS. which gives a remarkable African text, has '*iudae simon a cariotha.*' (3) On the reading of the Harklean Version in Jn 6^{71} see below.

The main thesis of the book above referred to is to show that many of the phenomena of the 'Western' (or 'Syro-Latin') texts point to very early assimilation to Old Syraic texts. In regard to this particular reading, I venture to quote my own words: 'Such a paraphrastic representation of the name would be likely to arise in Syraic. Thus Γαλιλαῖος (Lc 23^{6}) becomes in the Curetonian (Sin. wanting), "from Galilee is He"; Ταρσεύς (Ac 9^{11}; cf. 21^{39}) becomes in the Peshitta, "who is from Tarsus the city"; Κρῆτες (Ac 2^{11}), "those from Crete"; Γαΐος Δερβαῖος (Ac 20^{4}), "Gaius who was from Derbe the city." Such, indeed, is the interpretation of the name *Iscariot* preserved by the Syriac lexicographers: Ex urbe Scariot nomen ducunt lexx., sc. ܡܢ ܩ̈ ܣܟܪܝܘܬ ܐ̈ ܣܟܪܝܘܬ[1] (Payne Smith, *Thes. Syr.*, p. 2637). It is found also in the margin of the Harklean Version (Jn 6^{71}), "he who was from Carioitu." As, however, "the margin contains various readings taken from Greek MSS." (Dr. Hort, *Introduction*, p. 85), this reading in the margin of the Harklean Version is probably not a genuine Syriac reading.'

I do not, of course, venture to draw any conclusion from this reading taken alone. The strength of the evidence which supports the theory of an Old Syriac element in the 'Western' or 'Syro-Latin' texts of the N.T. lies in its cumulative character. F. H. CHASE.

Cambridge.

[1] 'Scariota, that is, from Scariot, the city.'

2 Samuel xii. 26, 27.

In your last issue, I have read the remarks of Professor Cheyne on 2 Sam. xii. 26, 27, and found them interesting and instructive, as is everything the learned Canon writes. I do not venture to discuss his conjectures about מלוכה: his suggestion that this word might be a substitute for מלכם is certainly worthy of consideration; and he is perhaps equally right in thinking that מים also could be a corruption of the same מלכם. His arguments are serious, only with one exception: he ought not to say that the expression 'the city of waters' is 'not a natural one.'

I suppose Dr. Cheyne has never been in Ammân, the old Rabbath-Ammon. Had he been there, I am sure he would not have used those words; on the contrary, he would have found perfectly natural the expression he objects to. Ammân is on the river Zerka (Jabbok), and the present village is in the valley, along the waters. High upon the hill is the old castle. Is it not 'natural' to believe that the ancient town was also partly on the mountain, partly down at the foot of the mountain? This latter part, very properly called 'the city of the waters,' was of course taken more easily by the besieging army of Joab. After this first success, the reddition of the citadel was to be soon expected, and David was called from Jerusalem that he might have the honour of the final victory.

Lucien Gautier.

Geneva.

Studia Sinaitica, Part vi.[1]

The sixth part of *Studia Sinaitica* forms a fitting sequel to the remarkable contributions to sacred and Oriental literature which have made the names of Mrs. Lewis and Mrs. Gibson renowned both in Western and Eastern countries. The *Palestinian Syriac Lectionary* which it contains, including considerable portions of the version of both the Old and New Testament, will count as the second in importance of the monuments which remain to us of this dialect. No reviewer will be able to express any feeling but admiration for the accuracy and beauty of execution with which these texts are issued by the learned editors; and one who is concerned in seeing a Syriac Lexicon through the press is under a special debt of gratitude to Mrs. Gibson for her exhaustive and scholarly glossary. To the text of the lectionary, which occupies 134 quarto pages, there are appended some fragments of a hymn or hymns in the same dialect, with a provisional translation. The task of commenting on the texts and the grammatical forms has been committed to the very experienced hands of Dr. E. Nestle.

Dr. Nestle's collation of the lectionary with the LXX contains some oversights (there seem to be several on page 42), but, on the whole, would seem to exhibit the skill and accuracy which we should expect from its author. It will be encouraging to those who are engaged in the study of secondary and tertiary sources for the text of the Old Testament to find that so experienced a scholar is willing to attribute the existence of valuable readings found only or almost only in this lectionary, not to accident but to heredity. This is clearly the inference to be drawn from the question asked on page 43, 'Is it not satisfactory to get from this remote quarter such a valuable confirmation of Lagarde's emendation?' in reference to the repetition of the word *νοσσιάς* in Gn 6^{14}, of which the original קִנִּים, according to Lagarde, would be written twice by any one who wished to show that he knew Hebrew. Dr. Nestle's guidance in such a matter as this is desirable, because those who are less experienced might have attributed the existence of this repetition in the lectionary to one of several accidents. One such accident would be suggested by the curious fact that in the gloss on this verse attributed to 'Rashi,' the Aramaic equivalent of the Hebrew original is doubled; that gloss running קנים מדורים מדורים לכל בהמה, where we may be sure that the glossator had no intention of altering the text. It is also to be observed that the Armenian Bible, published in 1860 at Venice, renders the verse (on whatever authority) *horshs horshs gortseszes ztapann*, where the repeated word *horshs* represents *νοσσιάς*, a fact which cannot have been unknown to Lagarde, whose conjecture was published long after 1860. Another such accident would suggest itself to those who have observed the way some scribes have of repeating a word, with the view of filling up empty spaces in lines.

Dr. Nestle's grammatical notes afford some very

[1] *A Palestinian Syriac Lectionary*, containing Lessons from the Pentateuch, Job, Proverbs, Prophets, Acts, and Epistles, edited by Agnes Smith Lewis, with Critical Notes by Professor Eberhard Nestle, and a Glossary by Margaret D. Gibson. London: C. J. Clay & Sons, 1897.

valuable material for those who are interested in the forms and syntax of this curious dialect. Perhaps if he had taken rather more time, his notes would not so often take the form of questions propounded to the reader—from a scholar of his eminence we rather look for solutions than problems. The following three notes, which are successive, illustrate what is meant. 'שילם: note the orthography. יהא: is this ἔχωμεν or ἔχομεν? מן לות =πρός, why thus?' There are some other cases in which the note will probably have momentary interest rather than permanent value. In Ph 4^5 the Pal.-Syr. renders the word for 'moderation' or 'forbearance' in the familiar text, 'let your moderation be known unto all men,' by a word, ערימות, which elsewhere stands for 'prudence.' From this fact Dr. Nestle argues that in Lk 16^8, 'his lord commended the unrighteous steward,' because he had acted *kindly*—in giving his master's property to his fellow-servants—and thinks that Jesus recommended His disciples to be *kind*. Since this style of 'kindness' is repugnant to the moral sense, it is sincerely to be hoped that Dr. Nestle's interpretation of the passage will not gain ground. Indeed, rather than accept this consequence many would be willing to resort to the hypothesis that the Pal.-Syr. was here corrupt, or that the translator had made an infelicitous conjecture concerning the meaning of the word ἐπιεικές.

In a dialect which is so imperfectly known, and so difficult to reduce to rule, too great caution cannot be exercised in condemning forms. There are cases in which it is likely that Dr. Nestle will be thought to have condemned some too hastily. He says on page 41, 'אתכנשו (imper. second person) is not an exact rendering of συναχθήτω (third person). I do not, however, note such differences.' Do we know sufficient of the limits of the interchange betwene א and י in this dialect to be sure that the form quoted must be second person? Page 29, note on Is 9^1, 'יאתא; πίε, therefore אשתא.' If emendation of this sort is permissible,—and it would be dangerous to assert that it is not,—is there not something surprising about the note on p. 34, 21, 'ממללין must come from מלא *to fill*, not מלל *to speak*?' Still these are matters on which different opinions are likely to be held, and the philology of the notes seems to the present writer to be ordinarily of the first class.

It will be an interesting study for some one to trace in this version the reminiscences of other texts or versions by which the translator was influenced; Dr. Nestle has made some observations of this sort, but he has left others to be made. The rendering of Tigris in Gn 2^{14} by the Greek name, but of Euphrates by the Syriac name, reminds one of the commencement of the Harklensian version of S. Matthew, where we read that Abraham begot Isaag, and Ishak begot Jacob, and Ja'kob begot Juda, and so on with a series of *non sequiturs*. A case of greater interest is to be found in the first verse of Genesis, where the Greek ἐπεφέρετο is rendered by מרפרפא, whereas the same word in Gn 6^{18} is represented by שיטא. The first of these words is given as a synonym of the Hebrew מרחפת in a passage of the Midrash Rabbah (cited by Levy), which reads almost like a polemic in favour of the rendering of Pal.-Syr. as against the Targ. Onk. 'The word *blowing* is not used here (of the Spirit of God), but מרחפת, like the bird which מרפרף (*flaps*) its wings.' This rendering, therefore, must have a history; and so must that in 3^{14}, where Pal.-Syr. has 'and dust shalt thou eat' for 'earth thou shalt eat' of LXX.

The hymns, of which text and translation occupy pp. 136–140, are exceedingly difficult, and offer scope for conjecture. If Dr. Nestle is right in thinking that מלל may mean 'to complete' in this dialect, it would seem that the passage on p. 136, 14, 'to which there is no beginning and which is ineffable,' should rather read, 'to which there is no beginning and no end.' In the second hymn on p. 138, 1, for שויתא I should suggest שפיתא; an authority for the application of that word to 'faith,' in the sense of 'pure' or 'simple,' will be found in the new fasciculus of the Thes. Syr. For the next word, חכמתא, it is tempting to restore שחימתא, giving us as the sense of the whole line, 'pure, simple faith'; this word, however, does not seem as yet to be found in the Palestinian dialect. The next words read, דמיא לדגליא דבנורא נצחו הינן, 'Is like to—which they have purified with fire.' What is it that is purified with fire? Gold, ordinarily; then in what language does *daggal* mean gold? It is astonishing, but it means gold in Arabic; the *Lisan al-Arab* quotes a very ancient line which speaks of blades covered by the Greeks with *daggāl*, meaning 'gold.' Being aware that the complaisance of the Arabic dictionaries is to be received with caution, I only suggest as a *possible* translation of the passage, 'Pure, simple faith is like to vessels of gold that have been purified in the fire.'

From the photographs kindly shown me by Mrs. Lewis, I am inclined to read the words in lines 6 and 7, עד אשתרר קשטהין, meaning, 'until their truth was established.' The preceding word אמלו may, I think, be read אעמלו with the sense 'they wrought.' Indeed, the ע of this word seems to have been attached to אשתרר by a printer's blunder.

The remainder of the hymn contains many difficulties, but the conjectures that have been offered are sufficient for a review.

D. S. Margoliouth.

Oxford.

Job xix. 25–29.

Dillon appears to have given a very inadequate account of Bickell's reconstruction of this passage. The latter scholar has put out his reconstruction twice: first, the Hebrew text in the Vienna *Zeitschr. für Kunde des Morgenlandes* (1892); and second, a German translation in quatrains of iambic trimeters, this being, as he considers, the strophic and metric form of the Hebrew of Job. The elements of the passage preserved by Bickell are vv.$^{25.\ 26.\ 27c.\ 28a.\ 29ab}$. These elements form two quatrains. Of course Bickell emends the Hebrew, partly after the LXX, and partly by conjecture. The elements omitted are vv.$^{27ab.\ 28b.}$ and ^{29c}. It is to be noted that for none of these omissions, except v.^{28b} ('we shall find the root of the matter in him'), has Bickell the authority of the Sahidic. The Sahidic, it may be remarked, is a Coptic version of the LXX, executed prior to the time when Origen began his labours on the Greek version, and, therefore, presumably reproducing the *original* LXX. The value of the Sahidic arises from the fact that it goes behind the confusions of the present LXX (which have arisen in good measure from Origen's comparison of it with the Hebrew and the other Greek versions), and thus enables scholars to read the LXX pretty much as it came from the hand of the translators. Out of the 2200 lines in Job, the Sahidic LXX omits nearly 400. So far as concerns the lines, Cheyne's reconstruction of vv.$^{25ff.}$ coincides entirely with Bickell's, omitting the lines which Bickell omits, and retaining those which he retains. It differs in some of the emendations of the Hebrew adopted. The impossible word יאחזה in Cheyne must be a mistake for אֲחֻזָּה, the participle, as in Bickell. The ideas ascribed to Job by Bickell and Cheyne appear rather flat and incoherent. Possibly, however, when he spoke, he was partially delirious (v.^{27c}). On this supposition the words attributed to him may seem not unsuitable.

It is interesting to compare with Bickell's reconstruction the results of the newest commentator on Job. In his *Kurzer Hand Commentar* just published, Duhm thinks it necessary to operate only on v.^{26} (with om. of ^{29c}). Drawing the last of v.^{25} to this word verse, he reads it thus—

ויקום אַחֵר עֵדִי וְזָקֵף זֶה אֹתוֹ מבשׂרי . . .

And another shall arise as my witness,
And he will set up his sign.

The 'sign' is no doubt alluded to rather obscurely; but a 'sign' is mentioned in connexion with Cain, designed to protect him against the blood-revenge. This emendation may be left to itself. In regard to the rest of v.^{26} and v.^{27}, Duhm considers that not one letter of the Hebrew requires to be changed. He renders, *without my flesh* (*i.e.* when dead) *I shall see God*, etc. So vv.^{28} and ^{29a} he accepts as in the Hebrew. In v.^{29b} he would read, 'For wrath shall destroy *the wicked*,' on the supposition that LXX *ἀνόμους* implies עַוְלִים. But this is anything but certain. In Ps 65^{4} LXX renders עֲוֹנוֹת (the word in Job) by *ἀνόμων* (so Syriac), and the plural of עַוָּל is not found in Hebrew. The rendering in Ps 64^{4} shows how easily the LXX may be assumed to have read something different from the Hebrew, when it may merely have rendered freely.

Both Bickell and Duhm assume that the passage refers to what shall happen after Job's death. Duhm appears to think that Job's idea was that he would ascend from the dead for a moment (like Samuel) to witness his own vindication and the chastisement of his adversaries.

It is a pity that Duhm should have disfigured the pages of his excellent book by his rude attacks on Budde, an older, and certainly not less distinguished, scholar than himself. It may be that Budde overestimates the speeches of Elihu, but that was no reason for overwhelming both him and Elihu with bad language. If Duhm's invectives had been witty or humorous they might have been pardoned. But they are neither, merely coarse and rancorous. Budde's reference to them (*Kurzer Hand Comm. on Judges*) is dignified and worthy.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

THE Spring is on us, and several books have come. Some are of manifest importance, some are of promise and appetite. The *Life of Spurgeon* — the first of four great volumes, we should say — will be handled inadequately next month. Then also something will be said about the new volume of the 'Eras' series, a strong volume, *The Anglican Reformation*, by Dr. William Clark; also about a new *Teacher's Bible*, published by Messrs. Eyre & Spottiswoode, and a Bible for Young People, edited by Professor Bennett and Professor Adeney; about Professor Sayce's new book, which has come at the last moment; the first volume of a new series called 'The Churchman's Library,' which is edited by Mr. J. H. Burn; and a remarkable volume of sermons by Professor Martin of Edinburgh.

Professor van Manen makes complaint that the recent critical studies of Dutch scholars on the Pauline Epistles have been rejected by English students. We believe they will be rejected still. But Professor van Manen says that they have been rejected on insufficient or even false evidence. He says that English students have not looked at them directly. They have trusted to the German version of them and the German verdict upon them. He pleads, therefore, for a direct hearing; and we have not hesitated to accord it. In the present issue of THE EXPOSITORY TIMES will be found the first half of an article by Professor van Manen, which is marked by very great ability, and which we do not doubt will receive perfectly fair consideration from every scholar who reads it.

The first volume of the new DICTIONARY OF THE BIBLE will be published this month, and a prospectus will probably accompany this issue. It will be enough therefore for the present to say a word on the volume that is to follow it.

The most important article in the department of the Old Testament will no doubt be Professor Ryle's *Israel*; the most important within the range of the New Testament, Professor Sanday's *Jesus Christ*. Yet the article *God*, which is to be the united work of Dr. A. B. Davidson and Dr. Sanday, will be of scarcely less consequence. All these will fall within the second volume. That volume will also contain Professor Ramsay's articles on *Galatia*, *Galatians*, and the *Region of Galatia*; Professor Marcus Dods' on the *Epistle to the Galatians*; and Professor Bruce's on the *Epistle to the Hebrews*.

Other articles in 'Introduction' which fall within the second volume are Professor G. A. Smith's.

Isaiah, Professor Ryle's *Genesis*, Professor A. B. Davidson's *Hosea* and *Jeremiah*, and Professor Driver's *Habakkuk*. The same volume will cover the two chief articles on *Language*: that on the Language of the Old Testament being by Professor Margoliouth; that on the Language of the New, by Professor Thayer. It will contain Colonel Conder's *Jerusalem*, and other geographical articles by Professor W. Max Müller, Major-General Sir C. W. Wilson, Lieut.-General Sir Charles Warren, Dr. Selah Merrill, Dr. F. J. Bliss, Professor G. A. Smith, and Professor Driver.

Finally, its most significant articles in Biblical Theology will be *Glory*, by Mr. G. Buchanan Gray and Professor Massie; *Grace*, by Principal Stewart; *Holiness*, by Professor Skinner and Professor Stevens; *Holy Spirit*, by Professor Swete; *Justification*, by Principal Simon; the *Kingdom of God*, by Professor Orr; and *Law*, by Professor Driver and Professor Denney.

The first thing, says Professor Sanday, that last winter's discovery in Egypt teaches us, is the importance of the definite article. Early in the year rumours came to this country that 'the Logia' had been discovered. Now what could 'the Logia' be but the Logia of Papias? And the word passed rapidly round that the long-lost Logia of Papias had been found. The discoverers were not to blame. They had found Logia. Their leaf of papyrus contains brief, authoritative, and as it were 'oracular' sayings—exactly what is meant by Logia. And so when they referred to its contents, they were quite entitled to speak of 'the Logia'—the particular Logia before them. But it was only a single worn papyrus leaf: it was not the Logia of Papias.

And yet, if it had been the Logia of Papias, would it have created much greater interest than this anonymous fragment has done? Would it within the time have produced a fuller array of literature? It is only six months since the Sayings were made public. Professor Lock and Professor Sanday have just issued from the Clarendon Press (8vo, pp. 49, 1s. 6d.) two Lectures upon them. They begin with a bibliography. And although the bibliography does not profess to be complete; although it is 'professedly not complete,' although it deliberately mentions only such writings as seem to have made some distinct contribution to the discussion of the Sayings—it contains fifty-seven entries; itself is the fifty-eighth.

Fifty-eight published writings within six months, all given to the elucidation of this handbreadth of papyrus, and each making some notable contribution—it is a proof of the keen interest felt in exact scholarship in our day, it is a new evidence that the Scripture must be fulfilled which says that at the name of Jesus every knee should bow. But now the subject has had its reasonable share of discussion. The fifty-eighth contribution gathers the results together, and offers a survey of the whole.

It is divided into four parts. The first part contains the bibliography. It is the work of Professor Lock. We need not record that bibliography here. But as Professor Lock has abridged it for us, it is of interest to notice that after the discoverers' own edition of the Sayings, he places the Lecture which Professor Swete contributed to our columns. Then comes the monograph of Professor Harnack. And after that he commends the reviews of Clemen, Heinrici, and Zahn in Germany; those of James, Rendel Harris, and Cross in England; and that of Batiffol in France.

The second part is the text itself. That also is mainly Professor Lock's, but with elements from Dr. Sanday. Now everyone who knows anything at all of the subject, knows that the text is partly fixed and partly floating. That is to say, so much of the leaf can be read and so much cannot—so much is left and so much is torn or worn away. Of the words that are left, there are only two that

create any difficulty. In the second *logion* occurs the expression: Λέγει Ἰησοῦς, Ἐὰν μὴ νηστεύσητε τὸν κόσμον, which being literally interpreted is, 'Jesus says, Except ye fast the world.' If the English is peculiar, so is the Greek. It is quite unique indeed. But Clement of Alexandria has the identical phrase with the genitive case for the accusative. And although Professor Lock has examined the original manuscript and has no doubt that κόσμον is its reading (even if the τὸν is not so certain), he boldly accepts the genitive from Clement, reads τοῦ κοσμοῦ for τὸν κὸσμον, and gets the excellent sense, 'Except ye fast from the world.'

Professor Lock takes that liberty with the undoubted text of the manuscript, and Professor Sanday agrees. What is more to the purpose and more surprising, Professor Sanday agrees in almost every missing or illegible letter which Professor Lock supplies from conjecture. These lacunæ occur chiefly in the end of the third *logion* (for our editors agree with Swete and Harnack in reckoning the original third and fourth as one), and in the beginning of the fourth (the discoverers' original fifth). Dr. Swete conjectured the end of the third to be, οὐδὲ γινώσκουσιν ἑαυτῶν τὴν πτωχίαν, 'neither know they their own poverty'; Dr. Lock adopts πτωχοὶ καὶ οὐκ οἴδασιν τὴν πτωχίαν, 'poor and know not their poverty.' Dr. Swete's suggestion for the beginning of the fourth was, Λέγει Ἰησοῦς, Ὅπου ἐὰν ὦσιν πάντες μισόθεοι, καὶ πιστὸς εἷς ἐστιν μόνος, ἰδοὺ ἐγώ εἰμι μετ' αὐτοῦ, 'Jesus saith, Where all are haters of God, and there is one believer only, lo, I am with him': Dr. Lock prefers, Λέγει Ἰησοῦς, Ὅπου ἐὰν ὦσιν B, οὐκ εἰσὶν ἄθεοι, καὶ εἴ που εἷς ἐστὶν μόνος λέγω ἐγώ εἰμι μετ' αὐτοῦ, 'Jesus says, Wherever there are two, they are not without God's presence, and if anywhere one is alone, I say I am with him.'

Between Professor Swete's early and independent suggestions and Professor Lock's latest and resultant conclusions, those are the only important differences. And they do not affect the sense. The only question of meaning which arises, indeed, is over a sentence, of which every word is fortunately unmistakable in the manuscript. We need not add that it is the last half of the fourth (discoverers' fifth) *logion*: 'Raise the stone, and there thou shalt find Me; cleave the wood, and I am there.'

That is the translation. What is its meaning? The interpretations have been plentiful, and some of them highly ingenious. Only five, in Dr. Lock's opinion, deserve consideration. First of all, there is the suggestion thrown out quite independently by both Swete and Harnack that the *logion* has in mind a passage in Ecclesiastes (10^9), where manual labour seems to be discouraged. Says Harnack, it is the benediction of the Carpenter's Son on the horny hand; says Swete, it is the Lord's encouragement to persevere in the spiritual upbuilding of the Church. The second interpretation finds in the words a reference to Christ's presence in nature. The third comes from Dr. James (hesitatingly). Its stress is on the imperatives; it is an exhortation to put forth effort. Dr. Barnes is identified with the fourth. He believes that the words have a distinct reference to *the* stone of the sepulchre, *the* wood of the cross. They are words of reassuring spoken to the disciples: 'Wherever you are, together or alone, I am with you; and whatever happens, My burial or crucifixion, I am there; lift up the stone of the tomb and you will find Me alive, pierce through the cross and you will find Me there.' The last suggestion finds the meaning in the ritual of sacrifice: 'prepare the altar, cleave the wood for the fire, and I am there in your worship.'

Now there is not one of these that does not have its attractiveness. Professor Lock prefers the second. He believes that this *logion* is an assertion of the presence of Christ in natural things, and Professor Sanday entirely agrees with him. 'I take the text,' says Dr. Sanday, 'as referring to the presence of Christ as the *Logos* in

inanimate nature as well as with the Church, even in its smallest fractions.' And he adds, 'This latter part of the Saying is peculiar, but not necessarily heterodox.'

The fourth part of this pamphlet is the work of Professor Sanday alone. It deals with the history and origin of the Sayings. And there, at once, Dr. Sanday answers the question we have all been asking from the beginning, Are these logia genuine sayings of our Lord? He answers the question at once, and he answers it clearly: 'I cannot think that any of the new matter represents, as it stands, a genuine saying of our Lord.' He believes that the Logia are the work of a single hand. They have an individual stamp upon them, and a stamp which may well be called striking, but it is not *His* stamp. The author starts, as a rule, from genuine sayings. But he works them up in a sense of his own. Dr. Sanday does not call this method dishonest. He finds something similar, indeed, in the Fourth Gospel. The writer had long brooded over the sayings which had reached him, and the longer he brooded, and the deeper and stronger his own thoughts, the more likely he would be to fuse and transfuse his original, and to add to it elements of his own. 'The difference between the Fourth Gospel and the new Sayings I take to be that the latter do not rest on the same basis of personal experience.'

But the real heart of the enigma surrounding these Logia lies in the phrase with which each *logion* opens, 'Jesus says.' 'There is nothing exactly parallel to it in its repetition before (or possibly, as Harnack thinks, after) each Saying. We are driven to guess, and our guesses are very much in the dark.' In particular, why is the verb in the present? It is easily explained if, as Professor Lock counts possible, these Sayings are 'extracts from some notes made by a disciple in the lifetime of Jesus.' But Professor Lock is not so bold as to accept that explanation unreservedly. It is more probable, he thinks, that the present has a mystical force. The saying is past, but the Lord is present. It is akin to Cowper's line—

Jesus speaks, and speaks to thee.

Or, he adds felicitously, we might compare the touching paragraph in Dr. Pusey's life: 'When his son Philip died, he rarely expressed himself as if they were separated. "Philip says" was a more frequent form of quoting the departed than "Philip used to say."' This would account for the personal name Jesus as well as for the present tense.

But Dr. Sanday is not so near accepting the genuineness of the Sayings as Professor Lock. The explanation that most commends itself to his mind is safer, if more prosaic. He accepts the suggestion of Mr. C. F. Burney that it is a Jewish formula, perhaps in unconscious imitation of the 'Hillel said' or the 'Shammai said' which we find in the Talmud, and especially in the early treatise, *Pirke 'Aboth*, or 'Sayings of the Jewish Fathers.' And so Professor Sanday inclines to the belief that the birthplace of the Logia is Alexandria, and their date about 120 A.D.

Messrs. T. & T. Clark have just published a new edition of Mr. Adamson's *Spirit of Power* (small 8vo, pp. 85, 1s.), and at the same time a new book by the same author, under the title of *Studies of the Mind in Christ* (post 8vo, pp. xii, 300, 4s. 6d.

That *The Spirit of Power* should have reached a second edition so early is gratifying. It is a clear triumph on the side of Biblical Theology. For the little book is a study in Biblical Theology and it is nothing more. It does not deny the claims either of Systematic or of Practical Theology, but it does not pretend to fulfil them. It ends just where their claims begin. It takes the early chapters of the Acts of the Apostles, and, without the intrusion of any other thought or consideration, it asks what they have to say on the doctrine of the Holy Spirit. It thereby serves as a founda-

tion to a knowledge of that doctrine. Other men may lay other foundations; it is only such a foundation as this that will stand.

The new book takes a higher range. It is a study in Biblical Theology also, but its sphere is the four Gospels. It is a larger, and we believe it will be reckoned a greater, book. Its first effect, however, will be to disconcert.

For the title of the very first chapter of Mr. Adamson's *Studies of the Mind in Christ* is 'Christ's Ignorance.' And we do not turn many pages when we become convinced that in Mr. Adamson's judgment the title is real, and covers a reality. We only reach the beginning of the fourth page, indeed, when we read the words, 'To say that Christ was ignorant on this one point only, is to grant the principle without reaping its results.' The one point is 'the day and hour' of Mt 24^{36} and Mk 13^{32}. Mr. Adamson asserts that of that day and that hour Christ says frankly He was ignorant: he holds that He was ignorant of many things besides.

Yet it will not do to quote examples. It would be possible—some will say it would be easy—to show that every one of the examples is open to another interpretation. But Mr. Adamson's point is not in any example, nor even in any number of examples. It is in the principle itself—the principle and its results—and that he gets from the single, unmistakable example with which he opens—Christ's ignorance of 'that day and that hour.' Mr. Adamson's purpose is to reach the complete Personality that resided in Jesus Christ. One element in it is His real and approachable humanity. He finds that most unmistakably in the instances of human ignorance.

Perhaps it is a pity that the chapter entitled 'Christ's Ignorance' had to come first. It is a pity, indeed, if it not only disconcerts, but drives us off this harvest-field. For even the chapter on 'Christ's Ignorance' is used to a most godly purpose. And as soon as it is passed, we find ourselves in an atmosphere in which we can breathe with delight. The title of the second chapter is 'Christ's Supernatural Knowledge.'

Now, Mr. Adamson does not discover many events which prove supernatural knowledge in Christ. He believes that not a few of the cases which seem to fall within that class can be explained on purely natural principles. But after all this reduction is made, there are eleven incidents which seem to him inexplicable in any other way. You observe, of course, that it is Christ's supernatural *knowledge* that is before us, not His supernatural *power*. You soon perceive also that Mr. Adamson makes a striking distinction between Christ's *supernatural* knowledge and Christ's *divine* knowledge.

That distinction is the book's chief claim upon our interest. The author is conscious of its importance. Yet he works towards it gradually. It is not till the fourth chapter is reached that it breaks upon us. And even then it opens slowly and takes possession unobtrusively. But it is the governing presence in the book. When we catch the force of it we retain it with us to the end. We retain it with us for ever, an impressive and productive discovery in theology.

'Recently a friend, in whose judgment I place great confidence, remarked in a letter to me, that Dr. McGiffert's book on the *History of Christianity in the Apostolic Age* contained the most powerful statement known to him of the view that the Acts of the Apostles could not have been written by Luke, the friend and pupil of St. Paul; and he urged that I should state clearly and precisely the attitude which I hold toward the argument so ably stated by the American professor.' Whereupon Professor W. M. Ramsay states clearly and precisely, in the *Expositor* for January, why he still believes that the Acts of the Apostles was written by St. Luke.

He does not review the book. He reckons it well worth reviewing. It is 'characterized by deep study and knowledge, long deliberation, and remarkable dialectical skill.' It contains 'many very great qualities,' and these qualities 'appear everywhere throughout the book.' As an example, he gives the defence of the Pauline authorship of the Epistle to the Colossians, 'which is an admirably concise and powerful piece of reasoning.' Still, Professor Ramsay does not review the book. He confines himself to one subject—the authorship of the Acts of the Apostles.

For the authorship of the Acts of the Apostles carries most things with it in apostolic Christianity. And it is because Dr. McGiffert's book has gone astray on the authorship of the Acts, because it has been 'spoiled by a bad theory as to the fundamental document on which it must rest,' that it has missed being ranked 'among the small number of really good books.'

Dr. McGiffert's theory is that the author of the Acts was not an eye-witness of any of the scenes he describes, but one who, writing after the scenes he describes were over, was dependent upon 'Sources' for his information. Now, in any theory as to the authorship of the Acts, the question of Sources, says Professor Ramsay, is one of great importance. Almost all believe that the author was a Greek, that he was a stranger to Palestine, that he was probably born after many of the events which he records had occurred. For these events, and for others besides these, he no doubt had to rely upon Sources; and 'we all admit that some of his Sources were written.' But what Professor Ramsay holds against Professor McGiffert is, that great part of the Acts is not dependent upon written sources, that it was gathered from the lips of the actors themselves, and especially that some of it—to be recognized by the use of the first person plural—was written down by the author from personal knowledge.

Professor Ramsay believes that St. Luke was the author of the Acts of the Apostles, and that he was himself an eye-witness of a part of what he describes. He believes that for much of the remainder he was indebted to the narrative of St. Paul. But he is ready to allow that there are signs of other Sources in the book. 'In chapters i. and ii. traces of popular traditions are visible; in chapter xii. 12 it is distinctly given the reader to understand that John Mark was the authority; the comparison of viii. 40 with xxi. 8, 10 gives an equally distinct hint that Philip was the authority for chapter viii.' In short, Professor Ramsay is ready to acknowledge Sources, and may admit that some of them were even written. But he holds—and the whole matter lies in holding—that the author of the Acts was able to use these Sources, and did use them, both skilfully and conscientiously.

Now the Source-theory is wholly different from that. It practically ignores the author. It gives him little credit for skill or for veracity. It scarcely affords him personality. Everything depends upon the Sources that he used. If they were good and early his statements may be accepted; if they were bad and late his statements must be summarily set aside.

But Dr. McGiffert is not an advocate of the extreme form of the Source-theory. A true critical instinct makes him recoil from the extremest form of the Source-theory. When he comes to the narrative of St. Paul's interview with Sergius Paulus he deserts his Source-theory and finds some ability in his author. 'The author,' he says, 'with the instinct of a true historian, evidently felt the significance' of the interview. But why did he feel the significance of this particular interview? Other advocates of the Source-theory simply say that the change of name from Saul to Paul is due to a change of Source. Professor McGiffert feels that it is not due to a change of Source; with 'a true critical instinct' he feels

that it is due to St. Luke himself. But why does St. Luke get the credit here for what is so persistently given to the Sources elsewhere?

Again, St. Luke 'was keenly alive to the dramatic possibilities of the position in which the apostle found himself' at Athens. Nevertheless he sternly resisted the temptation to work up those possibilities in a way contrary to the real facts recorded in his Sources. 'Now,' says Professor Ramsay, 'only a person endued with considerable literary feeling and historical sympathy is able to be keenly alive to the dramatic possibilities of a situation in past time and in a strange country; and only a person who has a strong sense of veracity will resist the temptation to touch up the situation whose possibilities he is so keenly alive to, and will rigorously deny himself the slightest embellishing touch which does not stand in the record. Yet this person did not shrink from the most shameless and stupid mendacity in other cases. He found in two "Sources" accounts of a visit of St. Paul to Jerusalem, and he thought they described two separate visits, and invented a whole chapter of false history in order to work in the second visit which his stupidity had conjured up.' How reconcile these contradictions? asks Professor Ramsay. 'Who is this author, who shows such literary feeling, such scrupulous veracity, such helplessness in literary expression, such unscrupulous disregard to truth? Who is it that sometimes transfers to his pages fragments of a "Source" more awkwardly than the feeblest Byzantine compiler, for he forgets to change a first person to a third; at another time selects and remodels till he has constructed a narrative which shows "the instinct of a true historian," "keenly alive to the dramatic possibilities of the situation?"'

It is a wonderful thing to discover an author like this, and Dr. McGiffert deserves the credit of the discovery. But his credit is greater still for the way he handles his 'Sources.' The older and better are no older than from 60 to 70 A.D.; the later and worse are no later than from 70 to 80. An so, great credit is due, in Professor Ramsay's opinion, to the acumen of this scholar, who can preserve his balanced judgment as he walks along the sharp knife-edge between them, and can unhesitatingly distinguish between the older and the later source. 'We humble students of history cannot come up to such skill as that; and we are so rude and barbarous as to smile at it and disbelieve in it.'

Messrs. Hodder & Stoughton have published a volume of Addresses by the late Professor Drummond, under the title of *The Ideal Life* (crown 8vo, pp. 315, 6s.). It contains, among other things, the surprise of an address on 'The Three Facts of Sin.'

Dr. Robertson Nicoll and Dr. John Watson write 'Memorial Sketches' to open the volume with. The latter says, 'Christianity to Drummond was not so much a way of escape from the grip of sin, with its burden of guilt and loathsome contact, as a way of ethical and spiritual attainment.' We read that sentence and believe it. It is the thing we have always been told about Drummond. It is the cause, we have always understood, of 'the breach between the religious world and Drummond.' And then we come to this Address on 'The Three Facts of Sin,' and all the surprise of it.

Sin, says Drummond, is one of the words of the literary world at present, it is perhaps *the* word. Years ago it was the gay word 'Chivalry.' Later the word was 'Love.' But now the ruling word in poem and ballad and song, in novel and romance, is 'Sin.' It is therefore no surprise that in one of his addresses rofessor Drummond should speak about Sin. But Professor Drummond himself says that when a word is borrowed by literature from religion, it is the duty of religion to see that it is borrowed whole. 'Truth,' he says, 'which is to pass into such common circu-

lation must not be mutilated truth; it must be strong, ringing, decided, whole; it must be standard truth; it must be Bible truth.' Professor Drummond's Address on 'The Three Facts of Sin' is standard truth, it is Bible truth, it is strong, ringing, decided, whole. That is the surprise of it.

The text is found in Ps $103^{3,4}$—

'Who forgiveth all thine iniquities;
Who healeth all thy diseases;
Who redeemeth thy life from destruction.'

The three facts of sin are found there. 'Who forgiveth all thine iniquities,'—that is the *Guilt* of sin. 'Who healeth all thy diseases,'—that touches the *Stain* of sin. 'Who redeemeth thy life from destruction,'—that expresses the *Power* of sin. And these three facts about sin—its Guilt, its Stain, its Power—are all we need to know of sin.

The greatest fact about sin is its guilt. Professor Drummond treats it briefly. Perhaps he felt his time run out. For he takes the guilt of sin last. We had better take it first. He recognizes, however, that it is the greatest of the three facts about Sin. It is the Godward side of it. There is a God with Whom we have to do. He has given us laws: He is our Judge. 'Guilty, or not guilty?' And we must answer 'Guilty.' We recognize the Guilt of sin. Then our sin takes on a darker colouring. It grows larger than our life. It suddenly seems to be infinite. The whole world is concerned with our particular sin, the whole universe. For God is concerned about it. We feel now that the Lord has turned and looked upon us as He looked at Peter, and we can only go out and weep bitterly.

Is this the thought of Sin that has impressed the literary world to-day? No. It is just this thought of Sin that the literary world ignores. The literary world knows nothing and can teach nothing of the Guilt of a sinner's soul. And so the literary conception of sin is defective—seriously defective; for this is the greatest fact about sin—and it must be supplemented. Now Professor Drummond knows but one way of supplementing its defect. It must be got to look at Christ. For Christ moved through the wilderness of this world, and men shrank back—'Depart from me, for I am a sinful man, O Lord.' He moves through the world still; and above all, says Professor Drummond, He hangs still upon the Cross; and this is the climax of conviction, 'They shall look on Me Whom they have pierced, and they shall *mourn*.'

It is not sin's Guilt, then, that has caught the interest of the literary world to-day. It is its Stain. The world does not see the guilt of sin; its Stain it cannot miss. We see it in one another's lives. We see it in one another's faces. The Stain of the world's sin is troubling the world's conscience. It is troubling its Philanthropy, its Parliament, its Press. It is absorbing the finest writing of the day; it is filling our modern poetry; it is making a thousand modern books preach the doctrine of Retribution, which simply means the doctrine of the Stain of sin. Society is not wise enough to see the Power of sin, nor religious enough to see the Guilt of sin; but it cannot fail to see the Stain of sin.

And the Stain of sin troubles society. It lies at its doors; it is an eyesore to it. It is loathsome, and lying there! So society must do something with it. And this is what it does with it. 'In one corner it builds a prison—that will rid the world of its annoyance. In another corner it plants a madhouse—the sore may fester there unseen. In another it raises a hospital; in a fourth it lays out a graveyard. Prisons, madhouses, hospitals—these are just so much roofing which society has put on to hide the Stain of sin.' It is a good thing that the Stain of sin will not be hidden so.

A man's own sin-stains cannot be hidden so. Dark accumulated stains, they remain upon the

life, and he tries to take them off in vain. 'There was a time once, when his robe was white and clean. "Keep your garment unspotted from the world," they said to him, the kind home-voices, as he went out into life. He remembers well the first spot on that robe. Even the laden years that lie between have no day so dark—no spot now lies so lurid red upon his soul as that first sin. Then the companion stain came; for sins are mostly twins. Then another and another and many more, till count was lost, and the whole robe was patterned over with sin-stains. The power of God has come to make a new man of him, but the stains are sunk so deeply in his soul that they are living parts of him still.'

This is the difference between the Guilt of sin and its Stain. Great as is the Guilt of sin, the greatest fact about it, the Guilt of sin may be rubbed out; the Stain of sin may not. But does He not say, 'He healeth all thy diseases'? Yes, says Professor Drummond, the diseases may be healed, but the ravages they have wrought remain. Small-pox, he says, may be healed, but it leaves its mark behind. A cut limb may be cured, but the scar remains for ever. An earthquake is over in three minutes, but the ground is rent into gulfs and chasms which ages will not close.

But the Stain will end with life? No, says Professor Drummond, this is the bitterness of the Stain of sin; it does not end with the sinner's life. Every action of every man has an ancestry and a posterity in other lives. 'I am a part,' says Tennyson, 'of all that I have met.' 'A hundred years hence,' says Drummond, 'we all must live again—in thoughts, in tendencies, in influences, perhaps in sins and stains in other lives.' He quotes the sinful man who cried as he died, 'Take my influence and bury it with me,'—a thing that could not be. And he says, 'It were worth living a holy and self-denying life, were it only to join the choir invisible of those immortal dead who live again in lives made better by their presence.'

The last great fact of sin is its Power, 'Who redeemeth thy life from destruction,' sang the Psalmist. For sin has the power to destroy the life. There is an old poem which bears the curious title of 'Strife in Heaven.' The poet supposes himself in the street of the New Jerusalem. He listens to a crowd of saints engaged in earnest discussion. The question they are discussing is, 'Which of them is the greatest monument of God's saving grace.' Vote after vote is taken, and their numbers are reduced to two. One of these two is a very old man. He describes the vicious life he has led—a life filled up with every conceivable indulgence, marred with every crime. On his deathbed, at the eleventh hour, Christ came to him, and he was forgiven. It is a mere waste of time, he says, for them to go further. A greater monument of the grace of God nowhere can be found. The other is an old man too. In a few words he says that he was brought to Christ when a boy; he has led a quiet life; he has looked forward to heaven as long as he can remember. The vote is taken between them. Every vote is given to the last. For this old poet knew that, though it requires great grace to pluck a dying brand from the burning, it requires yet more grace to keep a life from guilt through all its tempted years.

The Secretary of the S.P.C.K. writes in reply to some Notes in last month's issue on the translation of Maspero's *Struggle of the Nations* and Hommel's *Ancient Hebrew Tradition*. He says that he is not the translator of Maspero. He means that he is only the translator's husband. He also informs us that Professor Hommel is content with the translation of his book. It is very good of Professor Hommel to say so; but his saying so does not make it a good translation.

The Incarnation and the Atonement.

By the Right Rev. C. J. Ellicott, D.D., Bishop of Gloucester.

'Christ Jesus came into the world to save sinners.'—1 Tim. i. 15.

These few, but most blessed and comprehensive words, set forth two holy mysteries, the Incarnation, and (may we not presume to say?) the highest of its transcendent purposes — to save sinners, and to rescue from the power of the Evil One and from the kingdom of Antichrist the erring and disobedient children of men. These are the two blessed and closely-united truths that the text brings home to us—that Jesus Christ came, yea, to use the more precise language of St. John, is come, in the flesh, and has so come that He might save those into whose condition of flesh and blood He, the eternal Son of God, vouchsafed to enter and to dwell.

And first as to the Incarnation. Here we may, at the very outset, humbly and thankfully rejoice that during the last half-century this vital and fundamental truth has been dwelt upon with increasing earnestness and reverence. It has been felt, and rightly felt, that if this truth can be embraced by the soul, fully and firmly, then all the circumstances of the Lord's life here on earth, including His Resurrection and Ascension, become to the meditative spirit what they truly are, the natural sequels and consequences of the Word having become flesh, and of the very and eternal God having entered into the sinless conditions of human existence. Hence it is that the Apostle St. John makes this doctrine of the Incarnation the very test and touchstone of our being of God or not of God. 'Every spirit,' he says, 'that confesseth that Jesus Christ is come in the flesh is of God, and every spirit that confesseth not Jesus, is not of God'; nay, more, as the apostle goes on to say, is verily of Antichrist, and has cast in his lot with the enemies of God.

That such a doctrine has now taken a firmer hold of believing hearts is one of the more cheering signs of the anxious days in which we are living. We are at last reverting to the primary belief of the early Christian Church, that God is among us, blessing and visiting the children of men. Not a God outside the world, or, as for ages has been the prevailing conception of God since the days of Augustine, transcendently above it, but a God within the world, immanent and abiding. To the early writers of Christianity the Incarnation was not a new principle in the development of the world. Firmly believing in the immanence of God in the world which He had vouchsafed to create, and equally believing in Christ, not merely speculatively, but in deepest and most heartfelt reality as very and eternal God, to them it seemed no strange thing that the indwelling God should at length reveal Himself to the world, and even enter it under the conditions and in consonance with the laws of human existence and development.

Such was the Incarnation to those early thinkers. But, though in many respects there is a strange and spiritual resemblance between those early days of Christianity and our own, it still cannot be said that it is thus with us all at the present time. To the great majority of Christians the Incarnation seems to be a stupendous miracle, unrelated to the antecedent condition of things, and in a certain sense, as it has been spoken of, a break in the moral order of God's government of the world, something hard to be realized, something transcending all human powers adequately to understand.

Is it not so? Are there not many who feel that the Incarnation must always be to them something that by God's mercy they may believe on the authority of the Church, but still something which they can never, never realize, something they can never hope to make a working principle in the religious development of Christian life? How the babe lying in the manger could be the Word, the maker of the heavens and the earth, does seem so far to transcend all possibilities of explanation, or of intelligent thought, that it must be left as a truth to be believed by the mind, but not taken up into and embraced by the heart. In such feelings there is much that is natural, nay, even in a certain sense excusable. Even in the early ages of the Church it was long before the mystery of Immanuel and the true Personality of the Saviour of the world was set forth in the plainness and clearness of the creed. In that

great creed — that creed so often harshly denounced — the substance of the great Councils of the Church in reference to the Incarnation is set forth with such clearness of language and lucidity of statement, that I do not hesitate to say this—that no sober-minded Christian will fail to obtain in that creed such a conception of the Incarnation of our Lord and Master as will go far to remove the difficulty of practically realizing the Incarnation, and of taking to heart the blessed union of the Divine and the human in the Person of the Lord Jesus Christ. It is here, in the union of two natures so radically different as the human and the Divine, that the difficulties connected with the Incarnation will ever be found to exist. It was so in the early ages of the Church, and it is so now. That two natures could exist in their perfection in one blessed person, without blending, or without involving the conception of two persons mysteriously united in the one Lord Jesus Christ, appeared unthinkable to many of the disciplined and subtle minds of those early days; and, if thought about at all, it is regarded as so unthinkable now, that it may be dismissed without further consideration. But can these things be thus dismissed without the deepest danger to the soul? Is it not certain that the result will be, and must be, as now, alas! finds an illustration with many of the forward thinkers of our own times, plain and undisguised disbelief in the fact of the Incarnation and in the truth of the gospel narrative, and with that disbelief all the ruinous consequences that will infallibly follow? If it be felt that the Incarnation cannot be maintained, and that Christ was not born as Scripture declares that He was born, and that the Word did not become flesh, then all that depends upon the Incarnation, the Atonement, the Redemption, and the whole future hope, not only of the Church, but of the world, pass away with that on which they ultimately depended, and the kingdom of Christ becomes an illusion and a dream.

It is thus of the deepest moment, especially in these anxious days, that our faith in the Incarnation should be distinct and unwavering. We must unhesitatingly believe that our Lord and God did enter into our nature along its wonted pathway, and subject to all its limitations, but so entering, remained, nevertheless, from the first moment onward of the human life He vouchsafed to live, very and eternal God, His outward glory laid aside but His attributes unchanged. The life of Jesus was thus, to use the expression of a great Christian thinker, always God-human.

This is the faith handed down to us unchanged and unchangeable through ages of controversy, and only seen to be the brighter and the clearer as each controversy passed away.

If it be said that such a faith may be intellectually admitted, but can never be realized and taken up into the soul, my answer at once is, read the blessed gospel story and see if this God-human life does not reveal itself with the utmost clearness in numberless incidents, if each nature does not so reveal itself to the meditative reader that we may often presume to say 'here in this passing incident my dear Lord stands before me in all his most blessed sympathizing humanity; here, again, in these heart-searching words, here, in this act, I feel and see in all His majesty, the very and eternal Son, and I bow down and say with St. Thomas, "my Lord and my God."' This simple, but most real and persuasive mode of proving the truth of the Incarnation does not appeal simply to the intellect, but to the innermost convictions of the soul. In many and many an incident, and many a passage in the gospel life of our Lord, we may almost believe that the narrative was written as it was written that the truth of the Incarnation might be brought home to the reader, and that the God-man might stand before him in all His eternal reality.

I will give one out of the many illustrations that might be brought forward to substantiate what I have said, and the one that I will now mention has in it this interest, that it was alluded to in the famous letter of Leo the Great on the Incarnation of our Lord that was read at the Council of Chalcedon,—a letter, I may say in passing, that for clearness of statement and precision of language has scarcely an equal in the whole literature of controversy.

The illustration of the patent presence of two natures in our blessed Lord which I have chosen is from the scene at the grave of Lazarus. True human tears of deepest sympathy, the evangelist tells us, fell from the Divine eyes as the dear Lord was moving towards the tomb; but while those tears were falling the Eternal Father heard the inward voice of the Eternal Son, and when the tomb was reached, the words of Omnipotence were spoken, and from the chambers of the grave the

dead man came forth. In that most blessed scene the whole mystery of the Incarnation and of the two natures of our Lord seems brought home to the soul. The God-man seems to stand revealed to us: His holy cheeks still wet with human tears, while the loud voice is calling 'Lazarus, come forth.'

And this is but one out of numberless instances in which the holy mystery of the Incarnation, and of the union of the two natures, the human and the Divine, can be brought home to the devout reader of the gospel history. Such verifications of the blessed doctrine, undesignedly emerging as it were from the simple details of the inspired narrative, will ever be found to carry with them a conviction of the truth and reality of the Incarnation to the very heart and soul of the believer,—which no seeming difficulties in the doctrine will succeed in weakening, no counter-arguments will ultimately shake.

If finally we add to this some consideration of the Divine purpose of the Incarnation, all that has been said receives still fuller confirmation. Our text tells us that the Divine purpose of our Lord's coming into the world was to save sinners. The Nicene creed reiterates the same declaration. 'For us men and for our salvation' the Eternal Son laid aside His glory and came down from Heaven. It was for us and for our salvation He came down, and was incarnate; for us and for our salvation that He was born as we are born, suffered, albeit in a greater and more transcendent intensity, as we suffer, died as we die. Other purposes in the boundless counsels of Omnipotence may be involved in the Incarnation; but into these mysteries we presume not to enter. The truth, the revealed truth, on which we dwell is that Christ was incarnate, and thus incarnate that we might be saved, be conformed to his image, and, at the last, clothed with a body like unto His glorious body, be with Him for evermore. When we dwell on this purpose and all that it involves, does not this question seem forced upon us, How could all this holy future have become thinkable to the mind of man if Christ had not thus come down to us, if mortal men had not thus seen the image to which we are hereafter to be conformed, and human witnesses had not beheld His glory, though seen amid the lowly circumstances of earth, and had not thus been enabled to form some dim conception of the glory of the future?

The more we dwell on the purpose—the salva- of mankind—the firmer will be our hold on the truth and reality of the Incarnation.

The Expository Times Guild of Bible Study.

THE subjects of study chosen for session 1897–98 are, in the Old Testament, the Book of Judges, and in the New, the Epistle to the Philippians. The Book of Judges presents difficult problems for the student of the history and literature of the Old Testament, but what a table it spreads for the preacher! And as for the Philippians, is it not Bishop Lightfoot who says that it stands to the Epistle to the Galatians as the building itself stands to the buttresses that support it?

The conditions of membership in THE EXPOSITORY TIMES Guild of Bible Study are simple. Whoever undertakes to study (that is to say, not merely to *read*, but more or less carefully, and with the aid of some commentary or a concordance at least, to *study*), either the Book of Judges or the Epistle to the Philippians, or both, between the months of November 1897 and July 1898, and sends name (in full with degrees, and saying whether Rev., Mr., Mrs., or Miss) and address to the Editor of THE EXPOSITORY TIMES at Kinneff, Bervie, Scotland, is thereby enrolled in the membership of the Guild. There is no fee or other obligation.

A concordance is an excellent aid to Bible study. Bishop Westcott says *he* knows no better, and wants no other. Messrs. T. & T. Clark have recently published a new concordance to the Greek New Testament by Moulton and Geden. It is likely to supersede every other, and be unsuperseded for many a year. That for Philippians, if we can use the Greek, would do very well. But there are now two excellent commentaries on Philippians that work upon the Greek text. They are Bishop Lightfoot's (Macmillan, 12s.) and Professor Vincent's (T. & T. Clark, 8s. 6d.). The latter is just out. It seems

a fine piece of scholarship, and it had the advantage of Lightfoot going before it. Of smaller commentaries on Philippians the best is Principal Moule's in *The Cambridge Bible*. It is published at 2s. 6d., and there is a Greek edition at the same price.

As for the Book of Judges, the one great commentary in the English language is Moore's. Forward enough for the foremost of us, it is nevertheless the work of a most accomplished scholar, and brimful of literary and religious interest. It is also one of the volumes of *The International Critical Commentary*. It is published at 12s. Of smaller books on Judges the best is Sutherland Black's. It is one of the *Smaller Cambridge Bibles*, and costs no more than one shilling.

Black and Moule will do very well for the English student; but we hope that many of our members are scholars enough to enter upon the study linguistically, and to master either Moore or Vincent.

NEW MEMBERS.

Mr. Charles Beer, 39 Sutherland Square, Walworth, London, S.E.

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A Wave of Hypercriticism.

BY PROFESSOR W. C. VAN MANEN, D.D., LEIDEN.

'THE four Epistles of Paul, namely, to the Romans, to the Corinthians, to the Galatians, have been the object of recent attacks, though they had been generally considered authentically Pauline. The Dutch theologians—Loman, Pierson, Naber, Völter, van Manen, with the Swiss professor, Steck—have impugned their Pauline authorship, especially that of the Galatian Epistle. But defenders have not been wanting, such as Gloël, Lindemann, Schmiedel, Lipsius, Scholten, Godet, Holsten, Hilgenfeld, and others. Doubtless the letters contain difficult matters, arising out of a comparison of the Paul of Acts with him of the Galatian Epistle; but these are not removed by relegating the four letters in question to A.D. 120–140, by finding imaginary dependencies on the Gospels, or by sacrificing their credibility to the historical truth of the Acts. The tendency

of the latter secures the authenticity of the former. . . .

'The arguments adduced against Paul's leading Epistles are for the most part arbitrary and extravagant, showing inability to estimate the true nature and value of evidence. As this wave of hypercriticism is rejected by the best critics of Germany, and will soon pass away, if indeed it has not already done so, it is needless to describe it, or to show its futility. Whatever permanency it may have is in the minds of ingenious seekers after novelty; but it is devoid of interest for English theologians. The Pauline authorship cannot be shaken by shadowy or conjectural evidence.'

So writes the Rev. Samuel Davidson, D.D., in his valuable work, *An Introduction to the Study of the New Testament: Critical, Exegetical, and Theological*, third edition, revised and improved, vol. i. p. 150–152 (London, 1894).

As one of the unhappy men who have been here exposed to public contempt, by a confessedly 'learned and venerable author' (*Inquirer*, 25th August 1894), throughout the two worlds, it becomes me to protest against such a summary sentence.

I.

The description of the so-called wave of hypercriticism is not quite correct. It came less unexpectedly, or, at least, men were not quite so unprepared for it as one might infer from the words, 'though they (the Epistles to the Romans, to the Corinthians, to the Galatians) had been generally considered authentically Pauline.' Edward Evanson had already, in 1792, thrown doubts upon the authenticity of the Epistle to the Romans in *The Dissonance of the four generally received Evangelists, and the Evidence of their respective Authenticity*. Bruno Bauer, in 1850–52, had published his *Kritik der paulinischen Briefe* in three volumes, and in it assigned reasons why he could not, with F. C. Baur, the renowned head of the school of Tübingen, consider the Epistles to the Romans, Corinthians, and Galatians as the work of the Apostle Paul. Besides many since, Semler doubted the original unity of Ro and 2 Co. Even before this, the father of the newer biblical criticism, in his *De duplice appendice ep. Pauli ad Rom.* (1769), maintained that Ro 15–16 did not originally belong to the same book as Ro 1–14; although they also came from the hand of Paul. Heumann had remarked that our canonical Epistle to the Romans consists of two Epistles of the Apostle —chaps. 1–11 and 12–15 — and two postscripts —16^{1-24}, and 16^{25-27}, which originally belonged to the Epistle preserved to us in 1–11. Ever since F. C. Baur, in his *Paul* (1845), tried to show that both chaps. 15 and 16 must be considered as a later addition to the Epistle to the Romans, and as not proceeding from the Apostle Paul, the acceptance of his opinion among German and non-German adherents of the Tübingen school became the fashion. Semler had taught, in his *Paraphrasis II Epistolae ad Cor.* (1776), to distinguish in 2 Co four Epistles, of which three were supposed to have been sent by Paul to the Corinthians, namely, (*a*) chaps. 1–8, to which originally belonged Ro 16 as appendix; (*b*) chaps. $10–12^{13}$ perhaps ending with 13^{11-13}; (*c*) chap. $12^{14}–13^{13}$; and a fourth, chap. 9, to another community in Achaia. Others had modified this opinion in some particulars, although adopting and defending its main point. After Hausrath (1870), many had accustomed themselves to call 2 Co 10–13, the 'Four chapters Epistle' (*Vierkapitelbrief*) of Paul to the Co, and to consider them earlier than that which we find now in 2 Co 1–9. Dr. Davidson also ranges himself, without reservation, on their side (*Introduction*[3], vol. i. 57–58, 63–64). There were many who for long had tried to escape the noticed objections to the obviously Pauline origin of certain communications, expressions, or words in the Epistles to the Romans, the Corinthians, and the Galatians, by accepting larger and smaller interpolations. We also find among these learned men Dr. Davidson, as to 2 Co $6^{14}–7^{1}$ (*Intr.*[3], vol. i. p. 63).

Although F. C. Baur had not doubted the original unity of 2 Co, and apart from the attempts of some of those whose mental affinities agree with his, to dispel entirely or partially his suspicions regarding Ro 15–16, yet even before the appearance of the recent opposers of the authenticity of the leading Epistles (Ro, 1 and 2 Co, Gal), it would have been inexact to speak of 'four Epistles . . . generally considered authentically Pauline.' The history of criticism teaches rather that that contest had been prepared for, and necessarily had to come. As to Dr. Davidson's description of this 'wave of hypercriticism,' Dr. S. A. Naber is no theologian but a philologist, who has several times

deserved thanks for his conjectures on the text of the New Testament. He has written, in collaboration with his late colleague, Dr. A. Pierson, *Verisimilia: Laceram conditionem Novi Testamenti exemplis illustrarunt et ab origine repetierunt*—A. P. et S. A. N.—(Amstelodami apud P. N. van Kampen et Fil.), 1886. In this book it is supposed throughout that we do not possess authentic Epistles from the Apostle Paul, and in it much is to be found to indicate that the Epistles to the Thessalonians, Galatians, Corinthians, and Romans have the character of a not happy compilation of the documents in hand, but the work cannot be called a regular essay on the question of the authenticity of Paul's Epistles to the Romans, Corinthians, and Galatians. The principal point was to explain clearly to the reader that not only the leading Pauline Epistles, but also the other writings of the N.T. have come down to us in a very corrupt and deplorable text. There may be found in *Jahrb. für protest. Theol.* (Leipzig: J. A. Barth), 1887, pp. 395–431, an account of the contents as far as they relate to a supposed Paulus Episcopus as the author of New Testament 'Epistles of Paul.'

Pierson had already stated, in his work, *The Sermon on the Mount, and other Synoptical Fragments*, 1878, pp. 98–110, — shortly after Bruno Bauer had briefly repeated his old scruples in *Christus und die Cäsaren*, 1877, p. 372,— why the authenticity of Paul's Epistle to the Galatians was not an established dogma for him as for others. He was the first in Holland to declare himself of this opinion. Among his antagonists was the Amsterdam professor, Dr. A. D. Loman, who confessed afterwards that Pierson had made him waver in spite of his faulty and incomplete demonstration. He himself began, in a series of *Quaestiones paulinae*, published in the *Theologisch Tijdschrift* (Leiden: S. C. van Doesburgh), 1882, 1883, 1886, a justification of the conviction he then reached that the canonical Epistles to the Romans, Corinthians, and Galatians proceed, not from the Apostle Paul, any more than those that follow them in the N.T., but were written in the first half of the second century. Although of great interest for the history of the question, and, in many respects, a scientific essay, this series is not complete, and is no regular, finished inquiry into the authenticity of the Epistles to the Romans, Corinthians, and Galatians. It gives, like prolegomena, general observations about the advance of the question and the necessity for renewed research. It contains, first, a chapter in which the *argumenta externa* for the Epistle to the Galatians are weighed in the balance and found wanting (1882–1883), and a second chapter in which the question of the authenticity of the whole collection of Pauline Epistles is viewed in the light of the history of the Canon (1886). I may refer those who wish a fuller account of the contents, and cannot read Dutch but understand German, to my article on the *Quaestiones*, published in 1882–1883, 'Zur Literaturgeschichte der Kritik und Exegese des Neuen Testaments,' in *Jahrb. f. prot. Theol.*, 1883, pp. 593–605; or, for the whole, to *Der Galaterbrief im Feuer der neuesten Kritik*—von Lic. Dr. P.V. Schmidt (Leipzig: A. Neumann), 1892, pp. 23–232: an account so full that it is almost equal to a translation. It is the most important pages of this *Kritik* which Schürer and other competent antagonists of the so-called 'wave of hypercriticism' have rejected with a positive *non tali auxilio*.

Dr. Rudolf Steck, professor in Bern, was the first who wrote a sufficiently finished inquiry into the origin, not of the four, but of one of the leading Epistles—that to the Galatians. He had read, first, Loman's *Quaestiones*, and although not at all agreeing with it, he had been led by it to think. The firm belief in the authenticity of the leading Epistles had been shaken, and gradually the conviction arose that it could not and should not be retained any longer. In *Der Galaterbrief nach seiner Echtheit untersucht nebst kritischen Bemerkungen an den paulinischen Hauptbriefe*, (Berlin: G. Reimer), 1888, an account was given of Paul's conversion, and it was declared that the Epistle to the Galatians is not Paul's own, but the work of an unknown man living in the first half of the second century. This work deals first and principally with the so-called internal grounds, because Loman had anticipated it in speaking of the so-called external ones. Although important remarks are made with regard to the Epistles to the Romans and Corinthians, these cannot be regarded as an elaborated study, for which that was neither the time nor place.

The Amsterdam professor, D. J. E. Völter, a German by birth and education, can only be partly reckoned among the Dutch theologians who have opposed the authenticity of the leading

Epistles. He wrote 'Ein Votum zur Frage nach der Echtheit, Integrität und Composition der vier paulinischen Hauptbriefe,' published in the *Theologisch Tijdschrift*, 1889, pp. 265–325, and partly further elaborated in a separate work, *Die Komposition der paulinischen Hauptbriefe: I. Der Römer. und Galaterbrief* (Tübingen: J. J. Heckenhauer), 1890. The result of these studies seems to be that the Epistle to the Galatians is not authentic, but that to the Romans is a revision and development from the original shorter Epistle, which Paul had really sent to the Christians in Rome, while both Epistles to the Corinthians have been compiled from three disjoined Epistles of Paul, to which portions have been added by a third person. Völter wishes to be allowed to speak still about Paul's Epistles to the Romans and to the Corinthians.

He thinks that he knows the forms and contents of the original Epistles, after the process of analysis, fairly well. It did not require Steck to convince me. In the course of other earlier studies, Pierson and Loman had opened my eyes, in spite of myself, although I tried to oppose their conclusions. I had learned to read the leading Epistles in a free and impartial spirit, without considering myself bound by the unchangeable dogma that they are the most authentic which we possess from Christian antiquity, and are Paul's own, written between the years 52 or 55 and 60. I had gradually reached the firm conviction that these Epistles, as well as the others in the Pauline collection, are pseudepigrapha, of which the oldest portions certainly do not belong to an earlier date than the end of the first, if not the beginning of the second, century. To the preceding studies belonged an article entitled 'Marcion's Epistle from Paul to the Galatians,' published in the *Theologisch Tijdschrift*, 1887, pp. 382–404, 451–533. This led to the surprising result that Marcion probably knew the Epistle in an older form, although one not very different from that in which we read it in the N.T. The important bearing of this conclusion on the question of the authenticity was not expressed in words, but was felt immediately by our countryman, Kuenen, who, although he had struggled against Pierson-Naber (*Theol. Tijdschr.*, 1886, pp. 491–536), and still was convinced of the purely Pauline origin of the leading Epistles, exclaimed, after becoming acquainted with the contents, 'But then it is impossible that the Epistle to the Galatians is Paul's own.' Indeed, if Marcion knew the Epistle in an older—I do not say the original—form, which Christians in becoming Catholics changed here and there, in order to bring the writing more into agreement with their opinion, it is very likely that the work proceeded from the circle of those who were afterwards called 'heretics,' and that it belongs to the extensive literature which the 'Catholics' pilfered from the 'heretics' and made serviceable for themselves. How 'heretics' could have got possession of an authentic Epistle, written by Paul to the Galatians, known to no other Christians but themselves, is as enigmatical as the consequence is natural: that an Epistle quite unknown to Catholic Christians must have had its origin from another circle, and that it was not written by him whose name it bears.

I have pointed out another result of preliminary research in the first volume of a little series of separate essays under the common title, *Paul* (Leiden: E. J. Brill). In *Paul I.: Acts of the Apostles* (1890) I have tried to answer the question, What do the Acts of the Apostles teach us about Paul and Paulinism, apart from the Epistles? While writing this I could not avoid a research into the origin of the Acts of the Apostles. This led to an acknowledgment that the relative unity of the work cannot be doubted, nor its composition from different originals, among which two rank first, which we can distinguish as *Periodoi* or *Praxeis Petrou* and *Periodoi Paulou*. In the latter is to be found the well-known 'Travel-narrative,' the much-talked-of 'We source.' Now the way was opened to answer the principal question. I had then to look at the Apostle in three different lights, according to what we find in the Acts of the real past, what is to be found in the *Periodoi Paulou*, and what Luke himself regarded as the truth. The conclusion might be summed up as follows (pp. 199–204):—Only in the oldest of the above-mentioned three lights in which the Apostle's life is viewed are we quite on historical ground. Here Paul appears to us as a 'disciple' among the 'disciples.' There is yet no question about 'Christians,' of breaking with Judaism, of disregard of the law, or neglect of circumcision. The days of the Holy Ghost, which in these and other respects will teach the next generation to walk other ways, have not yet arrived. No one knows that Holy Ghost. Nobody

thinks himself guided by Him. The 'disciples' are Jews through origin or conformation, that is to say, by their birth or by becoming proselytes, and remain so, whatever they may be besides in their own opinion or that of others. They profess a creed, and form a sect among the Jews, which, however this may distinguish, does not separate them from those who, with regard to manners and customs, law and prophets, temple and synagogue, are truly called Jews. The centre of their particular deliberation is Jesus, whose 'disciples' they consider themselves, with whose appearance they connect the fulfilment of certain Messianic expectations, and whom they, as it seems, acknowledge as the promised Messiah. The reminding each other of the things concerning Jesus, *τὰ περὶ τοῦ Ἰησοῦ*, and the preaching of these to others is what distinguishes them from the other Jews, and constrains them to lead a strictly moral life in mutual love.

Paul joined this community of brethren. He placed himself quite at the disposal of the 'disciples' for the spreading of their principles. He travelled for this purpose through different countries, with varying success and varied experiences. The particulars of this period have come down to us only very incomplete, and mixed with strange elements from later biographies. We do not hear that he has ever written Epistles of any importance, or that there ever arose between him and the other 'disciples' any dispute as to belief and life, the opinion of the common confirmation, or its further effects. A writer who lived later, and who could consult older originals—our Luke—seems to be acquainted with disputes of that kind, in which Paul's name was mentioned, but gives us plainly to understand that, at least in his opinion—and according to a true tradition (?)—they did not break out before Paul himself was withdrawn from the stage of his activities. He puts in his mouth, at his departure from the presbyters of the community in Ephesus, the prediction, 'I know this, that *after my departing* shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things—*διεστραμμένα*—to draw away disciples after them' (Ac 20^{29-30}). However this may be, we do not hear of any dispute, and we have no reason to suppose that it is hidden from our eyes on purpose, because we cannot even guess what it would have been about. Paul is congenial in mind with Peter and others, who, as well as he, although in another sphere, have devoted themselves to missionary labour on behalf of the common interests and wishes of the 'disciples.'

A long time elapses. The first generation, perhaps even more than one, have passed away. Among 'disciples' away from Palestine, namely, in Antioch in Syria, an inclination to get rid of Judaism, and to break also, in other respects, with tradition, reveals itself. We may suppose that their communication with the heathen world and the admitting of former heathens into the communion of brethren caused and fed this inclination. The influence of the Greco-Roman civilization, and not least, the knowledge of the Scriptures and the philosophy transferred from Alexandria to Antioch, Ephesus, and other towns in Asia Minor exercise a positive influence on it. However the particulars regarding the history of its birth may be explained, a reformation does arise among the 'disciples.' The 'things concerning Jesus' are eclipsed, or rather men learn to judge more exactly about them. Religious truth is taken up more deeply and extensively, a new flight given to contemplation in the sphere of religion, matters relating to belief and life in nearly every point are revised and altered, and there is a resolute breaking away from Judaism. 'The Gospel of God's mercy' is born; the glad message which is brought to all without distinction that the Almighty God has sent His Son, the Christ, to save as many as possible by faith or by believing in Him. To a particular revelation, communication, and leading of the Holy Ghost, they owe the new light thrown upon the past and the future of themselves and others, and on the true signification of Jesus, no other than God's Son, the Christ, at whose temporary appearance on earth they cannot stop. The 'disciples,' from being a Jewish sect, become 'Christians' (Ac 11^{26}).

Those who follow this line combine with it the name of Paul. He becomes the hero, the patron of their sect. To him are transferred, to him are ascribed the thoughts and feelings born in others by the regenerated life and the endeavour of the 'disciples' to become first 'Christians.' He must testify, recommend, wish, perform in word and deed what they themselves esteem good and useful. In this way they came to describe his life. In so doing they may have used known traditions and written records. But they can hardly have derived

anything without modifications, because they have before their eyes quite another, greater, sublimer image of Paul's life and work. His position must, besides, as now sketched, prove on the one hand that the doctrine connected with his name has its root in an honourable past, while it is not to be denied, on the other hand, that the doctrine which we now conveniently call Paulinism is really new. From one source and the other we can explain the uncertainties in Paul's image as he appears before us in the Acts called after him, the *Periodoi Paulou*. In the meantime he stands there as a grand proof that Paulinism was born after Paul's death, that it immediately found much approbation, but also encountered opposition, and that in the old circle of the 'disciples' a strong antagonism to the new doctrine was brought to life. Strange to say, there is no evidence at all of Epistles written by this Pauline Paul.

Again several years elapse. The struggle has, in the judgment of men of influence, lost its importance and cannot be kept up. Peter, the hero and patron of the 'disciples,' as Paul was of the 'Christians,' is delineated in Acts called after him *Periodoi Petrou*, after the model of Paul in the *Periodoi Paulou*. The opponents approach each other more and more. 'Peter' appears in the character of 'Paul,' and the former seems to have been from the beginning of one mind and equal with the latter. There must, of course, be something altered in the picture of both lives to show this quite clearly. Luke girds himself for this task. He makes one book out of the two, and combines the two lives, each completing and covering parts of the important whole: the oldest history of the Christian communities, their foundation and their extension over the world. To Peter he gives Pauline touches, to Paul words and tints through which he, more than in *Periodoi Paulou*, resembles Peter, and scarcely distinguishes him by anything remarkable from the other 'disciples.' Probably he knows Pauline Epistles, but he does not mention them, and uses them sparingly. His Paul bears a different character from the one in the Epistles, and in the 'Acts' assiduously consulted by him. He is the apostle who, next to Peter, can become the founder of the Catholic Church, the man in whom are combined the old and the new, the principles of the 'disciples' and those of the 'Christians,' a respect for 'the things concerning Jesus' and a love for 'the Gospel of God's mercy,' a mode of life conformable with the hints and lessons given by men, and one under constant leading of the Holy Ghost, in a way, after all, it is true, unintelligible, but, notwithstanding, remarkable. Young Christianity has in him for those who delight in beholding its image, lost its history of development, and this is what ought to have been according to the wish and intention of the author of our Acts: one and the same as that of all sincere votaries, especially of men of name after whom parties and doctrines have illegally been named for some time.

In other words, the distinction of three images of Paul's life in our canonical Acts gives us a surprising glance at the oldest history of our religion. It teaches us that the old Catholic opinion, as well as that of the school of Tübingen, must be considered untenable. There is a struggle between Peter and Paul, but not between the bearers of those names. They have lived and worked with others as 'disciples of Jesus,' while no dogmatical quarrels divided them. Not until after their death was Paulinism born, and with that, as with every improvement, an apple of discord was thrown among the people, who were called to live together as brothers.

Let us next examine the Epistles to see whether the result hitherto obtained is confirmed. The answer to this will be found in my *Paul II.: The Epistle to the Romans* (1891). The nature of this work, its unity, composition, origin, are there successively considered, and it is proved, I think, that we do not have here before us a real letter, but a literary one, an 'epistle'; that is, a book in the form of a letter, as Deissmann proposes to distinguish between a *letter* and an *epistle*, in, as I regard it, the perfect first part of his *Prolegomena zu den biblischen Briefen und Episteln*, published in *Bibelstudien* (Marburg: N. G. Elwert), 1895. I have tried to explain that that 'epistle' to the Romans is uncontestably one whole, although composed in the way of a synoptical Gospel, with the help of older documents, essays, and possibly Epistles, out of which much was taken over, perhaps sometimes *verbatim*. If the non-authenticity of the 'Epistle' follows already from this, a further examination of the tradition brings its untenability to light for those who might have scruples touching the truth of the traces of additions and alterations pointed out, or those who were not entirely

convinced thereby. Attention is called to a series of probabilities relating to the dogmatical contents of the Epistle, the taking for granted the reader's knowledge of Paulinism, the tangible relation in more than one point with Gnosis, the age of the community addressed, the using of a written Gospel and Acts, although it be rather the older *Periodoi Paulou* than Luke,—all of which show the origin of the Epistle to date from a later time than Paul († 64). Attempts made before and since to do away with objections, and to confirm the authenticity, are weighed in the balance and found wanting. Afterwards, it is declared that we may consider the Epistle as a remarkable witness to Paulinism, and an exhibition of the spiritual convictions connected with Paul's name, which we can call shortly and rightly a highly interesting reformation of the old Christianity, *i.e.* the Christianity of the apostles and of those who immediately followed them. As proof of the whole contention, a series of facts are noted which come into full light if one admits the relatively late origin of Paulinism, or which harmonize perfectly with this supposition.

A fuller account of my book was given by Steck in German: *Protestantische Kirchenzeitung*, 1892, Nos. 34–35, as he had done in the previous year—1891, No. 34—with regard to *Paul I.: The Acts of the Apostles*. A third volume of these Pauline studies—*Paul III.: The Epistles to the Corinthians*—was published November 1896. It is reviewed and rejected by J. R. in the *Inquirer*, 27th February 1897; H. J. Holtzmann bestowed twelve lines on it in *Theol. Jahresb.* xvi. 144; Carl Clemen summarized the contents and criticized it in half a column of the *Theol. Literaturzeitung*, 1897, No. 21. A long review was given by Rud. Steck, *Protest. Monatshefte*, i. 333–342. In this volume the Epistles to the Corinthians are treated in the same way as the Romans in *Paul II.*

(*To be concluded.*)

The Great Text Commentary.

THE GREAT TEXTS OF ST. JOHN'S GOSPEL.

JOHN xv. 5.

'I am the vine, ye are the branches: he that abideth in Me, and I in him, the same beareth much fruit: for apart from Me ye can do nothing.'

EXPOSITION.

'I am the vine.'—The first words do not contain a mere repetition. The words which had been formerly spoken generally are now specifically applied to the relation to Christ and His disciples, in order to draw the conclusion that they can bear fruit only in fellowship with Him.—HENGSTENBERG.

'Ye are the branches.'—'I am the vine' was a general truth, with no clear personal application. 'Ye are the branches' brought each individual listener into connexion with it.—MACLAREN.

'He that abideth in Me, and I in him.'—How? Internally and externally. Internally by faith and love, and secret prayer; externally by partaking of the One Bread, and so being in the One Body (1 Co 10^{17}), and also by continuance in the apostles' doctrine and fellowship, and in the common prayers (Ac 2^{42}).—SADLER.

'The same bringeth forth much fruit.'—What is this fruit, because upon so vital a matter there should be no misconception? The first account of 'much fruit' of Christian works is at the very formation and outset of the Church: 'Fear (the true fear of God) came upon every soul, and all that believed were together, and had all things common, and sold their possessions and goods, and parted them to all men . . . and they continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God.' This fruit, if it be the fruit of Christ dwelling in us, must be in accordance with His teaching. It must be the fruit of the Beatitudes—humiliation, godly sorrow, meekness, earnest desires after righteousness, mercifulness, peacemaking, purity of heart, enduring persecution for righteousness' sake, and for Christ's sake. It must be the fruit set forth in St. Paul's account of charity, in St. Peter's adding of virtue to virtue (2 P 1^{5}), in St. James's government of the tongue (Ja 3).—SADLER.

'Much fruit.'—Though it is not expressed, yet it is clear that the amount of the fruit depends upon the closeness of the adherence, *i.e.* on the strength of the faith and love.—SADLER.

'Apart from Me.'—Not simply without My help, but separated from Me. Cf. Eph 2^{12}, chap. 1^{3}.—WESTCOTT.

'Do nothing.'—Accomplish nothing, bring out no permanent result. The thought is directly of Christian action, which can only be wrought in Christ. At the same time, the words have a wider application. Nothing that

really 'is' can be done without the Word, whose activity must not be limited when He has not limited it (10^{16}; 1^{9}). —Westcott.

Contrast with Christ's declaration here Paul's in Ph 4^{13}, 'I can do all things through Him (Christ) that strengtheneth me.' No conclusion can be drawn from this utterance respecting the vexed question of the natural ability of the soul to repent of sin and accept Christ by faith. For Christ is here speaking to those who have thus accepted Him, and He declares simply the condition of fruitful Christian activity for all those who are, at least in avowed purpose, already His.—Abbott.

Method of Treatment.

OUR ABODE IN CHRIST.

By the Rev. George Hill Dick.

To have power, to carry weight, to bear fruit, I must be in connexion with the Source of all power, all fruitfulness. My spirit must be in touch with another Spirit, and keep time therewith.

The connecting link is Faith. A connecting rod may be thick or thin, long or short, old or new; but it must connect. The telegraph wires are of small diameter; but they must not be broken.

Jesus says, 'I will never leave thee nor forsake thee.' The R.V. is better, 'I will in nowise fail thee, neither will I forsake thee.' Still more literally, 'I will never leave thee, no; neither will I forsake thee; no, never.' Faith takes that word from Jesus and acts upon it. The connexion is made.

And once made, the connexion must abide. To abide, the faith must be in continual exercise, like the growth of the mustard-seed into a tree. The Lord worked with the apostles, and they worked with the Lord. They were not discouraged. So David encouraged himself *in* the Lord, and his beautiful advice to Solomon is still as true as ever to those who live abreast of it. 'The Lord God, *even my God*, will be with *thee*; He will not fail thee nor forsake thee, until thou hast finished all the work for the service of the house of the Lord.'

Illustrations.

From the intimate and enduring nature of this union there follows necessarily and inevitably a quality which distinguishes Christ and His people, as symbolized by the vine and its branches, viz. *mutual resemblance*. If we examine a growing vine very minutely and attentively, we shall be struck with the remarkable resemblance which exists between all its parts. They all seem to be framed after the same pattern, and to be mere repetitions of each other. Even in the minor part of the tree—the leaf, the flower, the fruit, the seed—we find the same wonderful general likeness.

Each part of the vine, however, though a repetition and miniature of the whole in its general outlines and characteristics, has yet some special peculiarity of its own. No two branches are precisely the same in shape; no two leaves are exactly the same in colour and outline. And so with Christ's people. They all resemble each other in general features; they have a family likeness; they are all alike, so far as they bear the image of the heavenly Adam. Their faith, their aim, their hopes are one. But they have each some special divergence from the general type to prove their individuality.—H. Macmillan.

Christ in this place makes His simile to consist only in this, that as the vine-branch derives all its vigour and sap for producing grapes from the vine, so likewise must a believer draw from the grace of Christ all the nutriment and power needful for producing supernatural works. But there is this distinction to be drawn, that a man, in that he is a rational being, co-operates with grace, and that freely. This the branch in the vine does not do, because it is but a piece of wood devoid of reason. Now, it is the result of man's free co-operation that a good work is a free and human work, even as it is because of the influx of grace that such a work becomes supernatural, worthy of God, and pleasing to Him.

I confess, however, that the co-operation itself of free will is also of grace, in this sense, that unless free will were prevented, strengthened, and stirred up to co-operation by grace, and unless it had auxiliary or co-operating grace, it could not co-operate or do anything. This is the same reason by which Christ stimulates His disciples to abide in Him.—C. à. Lapide.

A young artist once complained to William Blake that the power of invention had forsaken him. To his astonishment, Blake turned to his wife suddenly and said, 'It is just so with us, is it not, for weeks together, when the visions forsake us? What do we then do?' asked he. 'We kneel down and pray,' said she. This was the same man who penned the lines—

> I will not cease from mental fight,
> Nor shall my sword sleep in my hand,
> Till we have built Jerusalem
> In England's green and pleasant land.
>
> —G. H. Dick.

An illustration may sometimes serve a good turn in keeping truth distinctly before the mind. I therefore offer the following illustration of the mutual relations between Christ, our faith, and Christian ordinances. A woman, like the Samaritan in the Gospel, comes with a pitcher to draw water at a well. Her object is to reach and procure the water; and she does this by letting down the pitcher into

the well, and drawing it up again. It is at once understood that the pitcher is not the same thing as the muscular action, by which it is let down and drawn up. Both must contribute to the result; for without either pitcher or muscular action no water could be obtained, but the pitcher is external to the person, the muscular action a movement of the person. It is also clearly seen that neither pitcher nor muscular action is water—that the arm might put itself forth for ever, and the pitcher be let down continually, but that if it were a dry pit into which the vessel were lowered, no refreshment could be had thereby. The figure is easy of application. Christ is the Well of the Water of Life, from Whom alone can be drawn those streams of grace which refresh and quicken, and fertilize the soul. It is by faith that the soul reaches out after this living water; faith is the soul's muscular action, by which the water is drawn up and brought into use. But faith needs as an implement those means which Christ has appointed, and particularly the mean of means, which He instituted for the conveyance of Himself to faithful souls. These means are the pitcher in which the water is conveyed. Faith is not a Christ; neither are sacraments a Christ; but faith (under all circumstances) and sacraments, where they may be had, are necessary to the appropriation and enjoyment of Christ.—E. M. GOULBURN.

WE know of certain church members who are so completely under the cold shade of the world that the half-dozen sour dwarfish apples they yield are not worth any man's gathering. We know, too, of others so laden that you cannot touch the outermost limb without shaking down a golden pippin or a jargonelle. Such trees make a church or a land beautiful. They are a joy to the pastor who walks through them. Every stooping bough, and every purple cluster, that hangs along the walls, bespeaks the goodness of the soil; the moisture of the Spirit's dews, and the abundance of God's sunshine. In glorious seasons of revival we realize old Andrew Marvell's description of his garden—

> Ripe apples drop about our head;
> The nectarine and curious peach
> Into my hands themselves do reach;
> The luscious clusters of the vine
> Upon my mouth do crush their wine.
>
> —T. L. CUYLER.

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The Atonement: Limitations of Theology.

BY THE REV. ARCHIBALD ROBERTSON, M.A., D.D., PRINCIPAL OF KING'S COLLEGE, LONDON.

IT is a trite and often repeated story that Bede tells of the conversion of Edwin, King of Northumbria. As he debated with his chiefs whether to receive the new teaching of Paulinus, one of them compared the life of man to the swift flight of a sparrow, flying through the warm, bright banqueting-hall in winter, when rain and storms prevail abroad. He flies in at one door and immediately out at another into the dark winter from which he has emerged. 'So this life of man appears for a short space: but of what went before, or what is to follow, we are utterly ignorant. If, therefore, this new doctrine contains something more certain, it seems justly to deserve to be followed.' This new doctrine has been ours for twelve centuries since then, but the words are as true and touching, and the challenge they offer to the Christian faith as frank and fair, as when they were first spoken. And if our faith has accepted and satisfied the challenge, if it has lightened for uncounted thousands of Christians the darkness which surrounds our brief life on earth, it has been, I think, first and foremost, not so much by direct and explicit information as to what lies beyond, as by inspiring a joyous and tranquil trustfulness, grounded on the certitude that the destiny of our

soul is in the hand of an almighty and all-loving Father, who has accepted us as dear children.

If our faith is to be victorious amidst the clouds and storms of modern difficulties, it must be so, above all, by maintaining an unclouded perception of its true centre. 'If God be for us, who shall be against us?' Belief in God is indissolubly bound up with the conviction that we are at peace with God. Remove the latter, and the Christian faith has lost its sure foothold, its expansive power.

At every age of the Church's life, then, it has been a vital matter for her to apprehend with all possible vividness and energy the work of her Redeemer; and the intellectual side of this task, the theology of Redemption as formulated from age to age, has been as significant of her general condition as a man's convictions on matters of pressing personal interest are significant of his character and life.

In our age this is equally or especially true, and, amidst the many influences which tend to obscure the clearness and vigour of Christian conviction in modern life, it is of the first importance to endeavour to bring the clear light of the Cross in its original significance to bear on our working creed, and to study how best to express its message so as to carry conviction to the modern man.

More than this, perhaps, we cannot hope; the history of Christian thought does not encourage us to hope that we can ever penetrate the central mystery, or clear away every difficulty that surrounds the Atonement. But at least we may see where the previous attempts have failed, and what conceptions have been most helpful towards clearing the Church's mind.

I propose to consider, first, the Atonement in its broadest aspect, as preached from the beginning of the gospel; then the main theological explanations which have been attempted of the doctrine; and, lastly, going back to the New Testament, I shall attempt to trace some features of the teaching of St. Paul which affect our estimate of the theological problem.

I.

First, then, what do we mean by the Atonement? The word is frequently used in the Old Testament, but only once in the New Testament in our English Bible. Its Old Testament use we may set aside as corresponding to a Hebrew root reproduced in the New Testament by ἱλαστήριον (Ro 3^{25}), which our Bible rightly renders 'propitiation,' the idea being in the original that of God 'covering' sin, consenting not to look upon it, and so, as the Greek renders the idea, becoming '*propitious*' to the sinner. This is more definite than the idea underlying our English word 'atone,' or the Greek καταλλαγὴ, which it translates in Ro 5^{11}. Καταλλαγὴ means—as the Revised Version here renders it—'reconciliation,' without implying anything as to which of the hostile parties needed to be reconciled, and 'atonement,' 'atone,' etymologically convey precisely the same idea.

Well, then, we find from the first the idea of atonement or reconciliation involved in the apostolic preaching of Christ. The central doctrine of that preaching was that Jesus was the promised Messiah, who was to stand between God and man, and to deliver and save His people. This salvation was threefold in its character, corresponding with the triple character which the religious education of Israel had prepared them to recognize in the Messiah. As Prophet He was to restore them by teaching; as King by rule and guidance; as Priest by reconciling them to God. And it is unquestionably this latter aspect of the Messianic office of Christ that stands out most conspicuously in the apostolic preaching. From the first, the appeal of Christ had been to the heart conscious of sin: 'Repent ye'; and now the apostles carry His summons 'to all men everywhere, to repent'; and what gives the summons to repentance its persuasive power is the assurance that belief in Jesus as Christ and Lord will bring with it *forgiveness*,—the past life with all its guilt will be in God's sight washed away. 'Men and brethren, what shall we do?' 'Repent and be baptized every one of you in the Name of Jesus Christ unto the remission of your sins.' Observe, belief in Christ and baptism in His name, not belief in a certain specific effect of His death, is here and elsewhere demanded as the condition of forgiveness. But when we look in detail at the grounds of the appeal, as revealed in the language of the apostolic writers, we find that they one and all derive the forgiveness of sin, accorded to all believers, from the fact that Christ has died for their sins. The subjective ground, so to call it, of forgiveness is belief in Christ as Lord; the objective ground is that Christ has died for our sins (*e.g.* in 1 Co 15^{3}).

I take no account here of the shades of difference between Gospel and Gospel or Epistle and Epistle. Important as they are, our concern is with something more important still, the consent of all the apostles—'whether it were I or they, so we preach and so ye believed'—that belief in Christ brought forgiveness of sins, and that forgiveness was, in whatever way, the result of Christ's death.

So far I have stated the doctrine of reconciliation, of which the fundamental factor is the forgiveness of sins, in its broadest outline, as tendered by the apostles in answer to the question, 'What shall I do to be saved?' A childlike faith, a faith which has had no occasion to reflect and reason about itself, may be content with that. But as soon as the Church began to discharge her functions, whether of convincing those without, or of meeting difficulties which inevitably arose from within, we find the instinct of faith endeavouring to translate itself into reason, the confession of belief beginning to be coloured by theology. This is to some extent true in the New Testament itself. But it is far more conspicuous in the subsequent thought of the Church.

II.

We put aside, so far as possible, the various ways in which the Church has endeavoured to understand the office of Christ as Prophet and King. Our concern is with His *Soteriology*, and with the *Christology* only so far as it affects the other. And on the whole, the Church has, in her attempts at a theology of Redemption, held fast by what is clearly the mind of the New Testament, namely, that the redeeming office of Christ consists, not primarily in what He *was*, but in what He *did*—depends on His Will rather than on His Nature. This is clearly brought out by St. Peter and by St. Paul (Ph 2), by the Synoptics, and by St. John, and it may be taken as one clear result of the speculative debates of eighteen Christian centuries. The idea of a God-Man may, doubtless in itself, as has been implicitly held from the very earliest times, be necessary to satisfy the Divine purpose of Creation, so that the *Incarnate* is, as such, πρωτοτόκος πάσης κτίσεως; but given human sin, and *guilt* as the correlative of sin, it was by His Death that the Christ purchased forgiveness for man, and simply in order to die for our sins that He came in the flesh.

This being so, we may, for our present purpose, pass by much that was beautifully and suggestively written by the Greek Fathers on the Incarnation, as, in itself, and prior to any idea of expiation or reconciliation, bringing to human nature the remedy for the disease of sin. So far as this comes under the apostolic doctrine of the work of Christ (rather than the philosophic conception of the λόγος as elaborated in the Apologists and the Alexandrian Fathers), it touches the Messianic office of King or Prophet rather than that with which we are now concerned.

Side by side with the theological conception just referred to we find the intellect of the Church all along busied with the arduous task how to interpret to itself the deep-rooted aboriginally Christian instinct, by which the forgiveness of sins, the gospel of reconciliation with God, was carried back specially, and in a unique sense, to the Death of Jesus Christ on the Cross. That this was so, was the fact: He died for our sins according to the Scriptures. But how so? Could not God have forgiven us without so stupendous a means: and how did the means in question bring about its result? In a word, the difficulty which the Church has always felt, was how to explain the *instrumentality* of the Death of Christ in procuring the forgiveness of sins and the reconciliation of man and God?

We may be permitted to pass over without discussion the idea which, in more or less gross forms, haunted the theology of the patristic Church, that the devil had by man's sin acquired a kind of ownership over the human race, and that by dying on the Cross our Lord in some way satisfied his claim, and thus bought man from his power. So far as this idea represents any real insight into the biblical conception of Redemption, it may be regarded as an attempt to express the substitutionary aspect of the Atonement, namely, that mankind were under the wrath of God, and their punishment was necessary, but that Christ bore the wrath and punishment by being 'made sin,' being 'made a curse,' and thus satisfied an inexorable law which barred the way to man's salvation.

This explanation of the Atonement has, on the whole, held its ground in the mind of the Church more stubbornly and successfully than any other, and the most important sections of Dr. Dale's *Theory of the Atonement* are devoted to the attempt to restate it.

To a great extent, then, the objections which lie

against it are those which make any adequate theory of the Atonement almost hopelessly difficult; and this is the place for stating them once for all.

The forgiveness of sins in virtue of vicarious punishment is not, in itself, an insuperable difficulty. The objections which have often been made on this score largely rest on failure to understand what the Christian doctrine is. The arbitrary infliction of punishment on the guiltless would, indeed, be unworthy of any high conception of God. But the voluntariness of the suffering of Christ is a complete answer to this, or, if any further be required, we must remember that He who bore our sin is Himself the Judge and Lawgiver, and that He asserts the law 'not by inflicting punishment on the sinner, but by bearing it Himself.' The Socinian objection to the Atonement of Christ fails, because it begins by assuming the Socinian view of His Person. It does not reach the Christian and Catholic doctrine at all.

But then we are face to face with the question, *In what sense* did Christ bear the punishment due to sin? Where do we find, in the Death of Christ, that tremendous equivalent, or more than equivalent, which gives it rank high above that infliction of their just penalty on sinful mankind which it supersedes? We may, with Dr. Dale, lay stress on the mysterious desertion of the dying Saviour by the Father: *Eli lama sabachthani*; but even in that we must, I think, fail to find the counterpart of the hopeless irreversible doom due to sin. We apply the conception of sacrifice, but in applying it we must needs resolve the symbolical and composite idea of sacrifice into the moral relations between man and God, to which sacrifice aims at giving concrete expression; and the moment we attempt to do so, the key seems to refuse to unlock the mystery: whence has this unique sacrifice its value? Is it in the equivalence of the Offering, or in the Person of Him who offers it? Is it the Priest or the Offering that has given it its irresistible prevailing power with God? The more closely we consider this, the more strongly, I think, we must needs realize that the redeeming work of Christ derives its power from the Person of the Priest rather than from the strict equivalence of the sacrifice regarded in itself. The infinite merit of the Cross is due to the fact that it was the Son of God who died there. But if so, the whole difficulty remains as far from solution as ever. Christ has redeemed us, because none other could, and because He could do all this and more. But, then, why was it requisite that He should do and suffer what He did rather than adopt some other means? Here is the question which is really unanswered by all the concentrated thought of Christendom, from the beginning until now. The scholastic appeals to congruity may aid our imagination, but do not even profess to answer the question. The only real reply has been, that God has so appointed it; and that, bearing this in mind, we can see in the Cross a twofold lesson: the Divine love for man, and hatred for sin; and that in it God has given us a unique example, and made a unique appeal to the love of sinful man.

God willed to pardon man's sin and to save mankind. And Redemption by a direct act was as possible as Creation. But it has been God's pleasure to make use of means, and, moreover, He has dealt with man as a moral agent, by moral influence, rather than by overriding his will. Hence the necessity of the Atonement becomes *moral*, not absolute. Granted that God works by adaptation of means to end, and that the end is the redemption of man without infringing his constitution as a moral being, we may speak of the Death of Christ as the indispensable necessity, the direct instrument, of reconciliation. This at once corroborates the second and third of the main grounds which Dr. Dale finds for the efficacy of our Lord's Death, namely, that in Christ we have a Mediator vitally organically representative of our race, in Whom it has experienced at once the penalty of sin and the restoration of the Filial relation to God, and that accordingly the Cross is the guarantee for the complete victory of Christ in us over the power of sin. Both these grounds correspond to Newman's thought—

> That flesh and blood
> Which did in Adam fail,
> Should strive afresh against the foe,
> Should strive, and should prevail.

But with regard to Dr. Dale's first and main ground, that Christ bore the full penalty of sin, we still fail to get rid of the impression that He did so symbolically, and for man's moral enlightenment, rather than literally, and as removing an insuperable obstacle to the will of God for our salvation.

We thus come to an important alternative: Is the atoning work of Christ the *cause* or the *effect* of the redemptive grace of God? Has the merit,

or have the sufferings, of Christ turned the wrath of God into mercy; or is it rather to the Divine mercy that we owe the Cross of Christ and all its unspeakable train of grace and blessings?

III.

I think if we turn to St. Paul we can have but little doubt as to the true answer. That 'God was in Christ reconciling the world to Himself' is a truth which stands co-ordinate with that of the Divine wrath against sin. The relation between the two may be followed up in the Epistle to the Romans. We there find contrasted the wrath of God, revealed in its supreme intensity (ἀπ' οὐρανοῦ) antecedent to the Gospel, and the righteousness of God which is the specific and gracious revelation of the Gospel, constituting the latter the power of God unto salvation to whosoever believeth. The conception has, I think, been often missed, but it will repay the effort to grasp it. St. Paul sees in the new revelation of forgiveness in Christ the final self-realization of God's *righteousness*, εἰς τὸ εἶναι αὐτὸν δίκαιον καὶ δικαιοῦντα. Καὶ δικαιοῦντα—the *καί* indicates not contrast but close identification; the atoning work of Christ has not overcome or mollified the Divine righteousness, but has carried it into effect. How can we understand this? Never, if we begin from the analysis of the abstract notion of God as perfect justice, rigid sovereign power, and the like. But that is not the way in which God has revealed Himself to man as recorded in Scripture. Tracing the course of revelation in its broadest features, we see God manifesting Himself to His people as their Deliverer, and as exercising a consistently pursued gracious purpose for their highest good. As the experience of Israel lengthens and deepens, the conviction grows that what has been experienced is but the promise of a far greater deliverance in the future, and the conception of their own need on the part of the people of God gradually becomes purified and spiritualized, passing from the sense of earthly oppression and straits to that of sin and guilt. All this finds utterance in, and is recorded by, the voice of prophecy. The *salvation* of God to which the faithful look forward is closely bound up with His *righteousness*. They know that He will save because they know by experience that He is righteous; and will maintain the character in which He has shown Himself from of old. That St. Paul had caught this profoundest conception of God from the Old Testament is, I think, certain. To him the gospel was the power of God unto salvation, because in it the righteousness of God was revealed—nay, was brought to its maturity, εἰς τὸ εἶναι αὐτὸν δίκαιον. But for the gracious gift of His only Son, the character of God as stamped on the course of Old Testament revelation would have lacked its confirmation; the prophets and psalmists would have seemed to have believed in vain, to have believed in a God whose promises, after all, came to nothing. But in the saving work of Christ, God, who for such long ages has seemed to allow man's sin and ignorance to take its course—*patiens quia aeternus*—has been true and more than true to Himself, and the long night of His long-suffering (ἀνοχή) gives way to the warmth and glow of the Sun of Righteousness.

To St. Paul, the original cause of the forgiveness of sin is the righteousness of God, His consistently manifested love for man, which *moved* Him to give His only Son for us. The Death of Christ is God's offer of pardon to the world—an offer the more eloquent and appealing that it is made in visible act rather than in mere words; and for us to rely for grace and reconciliation on anything else, even on the character of God Himself save only as revealed in the Cross of Christ, is surely to pass God's own offer of pardon by, and, by refusing it to forfeit its effect.

Recent Foreign Theology.

Gautier's 'Souvenirs.'[1]

Until recently a visit to the Holy Land was a rare experience, and the fortunate few who had this experience at once hastened to give to the public an account of their adventures. The Scotchman who boasted that he had travelled through Palestine without publishing a book about it was a *rara avis*. Now we have changed all that, and even so distinguished a traveller as M. Gautier finds it necessary in his preface to excuse himself for offering to the public a narrative of his travels in the Holy Land. The public, however, we feel certain, will regard this apology as quite uncalled for. In fact, a book which combines fascinating interest with solid and valuable information in a more satisfactory fashion we have never met with. One of the features which give a special charm to the work is the presence of fifty-nine beautiful illustrations reproduced from photographs taken on the spot by Mme. Gautier. Several of the papers that make up the book appeared originally in the *Revue Chrétienne* and elsewhere, and M. Gautier has utilized any criticisms that were passed upon them in that form. As an instance of this, it may be mentioned that the note on the Wells of Beersheba by the present writer in The Expository Times of July 1896 called forth communications from Dr. Driver and Dr. Trumbull on the same subject. All this is referred to by M. Gautier, who characterizes Dr. Driver's note as 'très instructive et documentée,' and gladly utilizes it to revise and supplement his original statements.

Sabatier's 'Religion and Modern Culture.'[2]

At the recent *Congrès des Sciences Religieuses* held at Stockholm, Professor Sabatier read the paper which forms the subject of this notice. The relation between religion and modern culture, which appears so frequently as one of conflict, is examined with all Sabatier's exactness, the problem is stated with the necessary variations, as far as Protestantism and Roman Catholicism respectively are affected, and an attempt to mediate between the rivals is carried out with our author's characteristic courage and skill. This brochure merits careful study.

J. A. Selbie.

Maryculter.

[1] *Souvenirs de Terre-Sainte.* Par L. Gautier. Lausanne: Bridel & Cie., 1898.

[2] *La religion et la culture moderne.* Par A. Sabatier. Paris: Fischbacher, 1897, pp. 43.

The New 'Herzog.'

Three volumes of Dr. Hauck's new edition of the *Real-Encyklopädie für protestantische Theologie und Kirche* are now complete. In the first part of the fourth volume there is an interesting biographical sketch of

Dr. Christlieb,

the well-known Bonn professor, who contributed to the second edition of *Herzog* a masterly article on 'The History of Christian Preaching,' and whose lectures on *Homiletic* have recently been translated into English. It is not surprising to learn that at Tübingen Christlieb was more powerfully influenced by Beck than by Baur, for his *Modern Doubt and Christian Belief* contains a well-directed assault on one of Baur's main positions: that the resurrection of Christ lies outside the sphere of historical inquiry. Professor Sachsse, the author of the article, is right in saying that Christlieb's seven years' pastorate in London 'widened both his outlook and his heart,' for then it was that his interest in foreign missions was aroused; that he learnt to respect the peculiarities of other Churches; and became a warm advocate of the principles of the Evangelical Alliance. In his own preaching Dr. Christlieb emphasized the central truths of the gospel, and in his lectures on *Homiletic* he contends most earnestly that the Christian preacher is above all things 'a witness.' It is a book which could only have been written by one who had himself 'led many seeking souls to certainty, and educated for the Evangelical Church a large number of capable ministers.'

In two lengthy and able articles, two Halle professors—Kähler and Loofs—deal with the important subject of

Christology.

Professor Kähler writes on 'The Teaching of the Scripture,' and defines Christology as 'the doctrine of the Person of Christ as distinguished from the representation and the discussion of His life and His work.' To those who regard Jesus of Nazareth as a man like other men, though called to a special work, the study of Christology is superfluous, or rather it should be included in anthropology. Nor is Christology to be treated as a branch of the science of biography; it aims not at setting forth the historic Jesus by the recounting of such facts of His life as criticism can disentangle from the Gospel narratives, but at discovering what the Scriptures teach about the Person of Christ.

Speaking of Christ's witness to Himself, Kähler pertinently asks, 'Did Jesus fully and completely give expression to the truth about Himself?' and in replying to this question, he shows that Christ expected the new covenant to be established by His death upon the cross, and by His resurrection. 'For Him to have borne complete witness to Himself before He had finished the work that was given Him to do would have been as purposeless as unintelligible. Hence the witness borne to Him in the New Testament writings begins always with those decisive facts, and not with His own earlier sayings.'

Professor Loofs writes on 'The Teaching of the Church,' and begins a most important contribution to the literature of the subject with the statement that 'various as are the forms in which Christianity appears in the oldest non-biblical sources of Church history, the bond of union in all the societies was the apostolic preaching about Jesus, and not the religion of Jesus.' In present-day discussions it is often assumed that the primitive Jewish-Christians believed that Jesus was a man, born in the ordinary course of nature of David's seed, but at His baptism set apart and endowed for His Messianic work. With great force Loofs argues in reply that the narrative of the baptism of Jesus shows clearly that He was no mere man; then He received the fulness of the Spirit, and this statement cannot mean that then He was endowed with prophetic genius. 'The thought—that at one definite period in the history of our little earth the living God stood to one man in such a unique relation that in Him the fulness of the Divine Spirit dwelt—is so exceedingly sublime that all other Christological views that are conceivable can surpass this but slightly in so-called irrationality.' Loofs holds that such a view requires belief in the supernatural as much as the statement that 'the Word became flesh,' but he makes use of this argument to minimize the differences between those who believe that Christ was born of a pure virgin and those who reject the narratives of His miraculous birth as later additions to the Gospels.

In the course of his examination of the Christological doctrine which is associated with the names of the great teachers who arose in Asia Minor, Loofs is confronted with the Johannine problem, and, inasmuch as the question of the authorship of

The Fourth Gospel

is now being re-opened, his weighty words on this subject have a special interest. He avows himself a thorough believer in its apostolic authorship. 'It is true that in "Introductions" which regard the Fourth Gospel as a philosophical descendant of the canonical Gospels much is said of the scanty traces of the Gospel of John in the period before 150; but as a matter of fact there is no book in the Bible whose influence in the history of dogma from the generation in which it was written can be so clearly followed as that of the Gospel of John.' The characteristic features of the Christology of the Fourth Gospel are succinctly stated: the writer assumes that the pre-existent Lord is distinct from God, whilst he strongly emphasizes monotheism; the *logos*-conception Loofs traces rather to religious than to philosophical thought—the Word that called the world into existence and that from eternity was the Life and Light of men became a Person, for Christ not only brings God's word, He is Himself the Word of God; on the other hand, this Gospel of the Word is as far as possible from all Docetic views of the Person of Christ, for it records many incidents which reveal His true humanity.

However 'naive' it may appear to theologians like Holtzmann and Pfleiderer, who 'caricature the Johannine theology,' Loofs frankly owns his inability to account for all the phenomena presented by this Gospel in any way but one: the evangelist was an eye-witness of the historical appearance of the Lord, and to him the man Jesus Christ was a self-revelation of God. For the

correctness of his view of the Christology of the Fourth Gospel, Loofs further urges that no better proof can be given than the echoes of its teaching in the writings of Ignatius.

Professor Lemme, of Heidelberg, to whose thoughtful articles on ethical subjects in the *New Herzog* reference has been made in these notes, has published an attractive booklet on

FRIENDSHIP.[1]

A lecture delivered in Cassel is expanded into six chapters, which are entitled respectively: 'Love of One's Neighbour,' 'Love of the Brethren and Friendship,' 'Friendship in the Ancient World,' 'Friendship in the Christian Era,' 'The Forms of Friendship,' 'The Degrees and Claims of Friendship.'

The treatment of this theme is at once scholarly and popular; the style is clear and forceful, sometimes epigrammatic; the illustrations are admirably chosen from a wide range of literature; in short, it is the work of a Christian philosopher. Some indication of its quality may be given in a few extracts:—

'Without friendship we may be saved, but not without Christian love of our neighbour. . . . It may very well be that brotherly love sincerely and inwardly unites us with one who can never be our friend owing to difference in social position and calling, or through lack of sympathy.'

'The ancient world was familiar with religious offerings, which were presented to the gods in a spirit of selfishness which claimed gifts from the gods in return; it was familiar also with devotion to the state and fatherland in patriotic enthusiasm for the national welfare with which the fortunes of the individual were closely linked; but unselfish gifts of love, prompted by the inward constraint which springs from self-sacrificing devotion to the common weal, were unknown until Christianity produced them.'

'Not to demand love from others, but to receive with thanksgiving, as heaven's gracious gift, all the love of which we are conscious,—this is an essential secret of earthly happiness. The less love we demand and the more we give the more shall we receive.'

J. G. TASKER.

Handsworth College.

[1] *Die Freundschaft.* Von Dr. Ludwig Lemme. Heilbronn: Eugen Salzer.

Among the Periodicals.

The Book of Job.

PROFESSOR BUDDE'S *Job* still continues to engage a large share of the attention of Old Testament students, both in our own country and on the Continent. It is reviewed in the *Th. Tijdschrift* (November 1897) by Dr. OORT, who opens with a warm eulogium upon the book for the acuteness and clearness of its exposition, as well as its fair and accurate statement of views opposed to the author's own. It is a work, from every page of which one has something to learn. Oort further agrees with Budde that the shorter text of the Septuagint is due partly to the translator's desire for brevity, and partly to his carelessness, and that it does not present us with an older and more original version. Naturally, the reviewer differs on some important points (of which he gives instances) from Budde, both as to textual emendation and exegesis.

Our readers, however, will feel most interest in the view Oort takes of Budde's conception of the aim of the poet, and in particular in his judgment on the Elihu speeches, for which Budde so strongly contends as an integral part of the original work. The grounds upon which these have been rejected, the Strassburg professor classes under three heads. Of these the most important is the third, which founds upon the contents of the speeches. Yet Oort will have it that there is more in some of the other objections than Budde is disposed to admit. The sudden appearance and disappearance of Elihu is a strong argument in favour of interpolation. That he is not mentioned in the prologue is indeed nothing to the point, but it is harder to explain why he passes unmentioned in the epilogue. Surely the man who had seen farther into the truth than any of the other speakers deserved some recognition. An artist doubtless may blunder, but even this does not help us to comprehend how Jahweh ignores Elihu entirely, and answers Job as if the latter had spoken the last word, for to him, and not to Elihu, the question must refer, 'Who is this that darkeneth counsel by words without knowledge?' Even Budde himself feels the force of this objection, although he calls it an argument *e silentio*. Oort feels, too, that Budde has hardly done sufficient justice to the objection founded upon the linguistic

differences between the Elihu speeches and those of Job and his three friends. As to the main question, the poet or the interpolator must have considered that Elihu had a different and better solution of the problem to offer than the three friends, else he would not have brought him upon the scene. Well, it is not very easy to discover anything new in Elihu's speeches, which are largely a *réchauffé* of arguments that have been repeatedly used by the three friends. Certainly there is more emphasis laid in 36^{8-12} than elsewhere upon the use of suffering to teach a man, and to wean him from sin. But this truth has been already propounded, and even more clearly, in 5^{17}, in a speech of Eliphaz. That Elihu's speeches contain the doctrine that suffering is a manifestation of God for the purpose of purifying is denied by Oort, who finally agrees with the great majority of critics of Budde's work that these speeches are a later interpolation.

That the poet borrowed his materials from a popular tradition, which told the story of a pious sufferer, is generally conceded; but Budde's theory that 1^{1}–2^{10a} and 42^{10b-17} formed a 'popular' book, of which the poet expanded the first half by the introduction of the three friends, and then interposed the long series of poems between this and the second half, appears to Oort extremely improbable. It is much more natural to assume that the poet worked up the materials into a prologue and an epilogue for himself. Further, the reviewer cannot agree with Budde that a new conception of Job as sinning through murmuring comes in in chap. 3, and that the poet's aim is to show how suffering purifies the soul. If so, he succeeds well in concealing his intention. All through the long poem, amid all the reiterated arguments, the truth he means to unfold is never once clearly stated. The fact is, *the poet has no solution of the mystery of the sufferings of a righteous man.* God is great, and we comprehend Him not; it becomes man to submit in faith and without murmuring to the mysteries of Providence. But the poet teaches, withal, that honest, even violent, protest against the apparently unjust and, in any case, hard ways of God is better and more in accordance with God's will than fine phrasing, and justifying Him at all costs. The honest critic of God's ways is to be preferred to the flattering *quasi*-believer. Oort has no sympathy with those who say, with Cornill, that a book which teaches nothing more than this might well have remained unwritten.

The Oxyrhynchus Fragment.

In *La Vie Nouvelle* of 30th October last, Professor C. Bruston discusses the recently discovered Logia. He agrees with Batiffol (*Revue Biblique Internationale*, 1st October 1897) that the text has not been published by Grenfell and Hunt in the order intended; that the page which they give as the *recto* was the *verso*, and conversely. If this be so, the fragment attributes only five sayings to Jesus, the others not being preceded by the words λέγει Ἰησοῦς. The first saying is that numbered 6 by Grenfell and Hunt, 'A prophet is not accepted in his own country,' etc. (cf. Lk 4^{24} and parallel passages). The second (G. and H.'s 7) is, 'A city built upon the top of a high hill,' etc. (cf. Mt 5^{14}, $7^{24.25}$). The third is a combination of the mutilated saying which G. and H. call *logion* 8 and their *log.* 1, thus reproduced by Bruston, 'Thou wilt search in thine [eye to take away the beam that is therein] (?), and[1] then shalt thou see clearly to cast out the mote that is in thy brother's eye (cf. Mt 7^{3-5} and parallels). The fourth and fifth sayings (G. and H.'s 2 and 3) are respectively, 'If ye fast not to the world,' etc., and 'I stood in the midst of the world, and was seen of them in the flesh' (?), etc. The first three are amplifications of familiar sayings in the canonical Gospels. The fourth and fifth, in which fasting and the Sabbath and hunger and thirst all appear to have a metaphorical sense, sufficiently reflect the spirit of primitive Christianity; but that they were really spoken by Jesus we are not compelled to believe. Upon the whole, Bruston thinks that this fragment, interesting as it is, will prove to be of less importance than was at first supposed.

Hommel's 'Ancient Hebrew Tradition.'

The anticipations expressed in many quarters when this book appeared have been realized. It has been welcomed for the light it throws on some linguistic and archæological questions, but the aim of the Secretary of the S.P.C.K. to damage the so-called 'higher criticism' has not been served in the slightest degree. This is the concurrent testimony of all experts who have

[1] Here, according to Bruston, the *verso* begins.

reviewed the book. Readers of The Expository Times have already been made acquainted with the judgment passed upon it by Professors Driver and Margoliouth, and by Mr. G. Buchanan Gray, and many of them have doubtless read also the incisive examination of it by Mr. Bevan in the *Critical Review* (Oct. 1897, pp. 406 ff.). It will be of interest to note the impression produced upon Wellhausen himself and upon so thoroughly competent a judge as Ed. König.

Wellhausen reviews Hommel's work in the *GGA* of August last. How little he feels that any fundamental position of his is jeopardized by the *Ancient Hebrew Tradition* is proved by the good-humoured playful handling to which he subjects the book. What everyone will admit to be a careful and fair summary of the contents (interspersed, no doubt, with a few pithy comments *more Wellhauseniano*) is followed by a statement of the reviewer's conclusions. This Babylono-Minnæan-Egyptian caricature may do for the S.P.C.K. 'Christian knowledge' will apparently include in future not only Jewish but also Babylonian, Assyrian, and Egyptian antiquities, and we may expect to hear *Credo* uttered by Gudea and Khammurabi as well as by Pilate. 'Hommel stirs up a quantity of ancient dust, and, when his readers can no longer see or hear, he tells them that he has refuted pentateuchal criticism. In point of fact he never enters upon the latter at all, at most he brushes lightly against its outmost periphery.' Wellhausen goes on to show how little the proper names compounded with *ilu* or *el* are an argument in favour of monotheism. And what damage can it do the 'school of Wellhausen' to prove that much of the ritual system of P can be traced back to a very high antiquity? No one dreams of contending that this system was first devised and introduced after the exile. What the 'school of Wellhausen' seeks to do is to bring into proper sequence the three strata of laws and traditions represented in the Pentateuch. This it accomplishes by comparing the different strata with one another and with the history. The problem is a literary one, to be solved by literary methods. As to Hommel's stock argument, founded on Gn 14, Wellhausen finds a great gap between the premises and the conclusion. What avails it to prove (if it be proved) that inscriptional evidence has supplied us with the equivalents of the Old Testament Amraphel, Arioch, Chedorlaomer, and Tidal? It is perfectly true that if a personage never existed, any narrative of exploits of his must *ipso facto* fall to the ground. But the converse is not true that the historical existence of a personage proves the historicity of the narrative concerning him. Hommel, moreover, has to admit that in the monuments the actors in question are found in Elam, not at the Dead Sea, and that Khammurabi (Amraphel) appears not as an ally of Kudurdagmal (Chedorlaomer), but as engaged in hostilities against him.

In the *Theol. Literaturblatt* of 31st December last König examines Hommel's work, and reaches conclusions practically identical with those stated above. He begins by remarking that, after the contributions of Hommel (in 1890 and later!) to the *Neue kirchliche Zeitschrift*, no one could have anticipated his coming forward in this way as a zealous opponent of the 'school of Wellhausen.' König, however, emphasizes what there is a wish in some quarters to overlook, that, while ranging himself side by side with Klostermann, Hommel has yet not abandoned his old standpoint regarding the 'sources' of the Pentateuch. He has no sympathy, for instance, with the views of Professor Green of Princeton, who denies the existence of 'sources' altogether. Regarding Hommel's three main positions,—the monotheism of Israel, the historicity of the patriarchal and Egyptian narratives, and the early date of the Priestly Code,—König agrees with Wellhausen regarding the irrelevancy or the fallacy of many of the arguments adduced. To give only two instances. Hommel argues that P cannot belong to the exilic or post-exilic period, else it would contain a multitude of Babylonian and Aramaic loan-words. To which König makes the crushing rejoinder, 'How many words of that kind are to be found in the addresses of Haggai or Zechariah?' Again, the circumstance that in the middle books of the Pentateuch *ănî* is used almost exclusively for 'I,' is explained by Hommel on the ground that this was the original Israelitish form of the pronoun. But König points out that the Decalogue exhibits only *ānōkhî*, and that this form is much more common than *ănî* in the Book of the Covenant, in Deuteronomy, and in JE. A similar tendency to prefer *ānōkhî* to *ănî* may be traced if one compares the older prophetical and historical literature with the later.

Symbolo-fidéisme.

The *Revue Chrétienne* of November last contains a short article by Professor MÉNÉGOZ, reprinted from *La Vie Nouvelle*. This contains an emphatic disclaimer of certain tenets which have been widely attributed to the school of Sabatier, and to M. Ménégoz in particular. To attribute an absurd idea to an opponent and then to prove its absurdity is a familiar device, and seldom fails to produce some effect. Now, it seems that in France it has become customary with some of the opponents of *symbolo-fidéisme* to attribute to M. Ménégoz the formula that our faith is independent of our beliefs ('*La foi est indépendante des croyances*'). Presented in this way, the 'formula' is clearly absurd, and M. Ménégoz repudiates it with energy on behalf both of himself and of Sabatier. It is our ideas, our beliefs, that act upon our heart, our spirit, our conscience, and that under the influence of our personal dispositions produce faith or its opposite. The real formula of *fidéisme*, of which the above is a caricature, is, *We are saved by Faith* (*Foi*) *independently of our beliefs* (*croyances*). Just as the Pauline formula, 'We are saved by faith *without the deeds of the law*,' excludes the Jewish-Christian error of salvation by faith and a keeping of the law; just as the Lutheran formula, 'We are saved by faith *and not by good works*,' excludes the Roman Catholic error of salvation by faith and works of love,—so the *fidéiste* formula, 'We are saved by faith, *independently of our beliefs*,' excludes the error of the ancient orthodoxy, both Catholic and Protestant, which teaches salvation by faith *and* orthodox beliefs, and denounces eternal damnation on those who reject the official doctrine of the Church. This comes out clearly in the *Quicunque* symbol: 'Quam (fidem) nisi quisque integram inviolatamque servaverit, absque dubio in aeternum peribit.' And it is to such a conception as this that M. Ménégoz opposes his 'formula.' The man who repents of his sins and gives his heart to God is a *believer*, whatever may be his doctrinal errors. It is upon this principle that we understand how Jesus welcomed into His kingdom pagans and Samaritans while He condemned orthodox Pharisees and treated them, in spite of their correct system of doctrine, as *unbelievers*. The demons have *beliefs*, but they have not *faith*. We are saved, then, by *faith alone*, not by such and such *beliefs*, any more than by such and such *works*. This faith, however, arises under the influence of the word of God, religious convictions, true beliefs, coupled with the inward action of the Holy Spirit. Knowledge of the truth is an *objective* condition of salvation, a *pedagogic means* of the first importance in leading men to repentance and faith. Hence M. Ménégoz and his school attach the utmost importance to the pure preaching of the gospel of Christ, and resolutely combat doctrinal error. But faith, in its turn, produces good works, and *fidéisme* proclaims with the same emphasis as St. James that faith without works is dead. Roman Catholics find it hard to grasp the doctrine of salvation by faith, *independently of good works*, and defenders of their system combat such a notion with arguments of rare dialectical subtlety. Protestants of the old school find it as hard to grasp the doctrine of salvation by faith, *independently of beliefs*, and their polemic against it is equally subtle. Yet M. Ménégoz has the persuasion that just as the motto *sola fide* triumphed in the primitive Church and at the Reformation, so will it triumph in our own day over the attacks of which it is still the object within the Churches of Protestantism.

J. A. SELBIE.

Marycultur.

Sermonettes on the Golden Texts.

By the Rev. R. C. Ford, M.A., Grimsby.

How to Pray.

'When thou prayest, enter into thine inner chamber; and having shut thy door, pray to thy Father which is in secret.' —Matt. vi. 6.

Our lesson is taken up with our Lord's teaching about prayer. The disciples must dismiss from their minds popular notions derived from the practice of the Pharisees, and, as little children who know nothing, learn how to pray. And first, Christ says—

1. Avoid Ostentation.—This was the great defect in Pharisaic devotion. One gets a view of the Pharisee at prayer in the Parable of the Pharisee and Publican. There were stated hours for private prayer, and they generally contrived to be overtaken by these times at the street-corners, or in some busy thoroughfare, where they might have opportunity to exhibit their marvellous devoutness. Christ says they did it to be seen of men. 'This,' says Trapp, 'was the wind that set the windmill a-working.' This is religious parade: it is not prayer. There is no question here of public worship of a united people: it is of individual private prayer that Jesus speaks. This is to be a secret matter between ourselves and God, not something to flaunt before the eyes of our fellows.

2. Avoid Formality.—The Pharisee had fixed times for his private prayers. He prayed at nine, and twelve, and three. This in itself was unobjectionable, but it was to him a matter of such importance that if he happened to be in the market, where heart prayer was an impossibility, he would still go through the form of it. In order that we may realize God's presence, and that our prayer may be truer, Jesus would have us wait until we reach some place of seclusion. It is not the going through the form that gives pleasure to God. It is to be feared that our Lord's lesson is not learned yet. Many people who think they pray, only repeat words which to them are meaningless.

3. Remember and realize the Presence of God.—'Pray to thy Father which is in secret.' The Pharisee is thinking about what the world will say. Jesus says, 'Shut thy door,' exclude the world. Even in Gethsemane Jesus 'withdrew about a stone's cast' from His beloved disciples. The Holy of Holies was God's presence-chamber in the temple, and once a year the high priest entered in and shut the door. The Christian's inner chamber is his holy of holies. When he has shut his door it becomes to him God's audience-chamber. Our moments of prayer are the great opportunities of our lives. Until we get alone, face to face with God, we shall remain needlessly ignorant of the unfathomable depths of our nature which are filled with God.

4. Cultivate a Childlike Spirit.—'Thy Father.' Let there be no fear in your converse with Him. You may tell Him all, and trust Him utterly. 'Perfect love casteth out fear.' 'Pray to thy Father.' What reverence and trust are breathed in those words! Great as is His majesty, it does not exceed His gentleness. As a child looks up to his father, so you may look up to God with boundless admiration and simple trust.

If God is my Father, as Jesus, upon whose word I rely, tells me, then there is a chord in His heart which beats responsive to the music in mine; then He does not view with indifference, but with sympathy, the longings in which my soul seems at times dissolved.

What more do we need to teach us how to pray? We have no court etiquette to study, no stilted forms of address to learn. 'Prayer is the simplest form of speech that infant lips can try.' Tell Him all you would tell a father.

5. Let your Prayer be the Utterance of your very Being.—God is your Father; but He sees the inmost secrets of your being. Do not trifle with Him; He will tolerate no unreality. Use no words without there being a corresponding thought within.

> Thy words are true to me,
> Let mine to Thee be true,
> The speech of my whole heart and soul,
> However low and few.

Secret prayer is not a pretty pastime. When you have shut the door, you have done with shams. Nowhere is make-believe so out-of-place as here.

Counsel for the Careworn.

'Casting all your anxiety upon Him, because He careth for you.'—1 Pet. v. 7.

The words 'anxious' and 'anxiety' are not found in the A.V. of the English Bible. That which we now describe by these terms was formerly known as 'care' and 'thought.' The Golden Text is Peter's summary of the teaching of Jesus recorded in the lesson. Read in the R.V. we can almost catch the echo of Jesus' words, 'Be not anxious for food and raiment, for your heavenly Father knoweth that ye have need of these things.'

1. What Anxiety is.—The word used is a very significant one. It means that which tears the mind asunder. Distracted Martha is an illustration of it. But in her case there was at least the excuse of a worthy object. She was anxious to do every honour to the Master. Our Lord singles out for gentle rebuke those who are distracted about the provision of food and clothing for future days. For anxiety is concerned, not with present trouble, but future foreboding. It is a borrowing of trouble from the future. It is for this that Jesus remonstrated with His disciples. Borrowed money may be useful, and a borrowed book may make one wise, but from borrowed trouble no good can possibly come. It is not mere provision for the future which Jesus condemns. It was by Divine direction that Joseph prepared for years of famine; and it was for providing her meat in the summer that the wise man praised the ant. Jesus' own disciples had a bag. Not reasonable provision, but distracting anxiety, not work, but worry, is condemned.

2. What to do with Anxious Thoughts.—Possibly the form of Peter's expression is influenced by reminiscences of Ps 55, 'Cast thy burden upon the Lord.' 'Cast all your anxiety upon Him.' Quite a parable is wrapped up in that word 'cast.' It is used only once besides in the New Testament, and then to describe how, when Jesus entered Jerusalem, the people 'threw their garments upon the colt, and set Jesus thereon.' In the same way we are to throw our anxieties upon God. This is simple faith. It is making a bundle of all our troubles, and throwing it to God. Jesus points to the birds and flowers as instances of the happy effects of reliance upon God.

3. Why we should cast our Anxiety upon God.—Because He cares for us. But it is a different word for care here. It does not mean that He is anxious, but that He will provide for our future. Such provision does not distract God. Our anxiety implies either that we fear lest circumstances should arise which God has not foreseen and for which He is unprepared, or else that He does not love us. But if He cares for birds and flowers, surely He will care for His children. Even sinful men would do this, and our Father will do so much more lovingly and wisely.

A caution is needed. There is a recklessness which is not trust. Its language apes that of faith. It says, 'Let us eat and drink, for to-morrow we die.' It throws care to the winds, only to have it return on the whirlwind. Faith throws care to God, and sees it no more.

The Call to the Irreligious.

'And as Jesus passed by from thence, He saw a man, called Matthew, sitting at the place of toll: and He saith unto him, Follow Me. And he arose, and followed Him.'—Matt. ix. 9.

The call of Matthew was an event which derived its significance from the fact that he belonged to the class of reprobates in the Jewish world. The ministry among the synagogues of Galilee had produced little result, and Jesus turned next to those who were altogether outside the pale of religious influence. The call of Matthew was the inauguration of a ministry to the outcasts.

1. The Class to whom the Call was addressed.—Matthew was a tax-gatherer on the staff of the custom-house at Capernaum. His occupation was esteemed a disgraceful one by the religious people. It provided many opportunities of extortion to the holders of it, of which the great majority readily availed themselves. Tax-gatherers were one section of the larger class of 'sinners.' No one who had respect for his reputation would associate with these men. It was a sort of thieves' supper which Jesus attended in the courtyard of Matthew's house. It created a public scandal. None of those present except Jesus and His disciples would have been permitted in a synagogue.

2. The Causes for the Existence of this Class.—Two causes tended to make these people

what they were: their own weakness, and the scorn meted out to them. Jews were proverbially eager for gain, and the office of tax-collector was a lucrative one. The temptation corresponded with their weakness. Having once yielded, return to respectability was cut off. The method of dealing with the fallen was that indicated in the proverb, 'Give a dog a bad name, and hang him.' They were thus tempted to deserve the social and religious penalties which they incurred. Being denied the sympathy of those better than themselves, they sought that of those who were worse.

3. The Reasons why Jesus called them.—Jesus did not associate with them because He sympathized with their evil habits or approved of their practices. He went amongst them as one who hunts for treasures among the ruins of a sacked city. He saw material out of which noble characters might be built. The Pharisees suggested cynically to the disciples that their Master could be neither good nor wise; and here was their proof. Jesus retorted that the worse men were the more He was needed amongst them. He could mould them aright, and use them in the interests of the new kingdom. Matthew's clerkly skill will be used more worthily than in making out demand-notes for unpopular or unjust taxes. When he has come to know Jesus intimately, he will write the memoirs of His life for the welfare of the Church in after-ages.

4. The Immediateness of their Response.—The neglected classes responded eagerly. They had found One who understood and was willing to help them. How prompt was the response of Matthew, and the woman at the well, and Zaccheus, and the crucified robber! This may not have been the first interview with Matthew. Jesus may already have prepared him for this crisis. Besides, he would need to settle his accounts before he could leave his post. Nevertheless, he 'made haste and delayed not to keep the commandment.' The irreligiousness of the neglected may be largely due to lack of sympathy on the part of the religious.

The Gospel for the Body.

'Heal the sick, raise the dead, cleanse the lepers, cast out devils: freely ye received, freely give.'—Matt. x. 8.

The needs of the multitudes appealed powerfully to Jesus. He was moved with compassion, and therefore went amongst them, not only preaching, but also 'healing all manner of disease.' And what He did personally, He also did through His disciples. This commission reveals the nature of Him who gave it.

1. Christ's Care for the Body was a Sign of His Compassion.—The commission was to bless, and not to curse. One reason of the Incarnation was that men might be assured of the compassion in the heart of God. Such revelation was the more needed, because the suffering in the world might lead to doubt of God's love. He who revealed God was full of pity.

2. Christ's Care for the Body was a Means to an End.—The injunction of the text comes after a command to 'keep preaching.' This injunction is second, in order and in importance, to that command. This was a house mission, as that of Jesus had been a synagogue mission. They were to talk in familiar conversation of the things they had seen and heard while with Jesus. The miracles of healing were occasional: they preached by the hour, and healed by the moment. Their professed anxiety about men's spiritual welfare might be doubted: it would be measured by their endeavours to relieve bodily need.

3. Bodily Healing is a Type of Spiritual Blessing.—Jesus represents the lost as being sick, and Himself as their Physician. The change He effects in spiritual matters is as great as the physical change effected by miracles of healing. He exerts in both body and soul that same power which raised Him from the dead. These miracles were parables of the Divine method, revealing, by what we can understand, spiritual mysteries beyond our power of comprehension.

4. Bodily Healing is a Prophecy of ultimate Bodily Redemption.—When Redemption's work is completed there will be no more sorrow, nor crying, nor pain, nor death. Being delivered from 'all the ills which flesh is heir to,' we shall escape many hindrances in our endeavour after holiness. Redeemed bodies will rather aid us.

5. Christ's Disciples are to be Channels of these Blessings.—Christ imparts power to do what He commands. To the twelve, special powers were given for special purposes. Though these have since been withdrawn, other gifts of new knowledge have partly taken their place. Every disciple of Christ ought to so far possess the spirit of this Jesus as to do the best he knows

to help the suffering. The final Judgment will depend on the faithful discharge of this duty. This was the text which so deeply impressed Francis of Assisi. One of his earliest disciples, Lucchesio, turned his own house into a hospital, and ministered to diseased bodies and souls. It is also the charter of medical missions.

6. The Conditions on which these Blessings are to be bestowed.—We have received without merit: while we were yet sinners Christ died for us. We are apt to be much concerned about the worthiness of those whom we bless. But we are only stewards, or vehicles, and, knowing by experience the principle on which God imparts blessing, we are to act in like manner.

The Gracious Invitation.

'Come unto Me, all ye that labour and are heavy laden, and I will give you rest.'—Matt. xi. 28.

Jesus' synagogue ministry in Galilee had been cut short by the opposition of the Scribes, and His ministry to the outcasts had produced little permanent result. His saddened and affectionate heart utters a sigh for receptive disciples. The words in which He expressed Himself have become unspeakably precious to us: they fall on our ears like the cadences of a sweet song.

1. The Seekers of Rest.—When Jesus journeyed through Samaria He sat down on Jacob's Well, 'being wearied with His journey.' Isaiah says that young men who wait on the Lord 'shall run and not be weary.' The word used in each case is that employed by Jesus to describe those that labour. Elsewhere Jesus denounces the lawyers who 'lade men with burdens grievous to be borne.' This is the word used also to describe the 'heavy laden.' Jesus calls to Himself those who have found the journey of life a weary one, and those whose burden seems heavier than they can bear. That which makes the journey wearisome is the disappointment of it. It is a following of shadows, and a missing of realities; a series of pilgrimages to phantom fountains, an attempt to satisfy a divine thirst with earthly waters. And the heavy burdens we for ever carry are chiefly our lawless desires. Jesus calls to Himself those who have failed and know it, those whom sorrow has made receptive, and disappointment has disillusioned. And yet He knew that He was appealing to the few. The 'all' might be all mankind, but in fact was a small minority.

2. The Giver of Rest.—If we had a familiar friend whose whole life was unblemished holiness, who could detect every thought of sin in us, yet whose own peace was never ruffled by a passing cloud, who could rest serenely in a storm at sea, who could see his earthly hopes wrecked, his closest friends deserting him, himself cruelly treated for blessing men: would we not say to him, 'O friend of mine, tell me the secret of your peace: help me to become like you?' The disciples began with such a friendship. But we have more than that, and we know more of our Friend than the disciples ever dreamed in the days of His flesh. He has proved Himself to possess the secret of life and death, and to have brought a new power into the world greater than any that ever existed before. It is that Friend who utters these gracious and comforting words.

3. The Gift of Rest.—When we are full of anxiety we say, 'I should be at rest if I only knew.' Jesus gives those who come to Him that divine wisdom which knows God. When we follow the good within us, it brings us into conflict with our surroundings. Is rest to be found in avoiding this conflict, or resolutely following the promptings of good within? Jesus gives confidence and strength to these better thoughts. He delivers us from our perplexity. We confidently rest in His revelation of God, and can trust such a God to reconcile all contradictions.

4. How the Gift is to be possessed.—'Come unto Me, and I will give you rest.' The word of Jesus is authoritative and tender. It means, 'Let go other guides that you may take My word. Expect not rest from earthly things, but from obeying Me, and living My life. Take Me as your Master.' Self must go utterly, in all its manifestations. Relying on the word of Jesus, we can be assured of God's favour, although we are sinners. We can leave everything with Him. The restful life is lived by those who drink in the words of Jesus, and, thus refreshed, repeat His life in their own.

Babylonian Witchcraft.

By W. St. Chad Boscawen, F.R.S.

The land of Chaldea has always been regarded as the home of mystery—the abode of the magician and sorcerer. The Hebrew Scriptures, and especially the later works, abound in references to both Chaldean and Assyrian belief in magic and witchcraft. It was, therefore, naturally expected that among the vast mass of literature recovered from the buried libraries of Babylon and Nineveh some traces of the magical works would be found; and such has proved to be the case. The late M. Lenormant, in his able work *La Magie chez les Chaldéens*, and in his subsequent work on *La Divination*, dealt with the most interesting series of inscriptions which formed, as he aptly described it, the 'Atharva Veda,' or 'Black Veda,' of the Chaldeans, but the section more especially relating to witchcraft still remained untouched. In the fourth volume of the *Cuneiform Inscriptions of Western Asia* some specimens of the witchcraft tablets were published by Sir Henry Rawlinson, but no series of inscriptions were edited, nor was any definite attempt made to translate those published. Dr. Knut Tallqvist, of the Finnish University of Helsingfors, recently spent some time in England, and copied eight tablets of a series devoted entirely to witchcraft, and this important work has now been issued by the Russian Government, under the title *Assyrische Beschwörung Serie*, and is a work of great importance to students of the Old Testament. The tablets come from the royal library at Nineveh, and bear the endorsement of Assurbanipal, and so may be dated about B.C. 660. They are, however, in all cases stated to be copies of older tablets (*Kima labri šu*) from the libraries of Southern Chaldea. From statements in the tablets they seem to have belonged chiefly to the priestly schools of Ur, Larsa, Akkad or Agade, Eridu, and Sippara—all of great antiquity.

From these inscriptions we obtain a wonderful insight into the principal tenets of this religion of the 'Black Gods,' or the 'gods of night' as they are called. The first tablet opens with the words, *Alsi kunuši ilani musite*, 'I call on you, O gods of night.' As there was a definite priesthood attached to the gods of light, so there was a hierarchy of the gods of night. This body consisted of wizards (*Kaššapu*) and witches (*Kaššaptu*), the sorcerer (*epišu*) and sorceress (*epištu*), and various other kinds of enchanters and wishers; and associated with them were the street workers (*elinitu*), the harlots (*gadistu*), the devotees of Istari, the mistress of witchcrafts, called *Istaritu*, 'she who seizes by night,' 'she who slays youths,' 'she who spared not women,' all which epithets amply justify the epithets applied to the goddess of Nineveh by the prophet Nahum (iii. 4). It was rather the female members of this strange priesthood whom the Chaldean feared, and against whom all his knowledge of charms and spells was required. It was this knowledge of the incantation or word and its repetition, *idi sipta*, which empowered both magician and exorcist. In the old Akkadian it is very frequently referred to in the mediatorial action of Merodach, the son of Ea, 'thou knowest the word' which will heal the sick one and remove the evil spell. Its power resembles, in some respect, that of the 'writing' in the 'Book of the Dead' among the Egyptians. Those who knew the prayers of the Book of the Dead, or carried with them the papyrus copy of it, were called the 'equipped shades.' This custom must have been of immense antiquity in Egypt, for we find it referred to in the tomb of Pepi of the Sixth Dynasty. 'Hail to thee, Pepi, thou placest thyself upon the throne of Him who dwellest among the living, and it is the writing which thou hast, that striketh terror into their hearts.' Some such idea, no doubt, caused the making of the Jewish *tephillim*. The whole time of a superstitious Chaldean—and most Chaldeans were inclined that way—must have been taken up in protecting himself against the various forms of witchcraft.

This is shown by quoting the following spell: 'O my witch and my enchantress, thy frontiers all the earth, thou crossest over all mountains, I know thee, and I have taken precautions. In my broad way a watch (I set), I set a trap in my door. On the right of my gate and the left of my gate I have caused to be placed (the figures) of Lugal-gira and Allamu, the gods of the watch, (who) tear out the hearts of the wicked. The witch (Kaššaptu) may they slay, and I shall live.' The close connexion between the enticements of the harlot and those of the witch are constantly referred to by Hebrew writers, and especially in Nah. (iii. 4); but there is a most curious parallel in

one of these magical tablets between *Kaššaptu* and the strange woman or harlot (זוֹנָה) of Prov. vii. The example is so striking that I quote the Assyrian version transliterated.

Transliteration.

Šiptu. Kaššaptu Mutalliktu ša suqatü
Mutirribtum ša bitati.
Dailtum ša birieti.
Khaiditum ša ribāti.
Ana makhri ša u arkiša issanakhar.
Ina ribiti iptarās alaktu.
Ša idlu damqu dūssu ikim.
Ša ardatu damiqtum inīb-ša itbal.
Ina nikilmi ša kuzūb-ša ilgi.
Idlu ippalis-ma duda šu ikim.
Ardatu ippalis-ma inib-ša itbal.
Imurānni ma kaššaptu illika arki-ai.
Ina imti-ša iptarās alaktu.
Ina rukhi-ša išdikhi iprus.
U ša-assi ili-ai u Ištari-ai ina zumri-ai.
Ša Kaššaptu ina gullati agdari-temi ša.
Ša episti-ai abtani ẓalam ša.

Translation.

Incantation. The witch who goes to and fro in the streets.
The enterer of houses.
The creeper into fortresses.
The traverser of the broad ways.
She turns backward and forward.
In the broad way she has divided the way.
She has robbed the well-favoured youth of his love.
She has ravished the well-favoured maid of her fruit.
Her deception has seized (them) by the glances of her eyes.
The youth regards her, and she steals his love.
The maiden regards her, and her fruit she ravishes.
She has seen me, the witch, and comes after me.
With her philtre she has divided the way.
With her enchantment she has divided the path.
O my god and my goddess, she shrieks for my body.
Of the witch her utterance shame I.
Of my enchantress I make her statue.

No. II.

1. This oppression, O oppression,
The mighty oppression of mankind,
Which like a lion seizes hold of mankind.
Like the drag net (*Khukhari*), it throws down heroes;
5. Like the fowler's net, it covers warriors;
Like the snare, it captures the firstborn;
Like the net, it covers the strong.
Your oppression, O magician and witch, may the fire-god burn;
May the fire-god eat; may the fire-god drink;
10. May the fire-god carry away;
May the fire-god laugh at the might of your tyranny.
For the oppression ye have made, may your bodies tremble.
Your might, may the son of Ea, the great magician, sweep away.
The odour of the fire-god, may it smite your faces.
15. Like an oven, may it shrivel you up;
Like a burning coal, may it consume you.
May the mighty fire-god cause you to be overthrown.
Your bewitchment and your enchantment, may they not come near me.
It shall disappear like a fish in dry waters;
20. Like a wild boar in miry morass;
Like the *mastakal* plant in the overgrown field;
Like the *kankal* plant on the bank of a pool;
Like the *usu* seed on the sea-shore.
25. O noble Istar, the foreseer of destinies,
. . . I am bound with a charm.
. . . O fire-god, mighty one,
O fire-god, the consumer, son of Anu, the warrior.

No. III.

1. Who art thou, O witch, who caused to exist the word of my evil in her heart?
My enchantment she has made with her tongue,
My poisoning she has made with her lips.
By her power she has spoken it and established death.
O witch, I seize thy mouth, I seize thy tongue;
I will afflict thy far-seeing eyes;
I will afflict thy swift-going feet;
I will afflict thy out-striding knees;
I will afflict thy delicate hands;
I will tie thy hands behind thee.

Sin (moon-god) from in front shall seize thy body;
To the burning mass of fire and water may he throw thee.
O witch! like the circle of this signet ring,
May thy face seethe and grow pale.

The resemblance which this extract bears to the passage in Proverbs is so remarkable that it would seem as if the two were related as common Eastern folk-lore. Indeed, it is possible to carry the parallel farther, into Egyptian literature, where, in the maxims of Ani, we read, 'Do not follow after a woman, do not allow her to seize thy heart.' The whole of the similes of the inscription and the Hebrew writing are the same. 'The traverser of the broad ways,' 'she turns backward and forward,' are often the exact equivalent of the biblical words. Indeed, these magical inscriptions enable us to suggest some alterations in the Hebrew. The passage 'the garments of a harlot,' שית זונה (Pr 7^{10}), seems obscure, as the word שית occurs only in one other passage, Ps 73^{6}, 'Their pride compasseth them about as a chain; violence covereth them as with a *garment*.' In the magical inscriptions, as in Extract II., we read '*Kima šeti ukattimu garrada*,' 'like a snare or fowler's net it covers warriors.' In another passage we read, '*Kima šeti ana katame-ia*,' 'like a snare to cover me.' Now, I should propose to read net or snare in both these biblical passages, 'with the snare of a harlot,' and 'violence covers them as with a net.' Indeed, this reading perhaps throws some light on the simile in ver. 23, 'the bird hasteth to the snare.'

The passage in Extract II., 'May the fire-god eat, may the fire-god drink' (*likul lišti*), is an interesting parallel to the 'fire from heaven' eating the sacrifice and licking up the water on Mount Carmel. In Extract III. there is also a passage of much value, '*ana miḳid me u išati liddikima*,' 'To the burning mass of fire and water may he throw thee.' Here *miḳid* is the מוֹקֵד of Is 33^{14}, 'Who among us shall dwell with the devouring fire? who among us shall dwell with the everlasting burnings?'

These remarks lead to a very interesting study of the means which were used to counteract these charms of the witch. Chief among these were fires of various kinds, and the rôle of the fire-god is particularly interesting, on account of its close resemblance to that of the 'fire from heaven' and the 'fire of God.' It, as we see, burned up the witches and their 'enchantments,' and especially the statues and figures they made of the bewitched, and of those the latter made of their persecutors. The frequent formula at the end of these fire-charms is, 'As this statue shakes, melts, and dissolves, so may the magician and witch shake, melt, and dissolve'; which again reminds us of the biblical phrase, Ps 22^{14}, 'My heart is like wax, it is melted'; at Ps 68^{2}, 'As wax melteth before the fire.' There is one of these charms which throws some light on the sacrificial ritual of Chaldea, and gives a more direct proof of the use of burnt sacrifices than has hitherto existed.

O Nasku (fire-god), mighty one, prince of the great gods,
Superintendent of the freewill offerings of all the spirits (*Igigi*),
Founder of towns and restorer of altars,
Bright light (day), whose command is supreme,
Angel messenger (*sukkal*) of Anu, hearer of the oracles of Bel,
Listener to Bel, most high counsellor (*maliku sadu*) of the spirits.
Nusku, the consumer, the destroyer of enemies,
Without thee the festival in the temple is not established;
Without thee, god, smells not the sweet savour (*quṭrinun*).
Without thee, sun-god, a judgment judges not.

That these tablets are used as a species of litany, recited by the people, is shown by this curious rubric, if it may be called so, to be said by the afflicted—

I, So-and-so (*pulanu*), son of So-and-so, whose god is A (*pulam*), and goddess B,
I turn to thee, I seek for thee, I kiss my hands.
Underneath thee I bow down (*šapalka akmis*);
Consume thou the magician and witch;
Of my enchanter and enchantress, turn their lives to nought.
As for myself, I shall live; and thy heart, I shall thy heart make glad.'

The publication of these inscriptions has supplied a mass of material for biblical students upon a subject regarding which there was previously very little information, and it is to be hoped that further instalments may be forthcoming.

At the Literary Table.

THE BOOKS OF THE MONTH.

Homiletic.

THE MINISTRY OF THE HOLY GHOST. By the Rev. John Morgan. (*Hodder & Stoughton.* Crown 8vo, pp. 323. 5s.)

The great book on the Holy Spirit must be coming, for here is another small one. It is small in comparison with the grandeur of its subject; it is by no means small in itself. It makes no effort or pretence to grasp the doctrine of the Spirit all around. It touches it here and there. But it touches with a well-tried and sympathetic hand. Every sermon throws light on some one point, or presses some small truth more surely home. And then the whole volume is lifted out of the superfluity of adding another to our shelves of sermons, just because it makes so great a subject its persistent theme, and touches it truly where it touches it at all.

SERMONS PREACHED IN ETON COLLEGE CHAPEL. By F. St. John Thackeray, M.A., F.S.A. (*Bell.* Crown 8vo, pp. vi, 218. 5s.)

How eloquent one might be in a college chapel, and be the laughter of the listeners: how intelligible, and send them all to sleep! Mr. Thackeray was never blusteringly eloquent, and never irritatingly plain. But he held the boys' attention; you know he held it, for he holds yours. Every sentence has its own thought, is its own contribution to the thought of the whole; every sentence is a real presence. There are men who seem to speak without any language; while they are speaking you do not think of the language they are using. Mr. Thackeray spoke, and the Eton lads who listened thought of themselves and God.

UNIVERSITY AND OTHER SERMONS. By C. J. Vaughan, D.D. (*Macmillan.* Crown 8vo, pp. xiv, 356. 6s.)

In uniformity with the latest and best edition of the late Dean of Llandaff's sermons, this posthumous volume is edited and issued by 'an old friend and pupil.' The sermons are partly old and partly new. They are all evangelical and conscientiously true. A very successful photogravure stands as frontispiece. And altogether it is a finer memento of a most Christian gentleman than the average biography would have been.

SMALL BOOKS ON GREAT SUBJECTS. CHAPTERS IN THE CHRISTIAN LIFE. By. W. M. Sinclair, D.D. (*Clarke.* Small 8vo, pp. 130. 1s. 6d.)

Archdeacon Sinclair's sermons recall the lines about the love of God being broader than the measure of man's mind. Not that he is of the broad school (save the word!), but that he has discovered that there are more things in the doctrine of the Atonement than were dreamt of in the old theologians' philosophy. He is the lineal descendant of the rigidly orthodox; he is orthodox without the rigidity. Here are nine short sermons about a God who will by no means clear the guilty and is yet most wonderfully kind.

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To the Ten Commandments we all must come. And we cannot come too soon if we set them in their proper order. If we do not say, This do and thou shalt live; but, Thus live and thou shalt do. And then, when we come to the Ten Commandments it must be to do them, not to repeat them, study them, or even write commentaries on them. You must do them, says Mr. Jackson. And so we find Moses in close contact here with James Matthew Barrie and other modern instances. For you must do them, says Mr. Jackson, and leave the Jews alone. And when you ask him what he means by saying that *you* must not kill, he answers, When, *e.g.*, a man in a fit of intoxication commits some terrible crime, the person who sold him the drink shares in the consequence—in God's consequence assuredly, and he ought to share in man's.

PREACHERS OF TO-DAY. SIN AND ITS CONSEQUENCES. By the Very Rev. F. W. Farrar, D.D., F.R.S. THE ENDLESS CHOICE. By W. J. Dawson. (*Nisbet.* Fcap. 8vo, pp. 112, 126. 1s. 6d. each).

There is strong individuality in both these volumes. The men have convictions, both of them, and both have the courage to express them. There is the gospel, of course, with its three R's unmistakable. But the gospel is here with the special emphasis where each preacher feels it

must be placed. In a word, Mr. Dawson insists on the free play of the intellect, Dean Farrar sists on the curbed action of the will. Both are modern, impressive.

THE GOSPEL IN THE EPISTLES. By J. Guinness Rogers, B.A., D.D. (*Sampson Low.* Crown 8vo, pp. ix, 228. 3s. 6d.)

The 'Preachers of the Age' seemed to have come to an end. But here is another, a preacher, and a preacher both of the age and to it. 'The Gospel in the Epistles,' says Dr. Rogers bravely, while all around he hears the cry, 'Back to Christ and leave the Epistles alone.' The gospel in the Epistles, he says, and all around he hears the cry that the gospel is in the Gospels, it is theology you find in the Epistles. And then, to show us unmistakably that the gospel is in the Epistles, he takes his first two texts from the Gospels themselves, that we may see what their gospel is; he takes his third from the very first verse of the very first Epistle; and, working his way throughout, offers abundant and most grateful evidence that the gospel is one, and able to save to the uttermost, wherever you go to find it.

SUNDAY TALKS WITH MY BAIRNS. By the Rev. J. Meldrum Dryerre, F.R.G.S. (*Stoneman.* Crown 8vo, pp. 94. 1s.)

The 'bairns' are the very youngest; the 'talks' are the very simplest; the Bible stories are the staple.

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THE EVERLASTING GOSPEL. By C. H. Spurgeon. (*Passmore & Alabaster.* 8vo, pp, 424. 3s. 6d.)

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LECTURES AND SERMONS OF PETER MACKENZIE. Arranged by the Rev. Joseph Dawson. (*Kelly.* Crown 8vo, pp. xiv, 288. 3s. 6d.)

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THE TREASURES OF THE SNOW. By the Rev. Thomas Hind. (*Kelly.* Crown 8vo, pp. 159. 1s. 6d.)

For all his lessons Mr. Hind has gone to the birds of the air and the lilies of the field. So there is a fine fresh naturalness in all his words. And he has so illustrated his sermons, that, pleasant as it may have been to hear them, it will be quite as pleasant for the children who can only read them here.

CHRISTIAN SERVICE AND RESPONSIBILITY. By Sir Arthur Blackwood, K.C.B. (*Marshall Brothers.* Crown 8vo, pp. 1282.)

Sir Arthur Blackwood's addresses were themselves notes of addresses, for they were mostly a brief contribution at the close of a meeting; and so these notes of addresses are addresses ready made. Words that seem picked at random, though really chosen with patience, are made the vehicle of thought that charms with unexpectedness. And the thought is exegetically correct, so that it carries the comfort of the Scripture. Take this on Ro 8^{28}: The words are often misquoted, as if 'We know that all things *shall* work together for good.' They work, are working. But what is 'good'? Not comfort, prosperity, nor even eternal pleasures, but *conformity to Christ. All* things work for that good —shipwreck, the viper, the prisoner's chain. Then a higher note in Ph 1^{12}: 'The things which happened unto me have fallen out rather unto the furtherance of the gospel.' Not to *my* good merely. I and my good are identified with the prosperity of the kingdom of God.

TRUE AND FALSE AIMS. By the late Rev. E. Herber Evans, D.D. (*Hodder & Stoughton.* Crown 8vo, pp. 318. 5s.)

The editor fears that these sermons will appear very cold and tame in print. We have tried them. They are warm and vigorous. The sermons that have true eloquence suffer nothing from the printing-press. Merciless as it is to the eloquence that is all in the turn of the hand or the trick of the voice, the printing-press only immortalizes the eloquence that is of thought and passion. You never heard this eloquent preacher? Read the

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LESSONS FROM LIFE. With an Introduction By the Rev. Hugh Macmillan, LL.D. (*Elliot Stock.* 8vo, pp. xiv, 529. 7s. 6d.)

Dr. Macmillan is not the compiler of this Cyclopædia of animal illustrations; but he writes a very sympathetic preface, and his name will give the book a good entrance. The compiler gives only his initials at the end of the preface; but as these are 'R. T.,' no one will miss the identity or be displeased with the discovery. For Mr. Tuck has done work of this kind before, and always conscientiously.

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WE ENDEAVOUR. By C. H. Spurgeon. (*Passmore & Alabaster.* Crown 8vo, pp. 160. 2s.)

'Helping Words for Christian Endeavour Societies.' Whether Spurgeon had the C.E.S. in view we cannot positively say, but it seems to be unlikely. Nevertheless, he is so directly practical and so absorbingly evangelical that his words will find a home in the Society without demur.

ILLUSTRATIONS AND INCIDENTS. By J. Ellis. (*Allenson.* Small 8vo, pp. 94. 1s.)

A diligent course of reading, and a persistent habit of 'when found make a note of,' have got together this dainty volume. Like good words, it is worth much and costs little.

THE PREACHER'S MAGAZINE. Edited by Mark Guy Pearse and Arthur E. Gregory. (*Kelly.* Vol. viii. 8vo, pp. 580. 5s.)

Every preacher must keep life in with a Preacher's Magazine of some kind. No preacher could choose a better magazine for immediate consumption than this. It has things for the person as well as for the pulpit. In particular, a well-informed and brightly-written series of papers by the Rev. J. A. Clapperton, M.A., on 'Pitfalls in Bible English.'

THE GUIDE, 1897. (Glasgow: *Love.* 4to, pp. 232.)

The *Guide* knows the way—and that is something in these times. The *Guide* walks in it—and that is something more. The course is upward as the Alpine climber's; yet the *Guide* is never so 'far up the height' that he has lost his hold of the traveller.

Science.

THE RUINS AND EXCAVATIONS OF ANCIENT ROME. By Rodolfo Lanciani, D.C.L., LL.D. (*Macmillan.* Crown 8vo, pp. xxi, 631, with Maps, Plans, and Illustrations. 16s.)

The title of this most important book very feebly describes its contents. To give some more adequate account of it in as brief a form, let us call it, 'Rome as it is to-day in the light of all it has been.' For it is a guide to Rome as the traveller will find it now, and at every step the traveller is told the history of how it came to be as he finds it. Now, this can be done only by a man who has dug down into the mass of the ruins of Rome, and has knowledge to discern one period from another. Professor Lanciani has excavated Rome, and has knowledge to discern, perhaps beyond any man living. His previous volumes are the constant companion of the student of Rome; his authority as well as his information. And this volume comes as the latest, the fullest, the most convenient, the most reliable work on the ruins of Rome in any tongue.

In accord with the writer's unchallenged position, everything has been done by the publishers to make the work useful and attractive. The letterpress is very clean, the maps, the plans, and the illustrations are very numerous and of the most artistic workmanship. Here, by a mere turn of the page, one can catch the fever of Roman burrowing, one can appreciate the wealth that the recent burrowing has brought forth. But the book is not for the idle and the merely curious. It is a student's serious friend. And at every turn it is a stepping-stone to higher things. As corner or cranny is described, its literature is recorded, so that one may make it a life's study if one will, setting it in the light of the history of Rome and the poetry of the world.

THE ENCYCLOPEDIA OF SOCIAL REFORM. Edited by William D. P. Bliss. (*Funk & Wagnalls.* Large 8vo, pp. 1439. 30s.)

Social Science is like Nature—

> So careful of the type it seems,
> So careless of the single life.

Whatever has to do with the individual is rigidly excluded from this work; the type, the social something, is all in all. It is true that subjects like religion have an interest for the individual person; we used to think the individual person had nearly everything to do with religion indeed; and yet there is something on religion here. But it is 'Religion in the Public Schools.' And it is probable that there is no place on the face of the earth where the individual is less and the social something more than just in our public schools.

It is an encyclopedia (as the word is spelt) on things social, then. And there is enough left after the individual is left out. The editor admits that, after all, 'almost any subject might have been included here.' But from regard to the reader rather than the subject, he has left some out. What the work still covers may be caught from the list on the title-page. There, without counting the etc., which gets a line all to itself at the end, we find: Political Economy, Political Science, Sociology, and Statistics, covering Anarchism, Charities, Civil Service, Currency, Land and Legislation Reform, Penology, Socialism, Social Purity, Trades Unions, Woman's Suffrage.

Although the book was conceived and brought forth in America, British interests have a reasonable share of attention. There is, for example, a short but sufficient article on the 'Christian Social Union,' as well as on its daughter, the 'Church Social Union' of America (of which, by the way, the editor is preacher and organizing agent). The articles are unsigned, and at first sight, with their numerous quotations, give the appearance of being somewhat second-hand. But that appearance gives place, on further acquaintance, to a belief in the thorough grasp of the subject the editor possesses, and the thoroughly honest and able work he has got his collaborateurs to do.

So if anyone has been denying the signs of the coming of the days of Sociology, this great volume is the answer. Encyclopedias are not written on subjects that have not yet arrived.

A HISTORY OF ENGLAND. By H. O. Arnold-Forster. (*Cassell.* Crown 8vo, pp. xvi, 816, with Maps and Illustrations. 5s.)

A History of England for the home, that may be read aloud if you like; a History of England for the school, that may be 'ground' and never forgotten—that is what Mr. Arnold-Forster has written this time. The language is simple without being childish; the chapters are short and catchingly headed; at intervals come tables and lists for the student; on every other page stands the illustration of person or of scene to give the story liveliness. It is a complete history from the landing of Julius Cæsar to the jubilee of Queen Victoria, and there are chapters on Literature and on Trade; for it is not a small volume though its price is small.

LONDON RIVERSIDE CHURCHES. By A. E. Daniell. (*Constable.* Imp. 16mo, pp. xii, 318. 6s.)

Mr. Daniell has followed up his charming volume on the *London City Churches* with an equally charming volume on the *London Riverside Churches.* The same wealth of ecclesiastical lore, set in the same appropriate wording, is embellished with the same exquisiteness of line illustration. Some of the River 'bits' are particularly happy. And the frontispiece etching of the Huguenot Cemetery at Wandsworth has an interest to the student of religion as keen as even to the student of so delightful art.

OLD SAMOA. By the Rev. John B. Stair. (*R.T.S.* Crown 8vo, pp. 296. 5s.)

Samoa has caught the eye of the British public for the moment through the personality of the late Mr. Stevenson. This is Samoa before Mr. Stevenson's day, however. It is Samoa before the natural Samoan was smoothed down and smothered by contact with the polished European. Mr. Stair lived in Samoa from 1838 to 1845, and has a most retentive memory for the habits of that time. The volume is of considerable ethnological and other scientific interest—an interest not a little enhanced by the illustrations it contains.

VILLAGE LIFE IN PALESTINE. By the Rev. G. Robinson Lees, B.A., F.R.G.S. (*Elliot Stock.* Crown 8vo, pp. 138. 2s.)

A reliable and manageable, if somewhat matter-of-fact, account of the ways of the land and its people to-day. The illustrations are chosen to illustrate, and they do it.

Contributions and Comments.

The Babylonian Ammi-Satana and the Hebrew Ammi-Shaddai.

It will interest many of the readers of my *Ancient Hebrew Tradition* to learn that the identification there proposed (p. 109 f.), for the first time, of Ammi-satana and Ammi-shaddai (עַמִּי שַׁדַּי) has now received positive inscriptional attestation in offering-lists dating from the time of Sargon of Agadi (*c.* 3000 B.C.). In his 'Tablettes Chaldéens inédites' (*Extrait de la Revue d'Assyriologie*, vol. iv. No. 3), p. 5, note 1, M. Thureau Dangin notes the personal names *Satu*, *Satu-na*, and *Beli-satu*, and thus furnishes the final proof for the correctness of my analysis of the name (dating from the time of Abraham) *Ammi-satana* into Ammi-*sata*-na. To other West Semitic names from the offering-lists of the time of the ancient Sargon, who now appears in inscriptions as the conqueror also of the 'West Land' (*Martu*), and of East Arabia (*Magan*), I have called attention in a paper at the Paris Congress of Orientalists. We meet such names as *Ishma-ilu* (Ismael), *Shumu-Ea*, *Ea-rabi*, *Akhu-ṭâbu*, *Akhu-ilu*, *Ashub-ilu*, *Imi-ilu* (עַמִּיאֵל), *Inin-satu* (חֲנַנִּישַׁדַּי or עֲנַנִּישַׁדַּי), etc. Specially noteworthy is the personal name attested from this period, *Adamu* = אָדָם (Thureau Dangin, *Tabl. Chald. inéd.* i. p. 7).

I may take this opportunity to remark on the distinction between יָלַד and הוֹלִיד used by J and P respectively for 'beget.' It is precisely in ancient Arabic that one finds the causative *haulada* used side by side with *walada* = 'beget'; *e.g.* in Ethiopic (originally a South Arabian dialect) and in the South Arabian inscriptions (cf. Mordtmann and Müller, *Sab. Denkm.*, No. 9, line 14, 'that he had given her, by begetting, male descendants.' עלמם . . . הולד, *haulad* . . . *ghulâmim adhkârim*, with the converse עלם ולדתהו, *ghulâm waladat-hû*, 'the boy whom she had borne to him'). Thus I conclude that הוֹלִיד = 'beget' (side by side with יָלַד) is equally an 'Arabism' with אֲנִי = 'I' (side by side with the original Canaanite אָנֹכִי).

Fritz Hommel.

Munich.

Did the Sun and Moon Stand Still?

In the last number of The Expository Times Mr. Reid gave a very fair résumé of the argument advanced in my book, *A Misunderstood Miracle* (Sonnenschein, 1887), though most readers would hardly recognize it as such from the slight passing allusion made to that volume.

I can now strengthen the linguistic part of the exegesis with a few additional analogies. That the 'silence' of the sun (Jos 10^{12}) may naturally mean its cessation of action, and so its obscuration or failure to give light, seems probable from the line in the *Æneid* (ii. 255)—

> Tacitae per amica silentia lunae
> Litora nota petens.

The good offices of the moon in being *silent*, *i.e.* obscured, befriended the Greek fleet in its approach to Troy, by not betraying its advance. Somewhat similarly, Yorkshire folk use 'to dark' for 'to listen silently and unperceived' (Morris, *Yorkshire Folk-Talk*, 295).

F. Delitzsch (*Iris*, 38) notes that stillness, darkness, and death are interchangeable Bible conceptions, as are also motion, light, and life; and he correctly compares Ger. *schwarz*, that which gives back no light (black), with Lat. *surdus*, mute, yielding no sound (*Surda lyra*—Propertius), which is etymologically akin (41). The fact is, primitive man finds a difficulty in conceiving an inanimate object as acting in any way without making the same effort that he has to make himself (see H. Spencer, *Eccles. Institutions*, 838). If the sun utters his light, he must be speaking, crying, or roaring, according to its intensity. And here children agree with primitive man. I have heard a little boy of my own deprecate sitting out of doors on a hot day, with the words, 'I am not going to sit there in that *roaring* sun!' This is exactly the Sanskrit *pûru-ravas*, 'loud-roaring,' as applied to the sun. Similarly, in Sanskrit *bhâ-nus*, light, sun, is akin to φωνή, sound; and *svar*, the root of *sûra*, sun, means to sound as well as to shine (M. Müller, *Science of Thought*, 401–402).

Our modern poets are often found to revert to

this primitive metaphor. Thus G. MacDonald makes the laverock say, 'Up here the sun *sings*, but he only *shines* there' (*Sir Gibbie*, 388); and Swinburne asks of music, 'Was it light that spake from the darkness . . . when the night was enkindled with sound of the sun?'; and 'Soft from the mounting moon fell the sound of her splendour' (*Music: an Ode*), the latter recalling Moore's line, 'Luna's distant tone falls faintly on his ear' (*Genius of Harmony*).

With symbolism of the same significance, the natives of Mexico frequently represented their chief divinity, the sun, with a protruded tongue, to intimate that he was alive and spoke (Réville, *Hibbert Lectures*, 1884, p. 35). In the same way 'the first readers of the psalms,' as Professor Cheyne has observed, 'did not understand that the life-giving sun could itself be as lifeless as a clod; compare especially Jos 10^{12}, when Joshua speaks almost as if he had (Ps 19^{6}) "the song of the sun" in his mind' (*Origin of the Psalter*, 221). M. Müller, though astray, as I hold, in his own interpretation of the passage (*Anthropological Religion*, 53–56) makes the judicious remark that 'miracles which owe their origin to a misunderstanding of language are particularly frequent when the sober thought of the West tries to interpret the more vivid language of the East. Every language is apt to interpret old language by new thought, though not always correctly' (*Id.* xiii). 'Some miracles are the outcome of imperfect comprehension and imperfect expression' (14). The old *subjective* explanation, that the sun merely *seemed* to delay his setting, will be found maintained, with slight variations, in T. K. Abbott, *Essays on the Original Texts*, 197; Renan, *Hist. of the People of Israel*, i. 204; M. Müller, *Anthropological Religion*, 53–56; Cheyne, *Origin of the Psalter*, 96, 108, note X.

A. SMYTHE PALMER.

Hermon Hill, S. Woodford.

A Curious Reading in Heb. i. 3.

THE Palestinian Syriac Lectionary, published recently by the Cambridge University Press, exhibits two remarkable variants in the first clause of Heb. i. 3. If the translator adhered to his text, he found τοῦ πατρὸς after δόξης; and instead of χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ, the wholly different statement, ἐν δεξιᾷ τοῦ Θεοῦ. The Syriac runs: הדין דהו אבהקוחה דתשבוחתה דאבא הדין דהו מן ימינה דאלהא. The latter reading is not mentioned by Professor Nestle in the critical notes, which add so greatly to the value of the book. Is it found in any other authority? Or is it a mistake occasioned somehow by the words in the last clause of the verse: ἐν δεξιᾷ τῆς μεγαλωσύνης?

W. TAYLOR SMITH.

Exeter.

Is a Theory of the Atonement Possible?

YOUR notes on the above, in THE EXPOSITORY TIMES (ix. 1 ff.), lead me to offer for your consideration and that of your readers the view which seems to flow naturally from the central thought respecting God and the universe, which I have been urging for some years, in season and out of season, at church congresses, and at open-air meetings, in public and in private, in correspondence and in conversations, in England and in Scotland.

That central thought is, that St. John meant all that the word implies, when he wrote twice, 'God is ἀγάπη,' 'God is ἀγάπη' (1 Jn iv. 8, 16), namely, that the very life of God is *Self-Sacrifice*, that His very existence consists in ever *going out of self into others*.

If this be granted, certain implications almost irresistibly follow, namely—

(1) That there *must be* more than a monad personality at the root of things.

(2) That creation—itself almost inevitable—would be on the lines of *vicarious membership*, *not of isolation*, and that everything we see in the universe must be considered in that light, *e.g.* theories of Special Creation or of Evolution, the apparent injustices of the universe, and every problem which baffles the conscience, the mind, and the heart.

(3) That the increase of self-sacrifice in the universe, not happiness, is the end God has in view; so that its being a temple of sacrifice is not against, but a proof of, God's goodness. Now, into such a universe as that (which, to say the least, certainly closely resembles the universe which *is*) let moral evil once enter—and another great word of St. John, 'God is *Light*' (1 Jn i. 5), would make that possible (for Moral Light would hardly

stop short of honouring some of His creatures with moral freedom, and, if so, there must be a possibility of fall)—and what would be the natural action of God regarded as ἀγάπη? As, because of that, His creation is one of membership, and so, when evil once entered, it would naturally tend to become universal; so, because of that, the removal of the dreadful evil would naturally be on the same lines.

The tremendous tide of evil, for which the law of membership is partly responsible, must be rolled back by a counter, but stronger, tide of membership, and that God Himself should be the energy of that tide of salvation is only what we should expect from Him.

When in our own kind we see occasionally the action of some godlike spirit, it is manifested in its closeness of touch with human life. Should God intervene in some supreme crisis, then that 'touch' would be perfect, intensively and extensively. He would take all its sicknesses, its infirmities—above all (as ingrained in its highest part), its sins. Nothing but a vicariousness approaching identification with man (not lessening but rather enhancing personality) could satisfy God, who is infinite ἀγάπη. There would be no mere representative sacrifice, no mere substitution, but something far, far deeper; and on *God's* side the At-one-ment would be manifestly perfect.

But, to make this effective, the barrier on *man's* side must be broken down; the Spirit of God, the spirit of self-sacrifice, of going out of self, must be in man, if man is to let in God: and that is the supreme act of justifying faith, 'faith working through love'; then the At-one-ment is complete.

As, through His being from all eternity begotten by God, the Son of God is the eternal Expression of God's Being as ἀγάπη, so it became Him to be the expression of ἀγάπη in the At-one-ment; and as the Holy Spirit is ever the operating, executive Power of God, so all through this At-one-ment do we see Him carrying on the work, without measure in the Humanity of the Incarnate ἀγάπη, and the power and life of *our* faith, so far as we yield to His influence.

Thus, as it appears to me, if God be ἀγάπη, the whole scheme of redemption becomes natural, and, except that it is not becoming to speak positively on such Divine subjects, I should almost add inevitable. C. Lloyd Engström.

London.

Acts ii. 23.

Some time since, I was reading in my Breviary (a nice edition by Dessain of Mechlin) the 'proper' for the Tuesday after Low Sunday, containing Acts ii., the 23rd verse of which runs: 'Hunc definito consilio et præscientiâ Dei traditum, per manus iniquorum affligentes interemistis.' Happening to remember that the Greek for these last two words is προσπήξαντες ἀνείλατε, I was immediately struck with the improbability that so careful a translator as St. Jerome would have been satisfied with *affligere* as an adequate equivalent for προσπήγνυμι. I turned to my copy of the Vulgate, published 'Tornaci Nerviorum, typis Soc. Sancti Johannis Evangelistæ'; but this carefully edited and beautifully printed edition again gives the reading *affligentes*.

I found that both the Breviary and Vulgate belonging to the Roman priest here have the same word, as has also another copy of the Vulgate, printed at Leipzig, possessed by my son, and still another in the library of his Rector.

A clerical friend of mine in the neighbourhood has a copy of the commentary of Cornelius à Lapide; and while the text presents the faulty reading *affligentes*, that great writer bases his comments upon the true text, which he evidently had before him, *affigentes*, an accurate representation of the Greek of the original. Better than all, the Benedictine edition of St. Jerome's works gives *affigentes*, which the Saint undoubtedly wrote. The strange thing is, not that the error should have been made,—in the antique type the letter L could so easily and imperceptibly creep in,—but that learned and pious men should have been reading the passage for centuries, and allowed it to be reproduced in edition after edition of a constantly used book, without ensuring its detection and correction. G. P. Goldsmith.

Bedford.

On the Meaning of the Phrase פֶּה לְפֶה in 2 Kings x. 21.

The review of the Massilia-Carthago Sacrifice Tablets in a recent number of The Expository Times roused my curiosity. I have purchased and read Mr. Macdonald's book. The Phœnician character being to me a *terra incognita*, in its

interpretation I am wholly at the mercy of my guide; but when I find Mr. Macdonald going astray on the *terra cognita* of Hebrew, I am chary about following him implicitly elsewhere.

At p. 8 I read: 'With a little imagination we can form a picture of the service in a good בֵּית־הַבַּעַל,[1] taking as the working-sketch for our picture the scenes in 2 K 10^{20-27}, where the cathedral of Baal, in Samaria, was full of earnest Baal-devotees from the altar to the door, פֶּה לָפֶה, so full that their mouths almost touched each other.' Mr. Macdonald subjoins this note: 'It is an assumption of the Revised Version (he might have said of the Authorized Version as well) that פה לפה means "from one end to the other."'

Mr. Macdonald is quite wrong: both the Authorized and Revised Versions are right in not literally rendering 'mouth to mouth,' a phrase whose real import is, as they give it, 'from one end to another.' In proof of this see 2 K 21^{16}, where the same phrase occurs, and where it is not susceptible of any other rendering: 'Moreover Manasseh shed innocent blood very much, till he had filled Jerusalem from one end to another (פֶּה לָפֶה).' 'End to end' would have been a sufficient while more literal rendering. We find the fuller form of the phrase מִפֶּה אֶל־פֶּה, 'from end to end,' in Ezr 9^{11}.

The densely-packed crowd of 'Baal-devotees' all looking in one direction, gazing intently on the altar, would be standing cheek by jowl, not 'mouth to mouth.' The picture which the words literally rendered suggest is ludicrously grotesque.

R. M. Spence.

Manse of Arbuthnott.

Transliteration of Proper Names in the Revised Version of the Bible.

It appears that Messrs. T. & T. Clark are about to publish a new Bible Dictionary, in which the Proper Names of the Bible will be given under the Revised spelling only. In reference to this, will you permit me briefly to point out that the Revisers' spelling itself stands very much in need of revision. It is true that in their preface they disclaim, in regard to the transliteration of Proper Names, having 'attempted anything like rigid uniformity'; and that the uniformity is anything but rigid, the following examples, which might largely be increased, will, we think, show.

1. In Gn 36^{40} 'Timnah' (תִּמְנָע) is given as one of the dukes of Edom, but the same name in 1 Ch 1^{51} is 'Timna.' Why should the 'h' be added in one case and left out in the other?

2. In Ezr 10^{22} and Jer 29^{3} the Revisers have 'Elasah' (אֶלְעָשָׂה), while in 1 Ch $2^{39.40}$ 8^{37} 9^{43} it is written 'Eleasah.' Again, the word in the original is one and the same. In the above spellings of this word the Revisers followed the A.V. But this in other similar cases they did not do: for example, the A.V. 'Eladah' (אֶלְעָדָה) of 1 Ch 7^{20} is changed by them into 'Eleadah.' Here the rule the Revisers seem to have followed, was to transliterate a silent shĕvâ when *'ayin* follows it by the English vowel 'e,' and many examples of this are to be found, such as Eleah, Elealed, Bileam, Eleazar, etc. But in this, again, they are not consistent, for in Jos 15^{38}, in a precisely similar case, they change the 'Dilean' (דִּלְעָן) of the A.V. into 'Dilan,' the exact opposite of what they did in the case of the word Eladah. One or other of these changes by the Revisers must be wrong.

3. In 1 S 8^{2} the name of Samuel's second son is in the A.V. given as 'Abiah' (אֲבִיָּה), and this the Revisers change into 'Abijah'; but in 1 Ch 6^{28} this same name is given in the R.V. as 'Abiah,' retaining the A.V. spelling. The word in the original is in both cases identical; and if it was necessary to change the A.V. spelling in 1 S, why was it unnecessary to do so in 1 Ch,—or is Samuel to be given two sons, one named 'Abiah' and the other 'Abijah'? Then, again, in regard to this same word, it is also the name of two women; but one, the wife of Hezron (1 Ch 2^{24}), the Revisers call 'Abiah,'—the other, Hezekiah's mother, is called 'Abijah' in 2 Ch 29^{1}.

4. There is another set of allied words in which there is great confusion as to spelling, and the Revisers only seem by their changes to make it worse.

They change the 'ch' in Micha and Michaiah of the A.V. into 'c,' making these words Mica and Micaiah; but they retain the A.V. 'ch' in

[1] I have given the Hebrew equivalents of the Phœnician characters used by Mr. Macdonald, which I do not attempt to reproduce.

the words Michael and Michal. In all these cases the letter in the original is one and the same (כ), undagheshed *kaph*, nor is there anything in the accents to account for the change in the transliteration. Max Müller in his transliteration of Oriental alphabets (preface to *Sacred Books of the East*) represents the above *kaph* by 'kh,' and the same letter with daghesh by 'k.' Here, again, we find the Revisers making changes in the A.V. spelling, or leaving it unchanged without apparently any guiding principle, for, with regard to undagheshed *kaph*, while 'Chozeba' (1 Ch 4^{22}) and 'Chub' (Ezk 30^{5}) of the A.V. are changed into 'Cozeba' and 'Cub' in the R.V., yet 'Chelub' (1 Ch 4^{11}), 'Chezib' (Gn 38^{5}), 'Chileab' (2 S 3^{3}), etc., are left unchanged, as in the A.V. Again, with regard to dagheshed *kaph*, the Revisers sometimes change the 'ch' of the A.V. into 'k,' as in 'Chittim,' which they everywhere write 'Kittim'; but in other cases, as 'Chidon' (1 Ch 13^{9}), 'Chilmad' (Ezk 27^{23}), 'Chesed' (Gn 22^{22}), etc., it is left as in the A.V., unchanged; and, to increase the confusion, we find in the case of the word 'Chun' (1 Ch 18^{8}), that the 'ch' is neither changed into 'k' as in 'Kittim,' nor left unchanged, as in 'Chidon,' etc., but is changed into 'c,' and the word is written 'Cun'; so that in this case we have one and the same form of the letter *kaph* transliterated in three distinct ways! Were there space, many more examples of such inconsistencies might be given.

Is it too much to hope that a Bible Dictionary, which is evidently intended to be 'up to date,' will do something towards reducing the confusion in which the Revisers have left the spelling of the Proper Names of the Bible? J. Shillidy.

Surat, India.

[The examples which Mr. Shillidy has given have all been considered, and will be found discussed in their places in the Dictionary. Cross-references will also be found to the article by Mr. Buchanan Gray on Proper Names, which will contain a section dealing with their transliteration. As to whether the Authorized or Revised Version should be followed in the spelling and placing of the Proper Names in the Dictionary, there cannot be much question. With all its inconsistencies, the Revised Version is in this respect a very long way ahead of the Authorized. It is therefore a considerable saving of space, as well as a far greater convenience to the reader, to abide by the forms given in the Revised Version. In a few instances, where the spelling of the Authorized Version is at once very different and very familiar, it is given in its place with a cross-reference to the Revised spelling where the article will be found.—Editor, *D.B.*]

Misused Scripture Texts.

'The first man is of the earth, earthy: the second man is the Lord from heaven.'—1 Cor. xv. 47.

Another misapplication from the same chapter is the 47th verse; but here the source is an erroneous reading in the original, and the result is a reference to our Lord in a period of His existence not contemplated by St. Paul. As the passage stands in the Authorized Version, it would seem as if the apostle were contrasting with the first Adam in his creation the second in His Incarnation, when He—the 'one *Lord* by whom are all things'—came down *from heaven* (1 Cor. viii. 6; John iii. 13). 'The second man is the Lord from heaven' obviously means this. And yet, if such were the writer's intention, it would be in strange incongruity with the rest of his statement. 'It is sown,' he writes, speaking of the resurrection of the dead, 'a natural (soulish) body; it is raised a spiritual body. There is a natural (soulish) body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening Spirit. Howbeit, that was not first which is spiritual, but that which is natural (soulish); and afterward that which is spiritual.' It is evident that, so far, the contrast is between Adam on the one hand and the *risen* Christ on the other. When the Son of God took flesh of the Blessed Virgin, He received it in the condition in which she had inherited it from our first parent,—that of a 'living soul' in a body corresponding thereto, a 'natural' (or 'soulish') body. It was not till His resurrection that He passed into a new manner of being, and became a 'quickening Spirit' in a 'spiritual' body. Not till then, therefore, was He the 'last Adam,' the Head of a new race, who are born by rising with Him from the dead (Rom. vi. 2–11; Eph. i. 18–ii. 7; Col. ii. 10–iii. 4; 1 Pet. i. 3, iii. 21).

Thus is it with the antithesis of natural and spiritual. And now the apostle introduces another of the same kind. The first man was made of the dust of the ground,—he was 'of (ἐκ) the earth, earthy.' The second man, on the other hand, is 'of (ἐξ) heaven.' 'As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.' It is only reasonable to suppose that St. Paul has still in his mind Adam on the one hand, whose image we now bear, and the *risen* Christ on the other, in whose image we hope to be after our resurrection. That this suggestion of the argument seems neutralized by the words themselves, I have already admitted; but their apparent force dies away under a closer analysis. In the first place, '*from* heaven' seems different from '*of* the earth'; but the same word is used in the original for either, and a precise antithesis is plainly intended. Secondly, the contrast is not between the persons of the first and the second man regarded as a whole; it respects their bodily condition only. Nothing but this in Adam could be described as 'of the earth:' it is this, therefore, which in Christ is 'of heaven.' Thirdly, 'the Lord' is pretty certainly an interpolation. It finds no place in the oldest MSS., save in the Alexandrian; and is far more likely to have crept in as a gloss, pointing out who is meant, than to have slipt out if once part of the text. Omit it (as is done in the R.V.), and all is clear. 'The first man is of the earth, earthy; the second man is of heaven.' It is the risen Christ, in His renewed humanity, who is described; and His new life and condition as 'of heaven,' just as the resurrection body of His people is spoken of as 'our house which is from (ἐξ) heaven' (2 Cor. v. 1–3). It is thus that He is 'the heavenly' whose image we are to look to bearing. 'In the days of His flesh' He bore, as we do now, the image of the earthy: His life was mortal, His body corruptible. But now He is raised incorruptible, to die no more,—immortal, not merely by God's decree, but because of the very constitution of His being; and He is a quickening—a life-giving, as well as living—Spirit, a fountain of new existence to all who will come to Him and drink.

M. D.

The Translation of παῖς, etc., in the English Bible.

In Lk 11[7] (R.V.) we read, 'My *children* are with me in bed.' But St. Augustine in two places (*Sermones* 61.6; 105.1), where he refers to this passage, has *servi*. It seems to me that this is better, and I wonder that the rendering has escaped the translators. 'My *slaves* are with me in bed (and are asleep, and therefore cannot attend to you).' In this connexion a note of Augustine's (on Gn 44[9]) is worth quoting: Etiam hic graeci παῖδες habent, hoc est, pueri, quod tam adsidue scriptura pro seruis ponit, ut difficile inueniatur non isto nomine appellari seruos—'Here also the Greek MSS. have παῖδες, *i.e.* "pueri," which word the Scripture so constantly uses for *slaves*, that it is difficult to find a place where slaves are not called by that name' (Aug., *Locutiones in heptateuchum*, i. 186).

A. Souter.

Aberdeen.

The Name of Judas Iscariot in the Fourth Gospel.

I am very thankful to Dr. Chase for his additional information about this subject, published in The Expository Times (January, p. 189), for it seems to strengthen instead of to weaken the point which is of chief interest. If the 'paraphrastic representation' was of later origin, of Syriac or any other, why was it confined by all these documents (Codex Bezae, Sinaiticus first hand, Ferrar-group, Harklean Version margin, Palatinus) to the Fourth Gospel? Not a single instance has been found as yet of the occurrence of απο Καρυωτου in the N.T. outside the Gospel of John. Does it not point to the conclusion that this 'paraphrastic representation' belonged originally to this Gospel and its author? We might also compare Jn 21[2], Ναθαναὴλ ὁ ἀπὸ Κανὰ τῆς Γαλιλαίας, with Mt 10[4], Mk 3[19], Σίμων ὁ Καναναῖος.

Eb. Nestle.

Ulm.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

THERE are two interpretations of the Old Testament, says Professor Sayce, and we must make our choice between them. The one is Archæology, the other is the Higher Criticism. In his new book Professor Sayce has given an account of both. The account of the Higher Criticism is competent, and if we remember that an enemy hath done it, sufficient for our purpose; the account of Archæology is full and authoritative. Both claim to be interpretations of the Old Testament. In Professor Sayce's judgment they are absolutely irreconcilable, and we must make our choice between them.

Now, if we must make our choice between Archæology and the Higher Criticism as interpretations of the Old Testament, most of us would, up till now, have chosen Archæology. For we have been told that the Higher Criticism had made sixes and sevens of the Old Testament, and Archæology had been sent to its rescue. But now—now that Professor Sayce's new book has been published—we hesitate in our choice. For if Wellhausen is hard upon the Bible narrative as it stands, Professor Sayce seems harder still.

Professor Sayce's new book is called *The Early History of the Hebrews* (Rivingtons, crown 8vo, pp. xv, 492, 8s. 6d.). It is an attempt—the first attempt, the author tells us—to write the history of Israel from a purely archæological point of view. From the critical point of view the history of Israel has often been written. But the word which Professor Sayce has for the critical method of writing the history of Israel is 'worthless.' For it leads its advocates to deny the facts whenever these run counter to its own prepossessions. Professor Sayce's method is archæological. It enables him to accept the facts as they stand and make the most of them.

For example, we suppose that the archæological method finds no interpolations in the Old Testament text. That the critical method does, we know, and Professor Sayce is careful to remind us. A passage, he says (p. 106), 'which runs counter to the theory of the critic is at once pronounced an interpolation, due to the clumsy hand of some later "Redactor." Thus the "tabernacle of the congregation" is declared to have been an invention of the Priestly Code, and therefore a verse in the First Book of Samuel (2^{22}), which happens to refer to it, is arbitrarily expunged from the text.'

So we suppose that the archæological method finds no interpolations. But what have we seen already? On a previous page (98) Professor Sayce makes reference to the threshing-floor of Atad. It is said (in Gn 50^{10}) that the sons of

Jacob, in their sad procession to Machpelah with their father's dead body, halted at the threshing-floor of Atad, and 'mourned with a great and very sore lamentation.' When Professor Sayce makes reference to that mourning, he flatly calls it an interpolation. The chariot-road from Egypt to Palestine, he says, never ran near the Jordan, and the threshing-floor of Atad would have been far out of the way. It is an interpolation; and it has arisen out of the name of Abel-mizraim, where the threshing-floor was situated. Abel-mizraim was translated 'the mourning of Egypt,' and then this little story was invented to account for it. But the translation is wrong. For Abel-mizraim means 'the meadow of Egypt,' and *abel*, or 'meadow,' is a not uncommon element in the geographical names of ancient Canaan. So here is a false etymology, a fictitious narrative, and a literary interpolation within the compass of a single verse.

But Professor Sayce finds interpolations anywhere—we had almost said whenever the passage runs counter to his archæological theory. There is a footnote to p. 169, which says that 'the camels mentioned along with the cattle in Ex 9^{3} have been inserted from an Israelitish point of view. The Egyptians had no camels; and though the Bedawîn doubtless used them from an early period, none were employed by the Egyptians themselves until the Roman or Arab age.' A footnote to p. 202 tells us that 'an interpoaltion (Ex 33^{1-5}) makes the worship of the golden calf account for the fact that, as declared in Ex 23^{20}, an angel should lead Israel into Canaan, and not Yahveh Himself. But it ignores the further fact that Yahveh was really present in the Holy of Holies as well as in the pillar of fire and cloud.' And a footnote to p. 221 tells us that Dt 10^{6-7} 'has been interpolated in the middle of the narrative of the legislation at Mount Sinai.'

In all these places 'interpolation' is Professor Sayce's own word, and he seems to use it without a quiver. And here and there we observe that where he does not use the word, he plainly implies the thing. Indeed, we do not recall a Higher Critic who finds it more 'convenient' to suggest an interpolation, and does it with less concern.

The other great vice of criticism is the discovery of parallel narratives. For, says Professor Sayce, the huge edifice of modern pentateuchal criticism is based on a theory and an assumption. And this is practically the theory, though he calls it 'the literary analysis of the Hexateuch.'

But Professor Sayce finds parallel narratives also. He says (on p. 64): 'In reading the narrative of Isaac's dealings with Abimelech by the side of that of Abraham's dealings with the same king, it is difficult to resist the conclusion that we have before us two versions of the same event.' And when he proceeds to decide which of the two versions is the more original, he proceeds by methods which are perilously like the critical. It is in the first, he says, that Abimelech is correctly called 'king of Gerar.' In the second he is called 'king of the Philistines.' But in the age of the patriarchs, the south-eastern corner of Palestine had not yet been occupied by the Philistine immigrants. As we have learned from the Egyptian monuments, the Philistines were pirates from the islands and coasts of the Greek Seas, who did not seize upon the frontier cities of Southern Canaan until the time of the Pharaoh Meneptah, the son of Ramses II. In short, it was not till the period of the Exodus that a 'king of the Philistines' could be found there. Whereupon, Professor Sayce uses the dreadful word 'accommodation,' and declares that in the story of Isaac's dispute with Abimelech, the word 'Philistines' is 'an accommodation to the geography of a later day.'

Turn two pages. Professor Sayce is bold enough to discover a parallel narrative even in the history of Esau. We are told in Genesis that Esau sold his Birthright for a mess of pottage. We are also told that it was stolen from him by the craft of his brother Jacob. We used to call the second the Blessing. But Professor Sayce calls them both

the Birthright, and pronounces them two traditions of one and the same event. 'Naturally, the first tradition was more favoured in Israel, the second in Edom; and the union of the two in the Book of Genesis is a proof of the diligence with which the writer of it has gathered together all that was known of the past of his people, as well as the impartiality with which he has used his materials.'

Nay, but Professor Sayce, when the spirit is on him, is a Higher Critic out and out. He discusses the origin of the Twelve Tribes. He cannot admit, of course, that the sons of Jacob came into existence because the tribes were there already. It is the other way about. Jacob had twelve sons, and twelve tribes had somewhere or other to be found for them. It required a little forcing, says Professor Sayce, for it is questionable whether at any one time there ever were exactly twelve Israelitish tribes. In fact—for Professor Sayce grows bolder as he goes—the scheme is an artificial one. History credited Jacob with twelve sons, and it was consequently necessary to bring the number of Israelitish tribes into harmony with the fact. But the scheme was an artificial one. The division was theoretical only. There were no twelve territories corresponding to the parts; while the parts themselves could be reckoned as thirteen, eleven, or ten, just as easily as twelve.

Still, the tribes were named after the sons, and not, as criticism madly asserts, the sons after the tribes. When suddenly Professor Sayce pulls up with a 'Nevertheless.' And to our astonishment we read that 'nevertheless there may be an element of truth in the critical assumption.' One tribe actually took its name from the locality in which it settled. The *Travels of the Mohar*, written in Egypt in the reign of Ramses II., before the Israelitish conquest of Canaan, speak of 'the mountain of User' as being in the very locality in which the tribe of Asher was afterwards settled. So the tribe of Asher got its name from its locality, and the son of Jacob got his name from the tribe. And the paragraph is not at an end until Professor Sayce has told us that there is another tribe which *must* have reflected its name back upon that of its progenitor.

This is the tribe of Benjamin. In the Book of Genesis (35^{18}) Benjamin is represented as having received two different names at his birth. The statement, Professor Sayce remarks, excites our suspicion, for such a double naming is inconsistent with Hebrew practice; and, he adds, our suspicion is confirmed when we find that both names have a geographical meaning. Benjamin, he says, means 'the son of the south,' 'the southerner,' while Benoni is 'the son of On,' 'the Onite.' This On, called also Beth-on, was an ancient name for Bethel, the great sanctuary and centre of the tribe of Benjamin; so it is easy to see how the tribe might receive its name from its most famous shrine. It is equally easy to see how it might be called Benjamin or the Southerner. That would be Ephraim's name for the little brother tribe that lay on its south border, and through the power of Ephraim, especially as the literary tribe, that name would prevail over the other. Even as early as the Song of Deborah (Jg 5^{14}), it is said of Ephraim, 'Behind thee is Benjamin among thy peoples.' And then the conclusion is that Benjamin, the son of Jacob, received his name from the tribe, and not the tribe from him.

But the most sweeping act of Higher Criticism of which Professor Sayce has been guilty is his treatment of the story of Joseph.

The story of Joseph, says Professor Sayce (and we might be reading a chapter in Driver), forms a complete whole, distinguished by certain features that mark it off from the rest of the Book of Genesis. It contains peculiar words, of which he gives such examples as *yeôr*, 'river,' the Egyptian *aur*; *akhu*, 'herbage on the river bank' (Gn 41^{2}), the Egyptian word exactly; and *rebid*, 'collar,' the Egyptian *repit*. There are even words and phrases which seem to have been translated into Hebrew from some other language, and not trans-

lated correctly, because that other language was not fully understood. Thus it is said that the cup-bearer of Pharaoh 'pressed the grapes' into his master's goblet, when it ought to be, 'he poured the wine'; and the word which is given as 'officer,' properly means a 'eunuch.' Besides these literary peculiarities, the story shows a very minute acquaintance with Egyptian life in the age of the Hyksos. Whereupon Professor Sayce comes to the conclusion that the whole story is Egyptian, that it has been translated and adapted from an Egyptian papyrus by some Hebrew scribe, and then accepted into the literature of the Old Testament. In fact, he counts 'The Tale of the Two Brothers,' a well-known Egyptian story, to be simply another form of it.

Now this is not the only thing Professor Sayce's book contains. It is the most prominent thing. Professor Sayce has deliberately made it most prominent. But even if all this were away,—and some of us would see it away with right goodwill,—the book would still be there. And the book, it may be said in one word, is brimful of happy exegetical suggestion, is charged with mental stimulus on every page.

In that part of the city of Cairo which is known as Old Cairo, and which once was known by the name of Babylon, there is an ancient Jewish synagogue. Before it became a Jewish synagogue it was probably a Christian church. But even as a synagogue it dates from the seventh century A.D. It has always been regarded with almost superstitious reverence by the Jewish inhabitants of Cairo, who point it out to the traveller as a place worthy of his pilgrimage.

The traveller, if he is a European scholar, has found it worthy. Not, however, for the reasons that make the synagogue worshipful in the eyes of the Jews of Cairo, but because amid the rubbish of its *Genizot* he hopes to discover some precious fragment of ancient Hebrew manuscript. It is a hundred and fifty years since Simon van Gelderen recorded his impression that that treasure-house contained possibilities of great literary wealth. In 1864 Jacob Saphir visited the synagogue and spent two days ferreting among the ancient books and leaves, and getting covered with dust and ashes. In recent years, year after year, Professor Sayce has quietly gone there and become possessed of priceless gems of Hebrew literature, with which the Bodleian Library at Oxford has been enriched. In January 1896 Mr. E. N. Adler visited Cairo, saw the synagogue in Old Cairo, was conducted by Rabbi Rafaïl to the extreme end of the ladies' gallery, was permitted to climb to the topmost rung of the ladder, to enter the secret chamber of the Genizah through a hole in the wall, and to take away with him a sackful of paper and parchment writings—of one of which, an eleventh century introduction to the Hebrew Bible, he gave an account in the *Jewish Quarterly Review* for last July.

But the most successful visit to the synagogue in Old Cairo was that which was made last year by Dr. Taylor, Master of St. John's College, and Mr. Schechter, Reader in Talmudic and Rabbinic, in the University of Cambridge. Mr. Schechter gave a general account of the Benjamin's sack he had carried up with him out of Egypt in the *Times* of 3rd August 1897. Since that time these and other Cambridge scholars have been busy sorting and deciphering. A full account of the progress of the work may be expected shortly in THE EXPOSITORY TIMES from the pen of Dr. Taylor. Meantime, some notice may be taken of two fragments which have been deciphered and published in the *Jewish Quarterly* for January 1898.

One of these fragments is a further portion of the Hebrew text of Ecclesiasticus. It is another leaf, in fact, of the same codex which furnished the ten already published; and we are credibly informed, though Mr. Schechter says nothing of it here, that the whole Book of Ecclesiasticus is likely to be found and given to us. Mr. Schechter himself contributes this fragment, and adds some useful notes to it.

The other fragment is contributed by Mr. Burkitt. It is a portion of Aquila's translation of the Hebrew Bible. It is a very small portion. It is so small that we may even record it here. But it is highly welcome, and Mr. Burkitt succeeds in making it more so by a lucid account of Aquila.

Aquila was a Jew or Jewish proselyte, who lived about the middle of the second century A.D., and translated the Hebrew Bible into Greek. Mr. Burkitt thinks it is probably the worst translation that was ever made. A translation, he says, may be interesting in three ways. It may be of high literary value in itself. Such is the Authorized Version of the English Bible, and Fitzgerald's version of Omar Khayyam. Or it may help us to understand the meaning of the original, as Monro's translation of *Lucretius* does. Or, finally, it may be of use in mending the original text, as is the Septuagint Version of the Old Testament. These seem to Mr. Burkitt to be the three merits of a translation. But Aquila's version has none of them.

Its text is practically identical with that to be found in our modern Hebrew Bibles, so it does not help us there. The author's knowledge of Hebrew was at least no better than our own, so it does not help us there. And it is written in Greek, the most uncouth, says Mr. Burkitt, that ever was issued from the Cambridge University Press. He proves the last statement by the fragment which he publishes, and which we now may quote in full. The passage is 2 K 23^{25}. This is Aquila's version, and this is Mr. Burkitt's literal translation thereof intended to bring out the effect of it—

καὶ ὅμοιος αὐτῷ οὐκ ἐγενήθη, εἰς πρόσωπον αὐτοῦ βασιλεὺς ὃς ἐπέστρεψεν πρὸς יהוה ἐν πάσῃ καρδίᾳ αὐτοῦ καὶ ἐν πάσῃ ψυχῇ αὐτοῦ καὶ ἐν πάσῃ σφροδρότητι αὐτοῦ κατὰ πάντα νόμον Μωσῆ, καὶ μετ' αὐτὸν οὐκ ἀνέστη ὅμοιος αὐτῷ.

And like him did not come to pass, to his face a king who returned unto Jehovah in all his heart and in all his soul and in all his muchness according to every law of Moses, and after him arose not like him.

Mr. Burkitt says he has had 'the good fortune' to discover that fragment. He has discovered it among the hoard of Hebrew MSS which Dr. Taylor and Mr. Schechter have brought home from the Genizah of the Cairo synagogue. Wherein does the good fortune consist? If this is Aquila, what is he worth, suppose we had discovered him all?

Well, it is interesting of course to find a book that has long been lost. Aquila has long been lost. It is more interesting when we know the book had once a circulation and an imposing reputation. Aquila's extraordinary version of the Old Testament was used by Greek-speaking Jews down to the rise of Islam and the Arab Empire. It is still more interesting and even important if it has influenced the text of other versions we possess. Now it is well known that not only were detached readings from Aquila adopted by Christian scholars, but that the great Christian scholar, Origen, used it as one of the versions in his celebrated Hexapla, that he transcribed it in full next to the Hebrew, and that he often employed it in bringing the LXX into accordance with the current Hebrew text; and, finally, it is known that Jerome used it in the preparation of the Latin Vulgate. In short, Aquila's version is at the present moment of priceless value if it should be found, for it is one of the keenest desires of present-day scholarship to get behind both the Latin Vulgate and the current Septuagint text.

And Mr. Burkitt shows that Aquila's version is of interest for a broader reason than those. It was the earliest effort of Hebrew critical scholarship. After the destruction of Jerusalem, the Hebrew scholar gave himself to the exact study of the Bible. For the Bible was all that was left to him. And if his study was not exact it was wanting in reverence for the Bible. If it did not retain each word and count each letter, it was not to be reckoned study. But the Greek-speaking Jew was out of it. He had only the Septuagint version to go by. And the Septuagint version was far too

loose to serve his purpose. It was even believed to be untruthful here and there, and to favour the Christian unduly. So Aquila made a new translation. He did not care for elegance. He cared for just one thing, that he might bring the Greek-speaking Jew as near to the Hebrew original as it was possible for him to be brought. He therefore translated the Hebrew 'waw' (ו) in all its varied meanings by the single Greek word καὶ. He rendered the Hebrew *gam*, 'also' (גם), by the Greek καίγε. When 'waw' and *gam* came together (וגם) he rendered the combination by καὶ καίγε. And he acted on that absurd but sensible principle throughout the whole of his version. It is a colossal crib, says Mr. Burkitt, but it served its purpose entirely.

It is not always possible for a preacher to find a title for his sermon, because it is not always evident what his sermon is about. Perhaps this is one of the reasons why the announcement of the subject from the pulpit is still as unusual as the omission of the text. But sermons without titles are rarely seen in print. And when we discover expressive titles we look for attractive sermons.

Professor Martin of Edinburgh, who occupies the chair that once was filled by Dr. Chalmers, has published a volume of sermons (*Winning the Soul, and other Sermons*. Macniven & Wallace, crown 8vo, pp. 334, 5s.). The title of the first sermon, which gives the title to the book, is as ordinary as its text is obvious. But the title of the second arrests one. It is 'Divine Sanction of Human Sin,' and the text is, 'That thou doest, do quickly' (Jn 13^{27}). The third is commonplace again. But the fourth is 'Religion and Morality,' and the text, 'By faith the harlot Rahab perished not' (He 11^{31}). When we pass to the eleventh we find 'The Element of Necessity in the Life of Christ,' with three texts taken together, 'I must preach the Kingdom' (Lk 4^{43}), 'I must work the works of Him that sent Me' (Jn 9^{4}), 'The Son of Man must be delivered into the hands of sinful men' (Lk 24^{7}). And, not to pause again, we have for the last the striking title, 'Christ the Leader of His People's Praise,' a Communion meditation on the words, 'In the midst of the Church will I sing praise to Thee' (He 2^{12}).

Of these titles the second is the boldest. 'That thou doest, do quickly,' said the Master to the traitor disciple, and Professor Martin calls the words 'Divine Sanction of Human Sin.' That it was human sin there is no doubt. The man has not been born who could persuade the world that Judas, simply seeking to force the hand of Jesus, was only the more ardent patriot. He was climbing fast, says Professor Martin, 'he was climbing fast to the topmost niche in the temple of infamy, and the finger of history, that deals impartial justice to every criminal, will for ever be pointed at him as who should say: this man excelled them all.' It was certainly human sin.

But how were Jesus' words its Divine sanction? It may be said, perhaps, that Christ was weary of the long night's agony and would cut it short. Professor Martin makes the suggestion. 'We can imagine,' he says, 'how, for the man that is under sentence of death, time drags heavily with leaden foot; how the minutes lengthen into hours, and the days into weeks; and how the fortitude of the bravest will be shaken as the dread moment creeps on at the veriest snail's pace. And for Christ, torn in spirit at the prospect that lay before Him, His heart-strings well-nigh bursting, would it have been unnatural—would it have been anything more than human—had He pled that the catastrophe might be no longer delayed, as the victim might ask his executioner not to dally with his weapon, but to let the blow fall?'

Professor Martin makes the suggestion. He makes it only to cast it away. For he will not attribute to Jesus even so much self-regard as this. Too meek, too patient, too believing, Jesus had too profound a sense of the Hand that was guiding Him along His course to seek to ante-date by one poor instant the hour of His release. And

if Jesus had sanctioned the sin of Judas so, could Professor Martin have called it *Divine* sanction?

Professor Martin believes that Judas Iscariot was a man and not a monster. And yet he believes that the time had come for Judas, when even God could do nothing for him but simply sanction his sin. Judas had had his battle; it was over, and it was lost. As a man he had taken his resolution—his resolution had taken him. He was in the grip of the hideous purpose he had been secretly revolving. *After the sop Satan had entered into him.* Now even Jesus the Son of God can say no more than 'That thou doest, do quickly.'

Of our studies in the Person and in the Work of Christ it is absolutely accurate to say that we are ever learning and never coming to a knowledge of the truth. Let either subject be mentioned in some public way, and immediately the circle of Christian believers is touched all round. Yet there is no conclusion. For a moment the conclusion seemed to come to some from the despair of conclusion. There is no theory of the Atonement possible, they said. Let us accept the fact and let the theory go. We cannot agree upon the theory, let us agree to let the theory alone. But it was only for a moment; and it only came to some. The greater part said No. We may never agree on a theory of the Atonement, but we cannot agree there is none.

It is the same with the Person of Christ. Whenever a fresh and independent mind writes on the subject, the interest and the diversity appear. The latest illustration is the latest book. Being much interested, and even exercised, by Mr. Adamson's *Studies of the Mind in Christ*, we have watched the progress of its reception. Its life and power have everywhere been acknowledged; they could not well be denied. In Mr. Adamson, says one enthusiastic reviewer,—whose enthusiasm we have no little sympathy with,—we have one of the boldest, most courageous, most reverent, and at the same time, one of the most learned and lucid writers on theology who are in active work at the present time. 'It seems to us,' says another, 'to be one of the greatest contributions to theology which our time has seen. It is learned, without any parade of learning; that is, Mr. Adamson has read all the relevant literature on the question in English, German, Greek, and in other languages as well. He writes easily, gracefully, lucidly, without strain or effort, and his meaning cannot be mistaken. He thinks clearly and to the purpose.' Yes, the power and the life are recognized on every hand; but there the agreement ends.

Take two examples on either hand. In the *Christian World* of 10th February there is a short but impressive notice. It acknowledges the ability. 'In the course of the discussions there are not a few flashes of rare exegetical insight.' But his arguments lose much of their force 'by his uncritical acceptance of the evangelical narratives,' and, on the whole, the writer fears that it will be regarded as nothing more than a 'cleverly-constructed apologetic device.'

In the February issue of the *Free Church Monthly* there is an equally careful and equally striking review. It is signed by the editor himself. 'The book is an able and suggestive one, and it is impossible not to admire the thoroughness with which the author deals with his subject.' But it is no apologetic device. 'That Mr. Adamson is incapable of thinking of Jesus Christ with anything but the profoundest reverence, we know absolutely; but we have marked quite a number of passages which we are certain no unsophisticated person will read without at least a momentary throb of pain.' Whereupon Dr. Walker flees for refuge to a place where few Scotch theologians have ever been found. It is 'a task which, we believe, no mortal man will ever succeed in satisfactorily accomplishing.' 'How the union was effected which makes the "I" of the Gospels sound sometimes like that of a man, sometimes like that of a God, is beyond our comprehension, and we despair of anyone being able to explain it.'

Browning's 'Saul.'

By Mary A. Yule, Edinburgh.

'But the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him. . . .

'And Saul said unto his servants, Provide me now a man that can play well, and bring him to me.

'Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Bethlehemite, that is cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely person, and the Lord is with him.

'Wherefore Saul sent messengers unto Jesse, and said, Send me David thy son, which is with the sheep. . . .

'And David came to Saul, and stood before him . . .

'And it came to pass, when the evil spirit was upon Saul, that David took an harp; and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him.'—1 Sam. xvi. 14–23.

In Browning's magnificent poem we find the following interesting development of the Scripture narrative:—

On the morning following one of his visits to the king, David wakens in a grey, dewy covert of the Kedron Valley, and recalls how by a marvellous inspiration he was led to reveal to Saul the possibility of man's final salvation. He tells over to himself the whole story of the visit, lest any circumstance connected with it should fade from his recollection.

Obeying a summons to the royal tent, he was met on his arrival there by Abner, the king's cousin, who hailed his coming with great joy. Both he and the attendants about the tent were in an agony of suspense over a prolonged and painful attack of melancholy from which the king was suffering. David had played at the palace in Gibeah before, and they knew that the sound of his harp had some mysterious power over Saul.

From the words of greeting Abner utters, we can see David as he stood before him: 'He was withal of a beautiful countenance, and goodly to look to'—

Yet now my heart leaps, O beloved! God's child, with His dew
On thy gracious gold hair, and those lilies still living and blue:
Just broken to twine round thy harp strings, as if no wild heat
Were now raging to torture the desert!

After having knelt down and prayed to the God of his fathers, David made his way quickly to the tent, and groped through its ante-chamber until he came to where the fold-skirts opened into the king's apartment. Once more he prayed, and 'opened the fold-skirts and entered.' His personality was in strong contrast to the dark figure which gradually became visible to him in the gloom. But, a true child of Nature, and having a devout confidence in the Lord of hosts, David knew no fear; he made haste to offer his consolation.

Untwining the lilies from his harp, he commenced to play; at first softly and dreamily—it was a tune he used to play to his sheep at folding-time. Then strains of a more seductive nature followed. David had watched the effect of these upon the birds and upon the wild creatures that often prowled about the sheepfold. It seems natural enough to suppose that the language of the 8th Psalm is but the expression of thoughts born and cherished in those days of shepherd life: 'Thou madest him to have dominion over the works of Thy hands; Thou hast put all things under his feet; all sheep and oxen, yea, and the beasts of the field.'

But David could put his harp to other and higher uses. Continuing to play, he rose into a region of human fellowship, in work, death, marriage, and worship; then he stopped, for 'in the darkness Saul groaned.' The Levites' chorus had recalled to him the days when he, too, was in communion with God; and it was doubtless because, in the breathless stillness that followed, David heard Saul shudder, as if conscious of the grip of his evil spirit, that he broke into song, reminding him of the joy of living. At first that song was like an echo from the life of one whose daily task brought him no care, and in whom perfect health glowed, as with feet that were 'like hind's feet' he leapt from rock to rock; and rent the boughs from the fir tree with sinewy arms, that in manhood could 'bend a bow of steel.' But it passed on to speak of life's tears, loves, and triumphs, tenderly referring to her whom, in later life, he reverently named the 'handmaid of the Lord'—

Didst thou see the thin hands of thy mother, held up as men sung
The low song of the nearly departed; and hear her faint tongue
Joining in while it could to the witness, Let one more attest
I have lived, seen God's hand through a lifetime, and all was for best?

and proceeded to show the king how life's gifts—beauty and strength, love, ambition, and triumphs—had been showered upon him in a marvellous measure.

Again there was a pause; and calm and strong as a skilled physician, David watched Saul pass through a terrific but successful struggle for release. In describing it, David uses as his illustration the effect of the Spring sunshine upon a mountain side, round which a year's snow was 'bound about like a breastplate'; and as we read, there passes before us the stern, gaunt outline of mountains, that in Bethlehem were as his familiar friends.

But Saul was as yet released only to a state of torpor: this life seemed to have no interest for him. What further consolation could be given?

A train of thought occurred to David—one that had come to him, as, lying in a grassy hollow beside his silent sheep, he watched an eagle wheeling overhead. To himself there was visible but the strip 'twixt the hill and the sky, but a world lay 'neath the eagle's ken. David's fancy wandered to that world. He peopled it, and he dreamed of its life as a life with which he imagined he was destined never to mix. Now his somewhat vague thoughts of that life being governed by a system of law and order came back to him. In the pause they gathered definiteness, and he felt there was in them a message for Saul; so once more taking up his harp, he essayed to rouse him. David had observed how that when in nature outward beauty decayed there frequently developed a higher form of life. What if the fan-branches and bloom of the palm tree withered? the *fruit* remained. What if the tree itself should decay and disappear? the *wine* of its fruit continued to give strength to the spirit of man. So, he urged upon the king, when in old age *his* flesh should fail, through the *Spirit* there was possible to him a life of deeper enjoyment than that of youth. Not only was this so, the results of his deeds, like the wine of the palm fruit, would go to the enrichment of the world. Even death would be powerless to destroy the influence of those deeds. 'Is Saul dead?' Unborn generations read upon the face of the rock a record of his life. There the 'poet's sweet comment,' side by side with the word of the statesman, tell of his fame.

The picture given us of the king as he listened to this song is strikingly pathetic. Slowly there comes back to him something of the old nobility of hearing, and once more—

He is Saul ye remember in glory—ere error had bent
The broad brow from the daily communion.

But at the mention of the prospect of praise from men in all time, we catch a glimpse of the emotional nature so characteristic of him, and that peculiar sensitiveness to flattery, which, united to a lack of self-control, did so much to work his ruin.

I touched on the praise
I foresaw from all men, to the man patient there,
And thus ended, the harp falling forward. Then first I was 'ware
That he sat as I say, with my head just above his vast knees,
Which were thrust out on each side around me, like oak-roots which please
To encircle a lamb when it slumbers. I looked up to know
If the best I could do had brought solace: he spoke not, but slow
Lifted up the hand slack at his side, till he laid it with care,
Soft and grave, but in mild settled will, on my brow; thro' my hair
The large fingers were pushed, and he bent back my head with kind power—
All my face back, intent to peruse it, as men do a flower.
Thus held he me there with his great eyes that scrutinised mine—
And, oh, all my heart how it loved him!

David, always sensitive to affection, yearns to help the unhappy Saul, for in the glance of those great scrutinising eyes of his he saw, not the king—the ruin, the failure upon whom judgment had been pronounced: 'Thou hast not kept the commandment of the Lord; therefore He hath rejected thee from being king over Israel,' but a spark of Divine life in the faint, struggling soul of the man. But a difficulty faced him. What consolation was any Hebrew warranted to offer to one in Saul's straits? On the wings of his song, David had carried the king thus far; only, how-

ever, to gaze hopelessly on a new stretch of heaven which he felt powerless to scale.

But suddenly there flashed upon him a thought of God that meant deliverance not only for Saul, but for humanity. That thought so thrilled him, that neither harp nor song was any longer capable of giving expression to it. David was not merely elevated by the revelation. He was first humbled; and he laid aside his harp to acknowledge *himself* —body, soul, and spirit, the servant of God—the herald of *His* message to Saul. It was delivered in language impassioned and strong, as the utterance of a prophet, and in its burden—'All's Love, yet all's Law'—there sounded a note of triumph; for now David understands how the chasm separating 'God's throne from man's grave' can be bridged over. The revelation of God's heart that had come to him through the study of creation was perfected. Turn where David would, creation testified to God's wisdom, His infinite care over His creatures, and His omnipotence; and in the thoughts of his own heart he read a testimony to the dignity of man. He had been created 'a God, though in the germ'; for within himself David discerned the presence of those same God-like qualities. In an infinitesimal degree however; for wisdom he had but *knowledge*; for infinite care, *forethought*; and for omnipotence, the *will* to perform.

But meanwhile the faculty that stirs most strongly within him is love. It so dominates him, so overwhelms all his other faculties, that David finds it necessary to keep it in abeyance; for he would fain not only bestow on Saul all that he sang of, but bring him a higher and better blessing—

> Ay, to save and redeem and restore him, maintain at the height
> This perfection—succeed with life's day-spring, death's minute of night.
> Interpose at the difficult minute, snatch Saul the mistake,
> Saul the failure, the ruin he seems now, and bid him awake
> From the dream, the probation, the prelude, to find—

that this life—this continuous struggle in the face of failure—was but a 'pain-throb' which wrought purification in the spirit. So sublime, so pure does David believe this emotion of love to be, that did God not possess it, He, the Creator would be surpassed by His creature. But it is not so. By this Divine communication he has gained the knowledge that in love is the bond of union between God and man. Not only does God himself possess it, He is the source from whom all love in human nature is derived; and when man in his impotence fails to respond to its promptings, then he—the All-powerful—will interpose.

As in self-abnegation, David gazes upon the vision vouchsafed to him of Saul's Saviour—One in whom meet omnipotence and the tender compassion of a perfect manhood—and tenderly points the king to Him, we can almost catch a glimpse of reflected glory upon his fair countenance.

> Would I suffer for him that I love? So would'st thou—
> so wilt thou!
> So shall crown thee the topmost, ineffablest, uttermost crown—
> And thy love fill infinitude wholly, nor leave up nor down
> One spot for the creature to stand in!
>
> He who did most shall bear most; the strongest shall stand the most weak.
> 'Tis the weakness in strength that I cry for! my flesh that I seek
> In the Godhead! I seek and I find it. O Saul, it shall be
> A face like my face that receives thee; a Man like to me
> Thou shalt love, and be loved by for ever: a Hand like this hand
> Shall throw open the gates of new life to thee! See the Christ stand!

In this poem of Saul, Browning reveals his highest artistic qualities. From its beginning—when David the beloved stands before Abner—to its close—when convinced of the reign of love in the world—he, in the darkness and on the hillside, is filled with a joy that knows no fear, the beauty of the poet's thoughts is not more striking than is the swiftness of the language which expresses them. It is true that here and there one may detect touches which, on a first glance, appear to lack that certain delicacy of finish which is the result of careful retouching. But this is more than compensated for by the idea of power conveyed by the work as a whole; and the evidence that that power has been gained by the slightest possible means. Not that labour has not been bestowed, but acute calculation of result has enabled the artist to give it without hesitation. Every touch has its meaning; and one feels that not even a single part of one could be removed without injuring the poem in its completeness.

Thus we have in 'Saul' a poem both powerful and delicate,—in this keen estimate of effect is the highest delicacy,—yet fresh as the first sketch of a master.

I have characterised Browning's work as strong. This feature strikes one forcibly on a first reading of the poem. With Rembrandt-like power the gigantic and gloomy figure of the king—whose attitude and glance express more eloquently than mere words the horror of utter hopelessness—is thrown into bold relief by the contrasting presence of the shepherd lad, whose music was but the outward expression of an inward gleam, brighter than any sun. But although the contrast is managed with magnificent skill, at no time has Browning sacrificed delicacy to gain it; nor has he, while under the influence of poetic passion—if I may so express it—allowed himself to drift away from truth in portraiture. Closer study reveals that each touch has some share in forming one or other of the portraits—Saul, 'than whom there was not among the children of Israel a goodlier person,' yet the slave of a strangely emotional nature, subject to sudden likes and dislikes, and in his fits of melancholy facing the problem: 'How may a man be just before God?' or David, not merely the shepherd of the breezy hillside, who has learnt to look up from nature to nature's God, but the same under the strain of Divine emotion, revealing to us the part of his nature known only to God.

In the last section of the poem—a fit close to a noble work—power and delicacy so unite in giving expression to thought, as to result in a fragment of poetry worthy of immortality. It is a skilful leading of the mind of the reader back to rest, after the emotional strain excited by the climax. We follow David, as he returns to the solitude of the hillside, to the companionship of nature and nature's God. Having caught 'God's secret,' a new light is in his life; and amid echoes of earth's trouble and confusion which beset him as he walks home in the darkness, he moves full of a deep-seated peace, for to his eyes those echoes appear suppressed and quieted by that same hand so ready to open the gates of life to the sinner. Dawn on the hillside reveals to him a world governed by the law of love. There the cry of earth's pain is but a timid murmur; it is scarcely audible in the *perfect cadence* which Browning introduces as suggestive of universal peace.

Anon at the dawn, all that trouble hath withered from earth—
Not so much, but I saw it die out in the day's tender birth;
In the gathered intensity brought to the grey of the hills;
In the shuddering forests' held breath; in the sudden wind-thrills;
In the startled wild beasts that bore off, each with eye sidling still
Though averted with wonder and dread; in the birds stiff and chill
That rose heavily as I approached them, made stupid with awe:
Even the serpent that slid away silent—he felt the new law.
The same stared in the white humid faces upturned by the flowers:
The same worked in the heart of the cedar, and moved the vine bowers,
And the little brooks witnessing, murmured, persistent and low,
With their obstinate, all but hushed voices: Even so, it is so.

The success of the poem as a work of art may be accounted for to a great extent in the fact that its story is that of a troubled soul seeking solace, and finding it through the medium of one who believed God to be rich in goodness and love. Browning is at home in the theme. It is his chief motive. Wherever he deals with it, there we mark his strength; for behind the hand of the artist is a deep religious conviction of the truth enforced. But while in David, Browning finds a perfect exponent of ideas that in the main are his own, the personality of the Hebrew is not lost sight of. Rather is it insisted on. Up to the time of David's inspiration, Browning's portrait of him is a careful development of that bequeathed to us in the old and well-known records, and in these days of nineteenth-century theological criticism forms an interesting possession, for the poet has caught a reflection from the *Psalms*. Somewhat imperfectly, however. In the David of the poem, one cannot but recognise characteristics possessed by the writer of the 8th, 19th, 23rd, and other Psalms. They are more than suggested; they are brought into action. But in David's song which touches on death, we miss the expression of that hope which gave the psalmist confidence to look forward to a life beyond the grave—the hope of immortality.

By the impassioned utterance which follows the special revelation, however, Browning renders the character of David not merely symmetrical, he

idealises it; for the Bible in its representation of the Hebrew of David's day stops short of giving him a conception of Christ, the God-Man. To him the coming Deliverer meant a Prince who should be the Saviour of his nation. Saul's misery was, therefore, quite explicable.

But although Browning here exercises his imaginative faculty, it is with the penetration of the great poet who has a *heart-grip* of his characters. Through the Bible we get more than a *glimpse* into the heart of David. One may enter. Browning has done so, and from the heart moves him; there every word David utters has its source. At the time of those visits to the king, it was a heart as yet free from the burden of any heavy sorrow; and it was pure, so that he saw God; sometimes to witness to His 'Glory' in the birth of day, or to His Omnipotence, when by night he would look up from the hillside unto the heavens to say 'What is man'? But the lilies just untwined from his harp tell of the 'still waters,' with their strips of green pasture, to feed on which, with all a shepherd's love and care, he would often lead his sheep. Then, as he guided them tenderly thither, caring for the stragglers as for erring children, his thoughts would turn to his own helpless dependence upon God. If any shadow of oreboding did cross that usually sunny spirit, it would soon be dispelled by the presence of a characteristic thought, now the keynote of his words to Saul—God's heart is infinitely richer in love than is the heart of humanity. And in maturer life, looking back on these days, he wrote: 'The Lord is *my* Shepherd, I shall not want.' Although during his inspiration David retains his individuality,—he reasons as he reasoned before,—yet one may regard this as a supreme moment in his life, I venture to add—admirably caught and presented to us by Browning. Ruskin speaks of such portraits. 'They have,' he says, 'caught the trace of all that was most hidden, and most mighty, when . . . the call and claim of some divine motive had brought into visible being these latent forces and feelings, which the spirit's own volition could not summon, nor its consciousness comprehend, which God only knew, and God only could awaken.'

And Browning's conception of the God-Man, as Saul's deliverer, has given completeness to the ethical teaching of the poem. It is pleasing to listen to a beautiful tribute paid to music as a purifier of the soul's atmosphere: that the soul need not decay with the body, and that the influence of a human life is all but eternal are pieces of good news; but for the healing of sinful and suffering humanity there must needs be a Christ.

At the Literary Table.

THE BOOKS OF THE MONTH.

PART I.

The Old and New Testaments.

ILLUSTRATED TEACHER'S BIBLE. (*Eyre & Spottiswoode.*)

THE Queen's Printers proudly and justly claim to be the inventors of the Teacher's Bible. The first Teacher's Bible appeared in 1875: it was then the only book of its kind. And so the Queen's Printers are resolved to keep their hold of the Teacher's Bible, and wisely decide that the best way to do so is always to have the best Teacher's Bible on the market. They have just issued a new one. The feature that makes it new is a fine Appendix, which goes by the title of 'Monumental Illustrations of the Holy Scriptures, edited, with Autotypes of Antiquities and of important Biblical Sites and Cities, by the Rev. C. J. Ball, M.A.' That Appendix is a work both of art and science. The illustrations are artistic, the choice and description of them thoroughly scientific. And in a Teacher's Bible such an Appendix must be of great service. To be speaking of the Exodus, and then to be able to show the class, in the very Bible one is using, a portrait of the Pharaoh of the Exodus, is to waken the dullest girl and settle the most restless boy into instant and lively interest. So this new edition is a model for other Teacher's

Bibles to follow. One thing only it lacks—a perfectly opaque paper.

THE BIBLE STORY RETOLD FOR YOUNG PEOPLE. By W. H. Bennett, M.A., and W. F. Adeney, M.A. (*Clarke.* Fcap. 8vo, pp. xiv, 419, with Maps and Illustrations. 5s.)

The question is sure to be asked, Does the Bible story *need* to be retold for young people? To which these editors would be sure to answer, It depends on who you are who ask it. If you are content with the Bible story as it stands for yourself, you will be content with it for your children. But if you find it will not do as it stands, if you find that it is mixed and misunderstood as it stands, then you will be glad to have it retold for your young people. So it is to believers in the 'higher criticism' generally and to their children that this volume is addressed. Professor Bennett writes the Old Testament portion, Professor Adeney the New. Both had to write within the fetters of little space; both make marvellous work notwithstanding. For both men have intimate accurate knowledge, and the practised skill to set it out.

A LITERAL TRANSLATION OF THE BIBLE. By Robert Young, LL.D. (*Young & Co.* 8vo. 8s. 6d.)

Dr. Robert Young was one of the men who made the Revised Version of the Bible, though he was not one of the Company of Revisers. He was perhaps as often rejected by the Revisers as he was accepted; but he was there. He was there in his great *Concordance*, or he was there in his *Literal Translation*. And now that we have the Revised Version in our hands, Dr. Young's *Concordance* and Dr. Young's *Literal Translation* are as useful and as indispensable as ever. This is a revised edition of the latter.

THE HOLY BIBLE. Introduction by J. W. Mackail. (*Macmillan.* Vol. IV. Globe 8vo, pp. 408. 5s.)

This volume covers the Poetical Books from Job to Canticles. It has all the beauty of its fellows, and the beauty seems increased by the very fact that this is poetry, and is printed as poetry.

THE BIBLE FOR HOME AND SCHOOL. By E. T. Bartlett, M.A., and J. P. Peters, Ph.D. (*Clarke.* Crown 8vo, pp. 687–920. 1s.)

This bold and capable enterprise has got to the end of the Old Testament with this part. How will it handle the New? Will it reconstruct that also?

SAYINGS OF THE JEWISH FATHERS. By Charles Taylor, D.D. (Cambridge: *At the University Press.* 8vo, pp. viii, 192, 51. 10s. 6d.)

This is the second edition of one of the most valuable—we might even say invaluable—books to the biblical student in the English language. And in issuing it Dr. Taylor says with surpassing modesty that it is a reprint of the first edition, with a section of Additional Notes. Why, it is a new book, it is so greatly improved and enlarged. The section of Additional Notes is a book in itself, for it fills sixty closely printed pages, and fills them with the most precious illustrative matter. There are other Notes interspersed throughout the pages also. And the work is enriched by two facsimile pages of the fragment of Aquila's Version which was brought by Mr. Schechter so recently from Cairo. Let us repeat it, this is a book of priceless value to the student of the Bible.

THE EARLY HISTORY OF THE HEBREWS. By the Rev. A. H. Sayce, LL.D. (*Rivingtons.* Crown 8vo, pp. xvi, 492. 8s. 6d.)

Although Professor Sayce's new book is startling on one side of it,—a side which is dealt with in another place,—it is certain to be recognized as a most courageous attempt to write an archæological history of Israel, most courageous and most interesting. With more system and self-denial than in any previous volume, Professor Sayce has here told us all that can be soundly told of the early history of the Hebrews by one who believes only in the confirmation of the Monuments. This volume carries the history down to the establishment of the Monarchy. Whether it is possible to carry it systematically further on the same principles, and whether Professor Sayce is to do so, we cannot tell. But he may be assured that no lack of encouragement from a book-reading public will stand in his way.

THE PARALLEL HISTORY OF THE JEWISH MONARCHY. By R. Somervell, M.A. (Cambridge: *At the University Press.* 8vo, pp. xii, 109. 2s.)

This is Part I. of the whole undertaking, which furnishes the matter that belongs to Samuel or Kings on the one hand, and Chronicles on the other, in parallel columns, and in the words of the

Revised Version. This part covers the reigns of David and Solomon, and contains an introduction reprinted from Driver's *Literature of the Old Testament*. The work is beautifully as well as carefully done.

THE SMALLER CAMBRIDGE BIBLE FOR SCHOOLS. EZRA AND NEHEMIAH. By Herbert Edward Ryle, D.D. (Cambridge: *At the University Press*. 12mo, pp. 93. 1s.)

Ryle's *Ezra and Nehemiah* in the larger form combines scholarship and interest beyond almost all the volumes in the series. This edition has to sacrifice the interest of the story to the limitations of space; but it retains the scholarship unblemished. It is the only pocket commentary on these books worth having.

THE NEW TESTAMENT TRANSLATED FROM THE LATIN VULGATE. (*Burns and Oates*. Crown 8vo, pp. 495. 2s.)

There have been seven or eight great Protestant versions of the New Testament in English: there has been but one Roman Catholic version. For as soon as the Protestant finds his version go out of fashion, he makes another: the Roman Catholic never lets his go out of fashion. This is the Rhemish Version of 1582, and yet it is more modern than the Revised Version of 1881. The differences between this reprint of 1898 and the original issue of 1582 are mainly in the words. Such ventures as 'prepuce' and 'parascue' are discarded; our Lord is no longer said to have 'exinanited him self' (Ph 2^7), He simply 'emptied himself'; and the frequent 'wench' of 1582 becomes a 'damsel' or even a 'girl' in 1898. But the difference is most conspicuous in the Notes. Take one example. At Jn 5^{39} ('Search the Scriptures') the Rhemish Version of 1582 has this note: 'Catholics search the Scriptures, and find there Peter's and his successors' primacy; the real presence; the priest's power to forgive sins; justification by faith and good works; virginity preferred before matrimony; breach of the vow of continency damnable; voluntary poverty, penance, alms, and good deeds meritorious; diverse rewards in heaven according to diverse merits; and suchlike.' The Rhemish Version of 1898 has no word of this, it has only a note giving preference to 'you search' over 'search the Scriptures.' In short, the one is controversial, the other seeks to be scientific.

THE GUILD LIBRARY. OUR LORD'S TEACHING. By the Rev. James Robertson, D.D. A FAITHFUL CHURCHMAN. By the Very Rev. A. H. Charteris, D.D. (*A. & C. Black*. Crown 8vo, pp. xvi, 188; vi, 208. 1s. 6d. net each.)

Dr. Robertson's book has been before us already in its 'primer' form. This is a better form, and it is a larger book besides. Three new chapters have been added, together with some literary and explanatory notes. The new chapters are so timely and so good that they make this edition double the value of the other. The first is on Christ's Teaching about Himself; the second, on His Teaching about Prayer; and the third, on the special character of the Teaching in St. John's Gospel.

Dr. Charteris's volume is new. It is new to this series, at least. It is however, as he tells us, an abridgement of the Life of Professor Robertson which was published in 1863. It is a judicious abridgement. It omits and it adds, to suit the men of to-day, the young men especially. So it is an earnest and eloquent Churchman's fully persuaded judgment that the Disruption of 1843 should *not* have taken place; it is that in the shape of the life of one of the men who opposed it.

FOOTPRINTS OF THE SAVIOUR. By W. Boyd Carpenter, D.D. (*Allenson*. Crown 8vo, pp. 164. 2s. 6d.)

Great lessons from the Life of Christ, grouped round the cities in which He did His mighty works, and illustrated by great artists, are told here simply for simple folk. It is a new edition of a foremost favourite of the sick-room or prayer-meeting.

PETROS. By the Rev. Z. H. Lewis. (Cardiff: *Henry Lewis*. Crown 8vo, pp. 317. 5s. net.)

A course of six-and-thirty short expository chapters on the life of the Apostle Peter, published 'for a number of the many admirers of the impulsive, sometimes erratic, yet loyal and affectionate, Apostle of the Circumcision.' The English is a little uncertain and the printing agrees with it, but the doctrine is immovably evangelical.

Church History and Biography.

C. H. SPURGEON'S AUTOBIOGRAPHY. Compiled from his Diary, Letters, and Records. By his Wife and his Private Secretary. (*Passmore & Alabaster.* 4to, pp. 373. 10s. 6d.)

It is an immense book, well printed on excellent paper, and handsomely bound. And so before we read a word of it we say it is quite a surprise of cheapness. But it is not only an immense book; after reading it, or even a portion of it, we are driven to the glad confession that it is a great book. It is called an autobiography, but it is not wholly that. And it may be that the effort to make it that is the cause of the only discomfort we feel in it—the want of an occasional date or place or circumstance, or at least the want of it just where we should wish it to be. But it is a trifling matter. And all that we miss savours of mere curiosity, it does not belong to the man, it does not detract from the book.

The book, so far as this volume has gone at least—there are three to follow after—gives us the man most worthily, and that is the chief end of a biography. It gives him truthfully, we do not doubt. For indeed it would have been impossible to have hidden anything from the record of Spurgeon's life, he lived so openly, and all his life, in the blaze of popularity and detraction. We know it gives him truthfully, for we knew him well before; and it is just because this volume confirms the impressions we had formed of him that we pronounce it true. It confirms our impressions and deepens them. He was 'rounder' than was generally known, he had more interests and especially keener pleasures—perhaps he was a greater sufferer than ever we had dreamed.

But this is only the beginning. Spurgeon is in the making here. We shall see what other volumes will bring forth.

It is wisely done on the part of the publishers to issue this great work in parts as well as in volumes—monthly parts at one shilling.

THE STORY OF THE CHURCH OF EGYPT. By E. L. Butcher. (*Smith, Elder, & Co.* Crown 8vo, Two Vols., pp. xvi, 497, 448. 16s.)

It is extraordinary that a great chapter in the history of the Christian Church has never been written till now; it is more extraordinary that now it has been written by a woman. The Coptic Church has a history which began in the sub-apostolic age. It has a Patriarchate, whose succession can be traced from possibly an evangelist and disciple of our Lord, in unbroken series, through one hundred and twelve persons, down to the present day. It has a record which some Western Churches would be proud of, a record of persecution and even of purity. And yet the history of the Church in Egypt has remained untold in any entirety, with any sympathy, until this woman arose and gave herself to the task.

The task was not an easy one. All the 'bits' of histories had to be gathered and read. Being written by aliens—aliens in nationality or in creed, or in both—their statements had to be sifted. The land had to be examined, the people understood. It was not an easy task, and Mrs. Butcher does not claim that she has accomplished it finally. But she has written a great book; she has added a great chapter to the history of the Church; she has won for herself a great and enduring name.

THE BEGINNINGS OF ENGLISH CHRISTIANITY. By William Edward Collins, M.A. (*Methuen.* Crown 8vo, pp. 209, with Map. 3s. 6d.)

This is the first volume of a series of small books to be edited by the Rev. J. H. Burn, B.D., and to be called 'The Churchman's Library.' The series might have begun with a more showy book but not easily with a more appropriate or reliable one. 'The Churchman's Library'—the English Churchman's Library—should begin at the beginning of English Christianity, and it should stand upon patient investigation. Professor Collins is not a dazzling litterateur; he is a conscientious historian and a good Churchman. If his little book takes some time to get a hold, we prophesy that it will keep the hold it gets.

ERAS OF THE CHRISTIAN CHURCH. THE ANGLICAN REFORMATION. By William Clark, M.A., LL.D., D.C.L. (*T. & T. Clark.* Crown 8vo, pp. 482. 6s.)

There is no portion of the history of the Christian Church on which Englishmen are so far astray as the Anglican Reformation. It is not for want of telling. And it is not for lack of knowing. But the telling has been so contradictory and the knowledge is so unconnected, that the Englishmen are few indeed who can say exactly wherein a Reformation was required, and what the Reformation amounted to. Dr. William Clark, who is outside the present strife of tongues, can see the Anglican Reformation as a period in history. It

is true he is keenly interested, and keenly appreciates the issues that have led us in these days into such contradictory attitudes. But if he writes with passion, it is the dispassionate passion of a true historian, who strives earnestly to let the truth take the place of what he wishes to be the truth. His interest is not small selfish interest. His passion does not blind him. He sees clearly what the greatest issues were, and succeeds in showing them to us. And especially he is able to represent to us how great the time really was, and how great were the things that were secretly and silently done in it—let the loud and public ones be little as you will.

TEXTS AND STUDIES. CLEMENT OF ALEXANDRIA'S QUIS DIVES SALVETUR. By P. M. Barnard, M.A. THE HYMN OF THE SOUL. By A. A. Bevan, M.A. (Cambridge: *At the University Press.* 8vo, pp. xxx, 66, 40. 3s. and 2s. net.)

The first of these two issues of 'Texts and Studies' is a much-needed edition of the text of Clement's *Q.D.S.* How much it was needed we did not know till this edition came; and scarcely even how important it was to have an accurate edition. It is edited by Mr. Barnard with great care, and he has surrounded his text with valuable Introductions and Appendixes; especially a general Introduction on the text of Clement's works, and an Appendix on Clementine fragments. The Notes are textual; we could have taken some that were exegetical also.

The other volume is one of the thinnest issues of the 'Texts and Studies'; but it is very precious. It contains the text, translation, and explanation of a Hymn which is found in a single Syriac MS. in the British Museum. The MS. contains a collection of Lives of Saints, and this beautiful and mystical Hymn is embedded in the middle of them. Professor Bevan has taken it out and edited it with utmost skill and every helpful apparatus of scholarship.

THE DECIAN PERSECUTION. By John A. F. Gregg, B.A. (*Blackwood.* Crown 8vo, pp. 304. 6s.)

The period in the history of the Church which this volume covers is short, but it is momentous. Moreover, it touches some of the most difficult questions of historical research, such as those which concern the 'Libellus.' It was therefore wise to offer the Hulsean prize for its thorough and impartial investigation. Mr. Gregg gained the prize. This is the essay with which he gained it. Now prize essays are rarely welcomed by a reading public. But Mr. Gregg has not only thoroughly investigated this period of history, he has written a clear and attractive account of it. He has succeeded in making his book fit both for learned and unlearned; he has advanced our knowledge of the subject he had in hand; he has given us a volume that it is a pleasure for all of us to read.

JOHN VAUGHAN AND HIS FRIENDS. By the Rev. David Davies. (*Clarke.* Crown 8vo, pp. 336. 4s. 6d.)

'Now what takes all need of shame from the Christian minister is that he *rightly divides the word of truth*, or as our dear old Mr. James Davies used to translate it, *cuts it straight.* I cannot help thinking—although I do not find one Welsh commentator agree with me—that Paul here uses what was a very homely figure to him as a tentmaker, namely, *cutting the canvas straight.* You may depend upon it that Paul had learnt his trade thoroughly, cutting included. He well knew how many tents had been utterly spoiled by bad cutting. Why, it is exactly so in our trade.'

So John Vaughan the shoemaker talks with his friends. Racy, homely, godly conversation it always is; and the man is better and godlier still.

FATHER JOHN OF THE GREEK CHURCH. By Alexander Whyte, D.D. (*Oliphant Anderson & Ferrier.* Crown 8vo, pp. 83. 2s.)

It is sometimes said that the Protestant Church has no Calendar of Saints. It is not so. Her Calendar is a more Catholic one than that of any Church. She accepts the Saints all other Churches have canonized—if they are saints—and adds her own. She has also a canonizing Pope, and at present his name is Dr. Alexander Whyte. Moreover, the Protestant Church, having more faith than her sisters, canonizes her saints sometimes before they die. The last was Teresa the Spaniard, dead and canonized already; this is John the Russian, living and canonized by the Protestant Church alone yet.

Father John of the Greek Church, an Appreciation—it was not possible for our fathers. Had they a keener conflict than we have; and were they driven to make the issues sharper? You

cannot even conceive of Dr. Candlish writing such a book as this. But it is certain that the judgment of this canonizing Pope will be accepted. He has made it clear to us all that Father John is a sinner washed white in the blood of the Lamb, and that is enough.

A CENTURY OF MISSIONARY MARTYRS. By the Rev. S. F. Harris, M.A., B.C.L. (*Nisbet.* Fcap. 8vo, pp. xvi, 143. 2s. 6d.)

A new 'Actes and Monuments.' A shorter martyrology than Foxe's, but not less true and scarcely less entrancing.

A Wave of Hypercriticism.

By Professor W. C. van Manen, D.D., Leiden.

II.

That this wave of hypercriticism is rejected by the 'best critics of Germany' is, as Dr. Davidson assures us, quite true. One could not expect anything else from the 'right' wing. Men, so conservative as the German Gloël and the Frenchman Godet, who dare to defend the authenticity of the whole Pauline writings, who take it very much amiss that Dr. Davidson and those whose disposition is congenial with his, dare to express opinions adverse to the supposed Pauline origin of the Epistles to the Ephesians and Colossians, Timothy and Titus, will not easily look with an open eye upon scruples raised by us against the accepting of a pure Pauline origin, not to mention the authenticity, of the leading Epistles. That the 'left' wing, the school calling themselves by preference critics, should, with a single exception, express themselves very unfavourably about this 'wave of hypercriticism,' excites more amazement. Gloël remarked rightly, in his controversy with Steck, *Die jüngste Kritik des Galaterbriefs auf die Berechtigung geprüft* (Leipzig: Deichert), 1890, p. 24, that it would have been ever so much more consistent of them to take an opposite attitude, for the agreement between the leading Epistles is no greater, and the difference between them no less, than the agreement and the difference between the leading Epistles on the one side and most of the smaller Pauline Epistles on the other. But when one looks closely at the matter, the attitude adopted by the 'best critics of Germany' is—I do not say justified, but at least partly explained. Their knowledge of the Dutch language is usually slight, and the way in which they read Dutch books very faulty. They passed Pierson's *Sermon on the Mount* and Loman's *Quaestiones Paulinae* almost without taking any notice of the contents. The *Verisimilia*, written in Latin by Pierson and Naber, unless some of their sharpness was to be taken off, were not in the least fitted to convince those who for many years had believed in the *non plus ultra* of the Tübingen criticism, or to bring them in the direction of the line of thought which F. C. Baur had begun but untimely broken off.

Der Galaterbrief, published by Rud. Steck, was, for a great many people, a thunderbolt from the clear sky. One feels the mood to which this book led not a few people in the title of one of the first criticisms, *Die Echtheit der paulinischen Hauptbriefe gegen Steck's Umsturzversuch vertheidigt von R. Lindemann* (1889), which it called forth from those from whom one might have expected a calm and impartial examination of the contents. One can imagine the terror which seized many at the painful thought that there might perhaps be some truth in this 'wave of hypercriticism.' This appears in the sad and ironically sounding sigh of Holsten with which he began his controversy with Steck in the *Protestantische Kirchenzeitung*, 1889, No. 15. 'So then my Julius, the base whereon critical theology since Semler has by a difficult and laborious work, carried on for a hundred years, built up her view of the development of the oldest Christianity, has been mere quicksand. A light footstep of two or three men—the sand shook, yielded, sank away, and the building collapsed.' The fear of having 'ins Leere gelaufen,' as Hilgenfeld expressed it, when he spoke his whole mind in sad discomposure about his Bern colleague (*Zeitschrift für wiss. Theol.*, 1889, pp. 485–494), worked certainly in a perplexing way.

People who thought they already knew the

truth found that they must go back again to the beginning to hunt once more and see whether they could reach the mark. Was it not enough that criticism had left untouched only four authentic Epistles in the N.T.? Was it not sacrilege to ask these four for their origin, as if everybody did not know this perfectly? What shall the 'right' wing say, whose judgment one has not to fear, but of whose existence one has to keep account, when it hears to what excesses that man, a professor in theology, has gone in the steps of Bruno Bauer and some Dutchmen. 'Righteous' indignation, reasonable trembling, ill-concealed conservatism, joined hands with lukewarmness and lack of desire for impartial research. Yet the fact cannot be denied that this wave of hypercriticism is rejected by the 'best critics of Germany.' But *rejected* does not mean *destroyed*. The scruples mentioned are not done away with, the arguments are not weakened.

Steck (*Prot. Kirchztg.*, 1889, p. 864) had to charge Lindemann with not having reproduced his words exactly, yet all the same the wrongly reproduced words were enclosed within inverted commas as if they had been his. Holtzmann (*Theol. Jahresbericht*, ix. 116) reproached the same writer because his critique contained too much oratorical ornament to give sufficient room for a forcible refutation. He desiderated a well-weighed judgment of Steck's method and its application.

Holsten ('Kritische Briefe über die neueste paulinische Hypothese,' *Prot. Kirchenztg.*, 1889, Nos. 15–17, 20, 22, 26, which, in opposition to Steck, and according to the judgment of Holtzmann, ll. p. 117, 'das Bedeutendste hat geliefert' in Germany) limited himself to some points. He held strongly that he (Holsten), and he only, had come thoroughly to understand the Epistle to the Galatians, after having tried previously in vain to understand it, although he had at times been convinced of the contrary. It was not difficult for Steck to refute the observations alleged in this way against him. He did so in *Prot. Kirchenztg.*, 1889, Nos. 39, 40, 42, 43. Although Hilgenfeld had been irritated, he had not tried to refute his opponent.

Lipsius and Schmiedel did something more in the volumes of the *Hand-Commentar*, edited by them, published by Mohr of Freiburg i. B., the former in his introduction to the *Epistle to the Galatians*; the latter in that to the *Epistles to the Corinthians*. But they did not come to a complete discussion of the question of the authenticity, not even to a regular treatment of the objections raised by Steck. Hardly any notice was taken of them in the exegesis of the Epistles which followed.

In the first edition of his *Commentary on the Epistle to the Romans*, Lipsius could not, of course, take into account my study of that Epistle published in the same year, 1891. In the second one, he mentions it in a single word, and speaks of me as one who 'am Eingehendsten bisher die Echtheit des Briefes zu bestreiten unternommen hat.' He mentions my name also occasionally in the commentary. But these references do not meet, far less refute, my remarks.

'The best critics of Germany' know that I have written a book on the Epistle to the Romans. But up till now they have not thought it worth while to study seriously the contents. The ironical pitying-peevish tone in which Holtzmann (*Theol. Literaturztg.*, 1892, No. 9) describes it, is characteristic, closing with this concise phrase, 'Das Grundübel einer solchen Kritik liegt darin, dass sie über "der Verwantschaft mit der Gnosis" (S. 154 f.), die Verwantschaft mit der Synagoge nicht bemerkt, sonst würde sie es mit der janusköpfigen Theologie (S. 201) nicht so leicht nehmen.' Elsewhere (*Theol. Jahresb.* xi. 119), the same learned man thinks to do justice enough to the contents by writing: 'The radical school are still at work on the Epistles to the Romans and Galatians. As regards the former, van Manen constructs a shorter Epistle (chaps. 1–8, 15^{14-33}), partly founded on a Pauline legacy, which has since been successively enlarged with chaps. 9–11, 12^{1-15}, 13, 16, so that, differing from Völter, chaps. 12 and 13 are removed from the earliest draft as far as possible.' This is all. Besides, I do not know of a Pauline written legacy, on which others would have depended, of which I have not spoken.

When people want to see for themselves in another way *why* this wave of hypercriticism is rejected by the 'best critics of Germany,' they observe, for instance, how Holtzmann treats the question of the authenticity of the leading Epistles in his *Lehrbuch der historisch-kritischen Einleitung in das N.T.*, 3te Aufl., 1892. He gives a couple of pages of general observations, which may be of use in proving the authenticity, and complains of our insufficient and capricious exegesis, but no

effort is made to make it better known, not to speak of refuting it (pp. 206–208). Afterwards, speaking of the Epistles separately, he writes sixteen lines concerning the authenticity of that to the Galatians, in which the principal objections are enumerated, but not criticized (p. 221). Not a word about the authenticity of the Epistles to the Corinthians. Not a syllable about the authenticity of the Epistle to the Romans, notwithstanding that four pages (242–246) are bestowed upon former observations about chaps. 15–16, and every now and then two or more pages are devoted to the objections from time to time raised against the remaining Pauline Epistles.

To give a second example, Jülicher vents his wrath on our 'Hyperkritik' on p. 17 of his *Einleitung in das N.T.*, 'ganz kurz' (very shortly), but does not take any account of the objections mentioned by us. With all the N.T. Epistles he refers to the authenticity, either to defend or to oppose it. Only in those to the Romans, Corinthians, and Galatians he considers this quite superfluous. We poor 'modern sceptics' do not seem to be worth more than to be put in a corner with a few great words and to be referred to no more.

Dr. G. Krüger, professor in Giessen, of the same mind as Jülicher, describes, in his *Geschichte der altchristlichen Literatur*, 1895, p. 14, 'this wave of hypercriticism' as a criticism which finds its pleasure in completely destroying, by unfounded phantasies, the little light which has been vouchsafed to aid our examination of the problems of primitive Christianity. He has told us lately how he has been partially converted from Ritschl to Schwegler. He had already read the latter's *Nachapostolische Zeitalter*, but . . . 'im Bann der Vorurteile' (*Das Dogma vom neuen Testament*, 1896, p. 24). Now the book seemed quite different to him. He assures us emphatically that then only he got acquainted with the book.

The suspicion does not seem groundless that the 'best critics of Germany,' in as far as they have made themselves independently acquainted with this 'wave of hypercriticism,' have not up till now got their knowledge from the essays and books relating to it because they read it 'im Bann der Vorurteile.' If one asks why these writings have been banned, the answer can once more be given in Krüger's words: 'Wegen Verbreitung von—natürlich wissenchaftlichen—Irrlehren' (*Das Dogma*, p. 25). It is a false doctrine of science which has fascinated 'the best critics of Germany,' so that hearing they do not hear, and seeing they do not see, and so become unfaithful to their principles respected everywhere else, and refuse to take serious account of objections, which they are bound to consider, once they have been felt and plainly brought into notice by theologians whom they used to honour as fellow-soldiers in the struggle for perfectly untrammelled scientific research. That false doctrine consists of the belief in the infallibility of our opinion of the history of the oldest Christianity, which the great Baur has mostly brought to light, a light that can and must be tempered, but cannot be strengthened. To this opinion belongs, among other things, the dogma of the authenticity of the leading epistles which may not be doubted at any price, and which from the nature of the case does not need examination, much less proof.

(*To be concluded in our next.*)

The Great Text Commentary.

THE GREAT TEXTS OF ST. JOHN'S GOSPEL.

JOHN xvi. 7.

'Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you.' (R.V.)

EXPOSITION.

'Nevertheless I tell you the truth.'—'*I* tell you the truth' (Bengel, *mentiri nescius*): comp. 14^2, 'If it were not so, I would have told you.' Jesus makes it express and emphatic that He tells them the truth in this matter; because, as the sadness of the apostles shows in v.^{6}, the matter seemed to be very different.—HENGSTENBERG.

'It is expedient for you that I go away.'—The gift of the Holy Spirit depended on Christ's ascension, on Christ's receiving Him as glorified man. The advantages of this exchange are: (1) the deeper knowledge of Christ; (2) the thorough development of their own character, living by faith, having communion with an unseen Lord, attaining a

self-dependence and inner spiritual maturity. What was implied in the Comforter's coming, has been already stated; (1) in $14^{16.17}$, where the facts that He is the Father's gift at the Son's request, His permanent abode with them and in them, and their exclusive reception and knowledge of Him as the Spirit of truth, unrecognisable by the world as such, are insisted on; (2) in 14^{26}, where His work as teacher and reminder to the disciples of all that their Lord said to them is asserted; (3) in 15^{26}, where he is spoken of as a witness to Christ through his disciples. The last and fullest account of His office in the world and in the Church now follows. The expediency of Christ's departure can be gathered from all this great work of the Holy Spirit. Thus He is (1) Permanent Indweller; (2) Teacher and Remembrancer; (3) Witness; (4) Guide into Truth (v.$^{12ff.}$).—Reith.

'That I go away.'—There are three different Greek verbs in vv.$^{5.7.10}$, and our translators have not been happy in translating them. The verb in vv.$^{5.10}$ should be *I go away*: here, for 'I go away,' we should have *I depart*; and for 'I depart' we should have *I go My way*. In the first, the primary idea is *withdrawal*; in the second, *separation*; in the third, *going on to a goal*.—Plummer.

'For if I go not away, the Comforter will not come unto you.'—He does not say, will not come, but will not come *unto you*. Hitherto the Spirit had been given only to men especially fitted by their spiritual nature to receive its teachings, and to become in turn teachers to others. After the death and resurrection of Christ the Spirit was given to the Church universal, to all believers (see Ac 2^{8}). The language, therefore, does not prove according to Alford, that 'the gift of the Spirit at and since Pentecost was, and is, something totally distinct from anything before that time.' The difference consisted in its universal bestowal, whereas before it was limited to a few. Why could not the Spirit be sent until Christ had first gone away? Because it is impossible for men to live at the same time by faith and by sight. So long as the disciples had a visible manifestation of God with them, they would not and could not turn their thoughts inward to that more sacred but less easily recognised manifestation which could not be seen, and therefore could be known only by spiritual apprehension.—Abbott.

'But if I go, I will send him unto you.' — The absence of the pronoun before the verb here (*πέμψω, I will send*; cf. *ἐγὼ πέμψω*, 15^{26}, *I* will send) gives predominance to the thought of the mission of the Spirit as a fact (cf. Lk 26^{49}, Ac 1^{4}). The departure of Christ was in itself a necessary condition for the coming of the Spirit to men. The withdrawal of His limited bodily presence necessarily prepared the way for the recognition of a universal presence (cf. 7^{39}). And again, the presence of Christ with the Father, the consummation of His union with the Father as God and Man, was the preliminary to the mission of the Spirit. He sent the Spirit in the virtue of His ascended manhood.

And yet again, the mission and the reception of the Spirit alike required a completed atonement of Man and God (He $9^{26ff.}$), and the glorifying of perfect humanity in Christ. —Westcott.

Methods of Treatment.

I.

By the Rev. T. D. Bernard, M.A., Canon of Wells.

'Nevertheless,' He says, 'I tell you the truth. It is expedient for you that I go away.' Strange as it sounds to you, it is the truth, and it is I who tell it to you (the arrangement and use of the personal pronoun are emphatic). It is for your interest and advantage that I go away. There is loss and gain; but the loss itself is gain, as Augustin frequently insists, and as all more spiritual thinkers expound. It has been often shown how the withdrawal of the visible presence of Jesus was for the disciples' salutary progress and advance. In these arguments, two leading ideas may be distinguished. It was the end of tutelage which would have kept them children, and the removal of a veil which would have kept them carnal. The first reason is incidental to the natural constitution of man; the second is inherent in the supernatural scheme of things.

It belongs to human nature in childhood, or in stages analogous to childhood, to be formed by external supervision, and in maturity to be set free from it; and there is a time when prolonged supervision would not promote, but arrest, maturity. The greater independence of judgment and action has its risks; but the virtue of the child who is kept right is of less perfect character than that of the man who keeps right himself. The time had come when it was better for these disciples to pass out of the first stage of discipline into one which would test the principles and powers they had gained, and to exchange the eye ever upon them, the word ever in their ears, the visible presence which had made their life and safety, for a state in which service, loyalty, and love would be strengthened by more independent exercise, and an obedience of sight would become obedience of faith. It was good for them to be with Jesus; it was better to prove that they had been with Him. Even in this sense it was expedient for them that He should go away.

But this was the more superficial gain. Still more necessary, in the order of grace, was the removal of the veil which would have kept them carnal. The presence of Christ in the flesh, so great a help to the life which they had lived, would be a hindrance to the life which they were to live; for it must have kept their minds in relation to

Him in the region of the visible, the corporeal, the external. While He sat there before them in the body, it was hard to enter into the mystery of a spiritual union, or duly to apprehend the divine in the human. Man is by nature slow to pass beyond sight and sense, and the affections which these can generate. Indeed, there has been too much evidence in historical Christianity of the disposition to 'know Christ after the flesh,' and to fashion His religion to a corresponding character. His warning on that subject was connected with the lesson of His departure. 'What, then, if ye should behold the Son of Man ascending up where he was before? It is the spirit that quickeneth; the flesh profiteth nothing; the words that I have spoken to you are spirit and are life, ($6^{62.63}$). For this reason, and in the same sense, He may well say, 'It is expedient for you that I go away.'

II.

By the Rev. John Morgan, Edinburgh.

It was expedient for Christ to go away.

I. *On His own account.*

1. He had left Heaven and home and His Father's house on a blessed errand—to reveal the Father and His love. And now He had finished the work given Him to do. Like one who goes 'into a far country to receive for himself a kingdom and to return,' He has finished His work, He has nothing to linger for, He must go home.

2. He could exercise a new function, and claim a new prerogative after His 'obedience unto death.' A home-coming welcome awaited Him as the new Head and King of the Church and the world.

3. The Spirit was the agent in His sinless conception. Hence the sinlessness of His human nature. Yet it was none the less human nature, not something above it, but the perfection of it. All through His humiliation He was sustained by the Spirit. Now His triumph is complete, and the Spirit will glorify His perfect humanity transferred to Heaven.

II. *For the sake of His disciples.*

1. They had heard of His departure before, but had never fully realised it. He had spoken to them of it, and Peter had rebuked Him. At His Transfiguration, Moses and Elijah spake of His decease at Jerusalem. In the words of the institution of the Last Supper, He tries to bring it home to them. It is an awful necessity, but expedient for them.

2. On the Day of Atonement the high priest, after offering the sacrifice, went into the Holy of Holies. Our High Priest has done the same. His work, finished on earth, is continued in Heaven. We have now an Advocate with the Father.

3. It was necessary for the disciples for the enlargement of their knowledge and the discipline of their character. Sense must give place to faith. They must no longer cling to Him, but be thrown upon their own resources. As the breaking up of home-life makes the child a man, this crisis of their spiritual life developed and educated the disciples.

III. *That He might send the Comforter.*

The coming of the Spirit depended upon His going away. Before He could send the Spirit, He must Himself be glorified. His glorified humanity involved the full reception of the Holy Ghost. Then he could send the Spirit as His own; and, free from the limitations of this life, He could impart His Spirit unconditionally. He should come as Intercessor or Advocate; as a permanent indwelling power and presence in the hearts of men; as their great Teacher, to bring to remembrance the words of Christ; and as a Witness to Him as the Son of God.

Illustrations.

It is difficult to think of any privilege greater than the personal presence and fellowship of Jesus Christ. No wonder that it needed the unwonted asseveration of their divine Lord to convince the incredulous hearts of the disciples that there would be a greater. However others might have regarded Him, cast Him out, sought to stone Him, crucified Him, these poor disciples had learned to love and worship Him. They had found His bosom a pillow for their cares, His heart a sanctuary for their affections. He had taught them the divinest truths; He had filled them with spiritual strength. His life had been to them a luminous glory, a pattern for their piety, a sure ground for their faith. He had wrought miracles for their need; He had knelt for them in prayer. He had inspired them with human love and brotherhood. He was to them both earthly friend and heavenly guide. They had seen Him tempted of the devil, refusing earthly glory. He had been transfigured before them, and they had worshipped Him as the Son of God; they 'beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.' They had seen His works of power and blessing, His life of sanctity and love. 'Blessed were their eyes, for kings and priests and righteous men had desired to see what they saw.' And through all they had found Him the most thoughtful, tender, patient friend. Had He not loved

John, and taught Peter, and gratefully said of them all, 'Ye are they who have continued with Me in My temptation'? Was ever such tenderness poured forth from so full a heart, as on this night when He was betrayed; were ever such words uttered by human lips? It is the Holy of Holies of the temple of His teaching. No wonder that sorrow should fill their hearts. Wonderful must the blessing be that could overpass the presence of their Lord. What is it?—HENRY ALLON.

THE great truths are never apprehended while the great teachers of those truths are living to expound them. The death of a great teacher deepens and disseminates the knowledge of the truth. It was so with the death of Christ. It has been so with the death of every great teacher since Christ died. And the death of a great eader not only deepens the knowledge of the truth, it disseminates that knowledge. The Reformation is a great deal broader than Luther; and Calvinism is a great deal larger than John Calvin; Methodism is immeasurably more than Wesley; and, in a true sense, Christianity is more than Jesus of Nazareth—not more than Christ, but more than Jesus of Nazareth. There are some persons who look forward with hope to a second coming, in fleshy and visible presence, of Christ. They want to see Jesus of Nazareth descend again to earth, enthroned and crowned, sitting at Jerusalem. This would limit Christianity instead of broadening it, weaken instead of strengthening it, decrease instead of adding to its power. —LYMAN ABBOTT.

ALL bodily presence is weak. No man in the flesh has ever attained to universal conquest or ever will. Cæsar?—

> Imperial Cæsar, dead and turned to clay,
> May stop a hole to keep the wind away.

Alexander?—When all was told he lay dead under his supper-table. Napoleon?—In lonely friendless exile he wore away his life. If a man is going to lift the world, the fulcrum of his lever must be set outside it.

So long as Jesus dwelt amongst His disciples, they were wholly dependent upon His bodily presence. One night while rowing across the Sea of Gennesaret the storm fell upon them, and they were overwhelmed with fear. What at that moment was their Master's power to them? Yet He was only three miles away. Their faith was so sensuous it reached only to their finger tips. He must therefore vanish out of their sight; for their sake, for the world's sake, He must leave them.

Lycurgus, who, about 900 B.C., prepared a code of laws for Sparta, believing that his personal presence was a hindrance to the just observance of that code, mysteriously disappeared, and was never seen or heard of. In like manner, to secure the legitimate fruits of His ministry, Christ must go away.—DAVID JAMES BURRELL.

IT is perhaps not too much to say that the disciples never loved Christ aright till He became invisible. Their love had much of the intensity and selfishness of passion, co-existed with much self-seeking and jealousy. Perhaps the lying upon the Master's breast at supper had something to do with John's love—perhaps, too, something with the apostasy of Judas; it may have caused in the others heart-burning, and a little criticism of the ungenerous sort. There was certainly much of the instinctive in Mary's affection, and possibly it mingled in the love of the other women. But when Jesus ascended, all this was changed. Their affections were enlarged and clarified. Jealousy perished for ever; love celestial and serene was born in their hearts, each man feeling that he who loved most was best. —A. M. FAIRBAIRN.

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The Rationale of the Atonement.

By the Rev. John Taylor, M.A., D.Litt., Vicar of Winchcombe.

Some years ago a young clergyman was furtively accused to his bishop of disbelief in the doctrine of the Atonement. At their next interview the bishop, without telling the young man of the charge that had been brought, asked him if he had ever read M'Leod Campbell, and hearing that he had not, recommended the perusal of that book. That was all! He was a wise father in God. He saw that he had not to deal with a disbeliever in the divine *fact*, but with a thoughtful mind which could not be content with the *theories* which had been presented to it. M'Leod Campbell's more spiritual presentation of the case, even if it did not prove entirely satisfactory, might reinforce the faith which would fain be a reasonable one.

It would be too much to hope that the work indicated at the foot of this page [1] will clear away the clouds from all Christian minds. But there is good reason to believe that to a large number who have hitherto remained unsatisfied, it will prove to be all they want; that to many it will be, at least, more helpful than anything published previously, and that to those who are believers in heart, but doubters in mind, it will be the book recommended by wise guides, even in preference to M'Leod Campbell's noble, tender, inspiring treatise on the Atonement.

'What is the relationship of God to mankind, in virtue of which He demands and provides Atonement?' That is the primary question. The answer is unhesitating: 'His Fatherhood; and this for three reasons. First, because this is the relationship which Christ Himself . . . has revealed as that in which God stands to men; secondly, because this relationship is intrinsically the highest, containing and controlling all others; and, thirdly, because the revelation of the Holy Trinity, and of the constitution of the world in the Son of God, forces us to treat this relationship as the paramount one in the dealings of God with mankind.' The exposition of these three points leaves no doubt that the inquirer has taken up his position in front of the very heart of the problem. Those older theories which provided for the vindication of God's insulted majesty, or the satisfaction of His justice, or the maintenance of His government, are smaller and narrower than this. And if a suspicion obtrude itself that fatherliness is too mild to require the tremendous sacrifice of the Cross, it is exorcised by the display of the necessary and inherent severity of this relation: 'Fatherhood is, by necessity, legislative and judicial. The very intensity of its desire to foster the true life of its children, forces it to watch them with sleepless vigilance, to lay upon them those laws which promote that life, and to visit their departures from truth and goodness with stern fidelity. So far from true fatherliness being easy-going in these respects, its eye is more searching, and its judgment more inflexibly righteous, than those of any judge less nearly concerned in the conduct of those who appear before him.'

What, then, will the Divine Fatherhood demand from a race that has sinned? 'In dealing with a disobedient and rebellious child, the father has to do justice to his own character and will as an authority over the child—an authority representing the ideal of what the child should become, and guiding him on the way to its realization. He has to assert the sanctity of the law which has been broken, and to secure its recognition. He has to bring home to the child the consciousness of wrong-doing. All this is the work of punishment. It is most truly in the interests of the child himself. And satisfaction is made by an act which, in its various aspects, is at once a submission to the father's authority, an offering of homage and reparation to the law, an expression of agreement with the father's mind, and a surrender to his love. All this is, and can be, expressed only in, under, and through that condition of punishment which has been entailed upon the child by his wrong-doing. The punishment which has been inflicted by the father is made the very means of uttering the conversion of the child.'

Such a satisfaction our Lord made by His death: 'His answer to the Father's dealing with Him is in perfect self-surrender, in the presentation

[1] *The Spiritual Principle of the Atonement, as a Satisfaction made to God for the Sins of the World.* Being the twenty-seventh Fernley Lecture, delivered in Leeds, July 1897. By J. S. Lidgett, M.A. London: C. H. Kelly.

of Himself to God, in His unfailing trust, in His abiding in the fellowship of the Father as His eternal life. Here, indeed, is the triumphant opposite of alienation and rebellion. In death—the death of the cross—our Lord dwells in God, surrenders Himself to God, renders back the life of sinful man to God, restores it to God in a supreme act of submission, and thus makes complete satisfaction for sin.' The sufferings involved in all this were terrible, inconceivably so to creatures imperfect and sinful. But their value is determined, not by their quantity or their intensity, but by the spirit in which they were borne, the mind of which they were the expression. All through His earthly life, the Redeemer had breathed the same spirit, that of filial obedience. Death, the death of shame and suffering, death uncomforted, death which brought Him into such painful contact with evil, was the last, the utmost, the exhaustive opportunity of showing it in all its perfectness.

It will, of course, be asked why this sacrifice should be regarded as anything more than an individual act, how it can be accepted on behalf of all mankind. The answer is supplied by that original and unique relationship in which He who offered it stands to humanity. There are representative *men*, men whom their fellows spontaneously and cheerfully recognize as setting forth this or the other side of human nature and human activity. It would be easy, for instance, to mention Englishmen whom their fellow-countrymen would accept, both in their defects and in their excellences, as typical of the whole people. There have been spiritual heroes in whom the religious life proper to our race has found such expression, that all men, without distinction of nationality or creed, delight to associate themselves with these worthiest representatives. Even more naturally and more certainly is the Son of God and Son of Man our representative. The Scriptures reveal Him as the One whose position in the Godhead corresponds most accurately to man's ideal position towards God, as the Creator of our race, who in creating gave it a nature like its own, a nature which finds its type in His, its guardian in Him. He is the Second Adam, the Son of Man: in, through, and unto Him were all things created. So deeply is the Fernley lecturer impressed by the New Testament intimations of our Lord's organic connexion with mankind, that he is more than half inclined to argue for an affirmative reply to the old question whether the Son of God would have become incarnate even if sin had not entered the world. The general effect produced by the teaching of the New Testament would, however, seem to be unfavourable to this idea. According to it our Lord's work is a redeeming one, conditioned from beginning to end by a reference to sin. And the passages which tempt us to these fascinating speculations do not imply that the organic connexion between the Son of God and humanity could be expressed and exhibited in no other way than by the Incarnation.

But, to return. Our representative could act *for* us. And when He has done so, His act produces a mighty effect *in* us: 'By His relationship to them, and by the qualities inherent in His death, it stood for their death. It was a universal act. And therefore it can be reproduced in all, and is so reproduced in those who believe in Him. Their faith in Christ unites them with His Death, and makes it both an end to which they aspire and an active principle working in their lives. . . . Faith in Christ makes His death *our* sacrifice. That which Christ uttered to God in His Death, we by faith utter in Him. All that the Cross meant of surrender to God, of honour to the law of righteousness, of repudiation of transgression, becomes by our faith the object to which our repentance and consecration are joined, and in which they are perfectly expressed to God. . . . Thus faith in Christ, while the gift of God, is the supreme spiritual and moral act of which men are capable.' And thus is the final demonstration given of the moral and religious value of the Atonement. It is not a something outside us merely: it reproduces in us its own noblest characteristics.

Such is the main line of thought in this attempt to trace the spiritual principle of the Atonement. It is sure to contribute towards reviving the earnest study of a subject which, by a sort of tacit consent, has been kept somewhat in the background of late years. It is not marred by the 'vagueness and platitude' deprecated by the late Dean Church's correspondent, when she wrote the letter which evoked his confession that the longer he lived the more his mind recoiled from efforts to understand '*how* He bore our sins, and *how* He gained their forgiveness.' It is eclectic in the only worthy sense of the word, not as seeking out, bit by

bit, the portions of differing theories which may be fitted together to form a new one, but as seeing the good and true in all the others because it occupies higher ground than theirs. It is a help to thought and a real help to the religious life. Dr. Dale wisely and plainly declared that we are saved by the *fact*, not by the *doctrine* of the Atonement. Mr. Lidgett approves his saying. But if there is a demonstrable rationale of the Atonement, our emotions and our conduct will be affected by our perceiving it. And faith will be less liable to decay or shock when it is grasping the intelligible.

So closely does everything in the book bear on its main theme that it will not be counted a digression if we point out two of the features which make the details interesting.

First, there are abundant tokens of critical acumen. The writer carries with him everywhere the spear of Ithuriel. He appreciates the strong and the weak points alike of his many predecessors. Nothing could be clearer than his *résumés* of Anselm, the Calvinists, and Grotius in olden times, and Maurice, M'Leod Campbell, Dale, Westcott, Bushnell, and Ritschl in later days. His treatment of philosophical difficulties is as thorough as it is fair. When Mr. F. W. Newman impugns our Lord's ethical perfection, a complete reply is made to his attack. When a thinker so deservedly influential on some of our best minds as Professor T. H. Green lays down conditions which would make the idea of that perfection impossible, Mr. Lidgett sees their bearing and is able to show their invalidity: 'None of the limiting conditions inherent in individuality touches in the least the possibility of that perfectly good will and sincere heart which are the conditions of all moral perfection. . . . All such limitations as have been alleged have to do rather with the intellectual and practical aspects of life than with the moral. The extent to which such aspects affect the moral interests needs careful examination. But, on the whole, it may be laid down that, while the intellectual and practical are individual, the moral is universal. . . . The qualities connoted by the names of the virtues are the same for all Christian men, and, notwithstanding all differences of work and temporal outlook, the ideal, which they reverence in Christ, is the same, and lights them on their various ways to a common destination.'

Secondly, Mr. Lidgett has the expositor's eye. He sees, for himself, the meaning of the texts he has to deal with, and very happily conveys his own impression to the reader. It is difficult to show this without quoting more largely than our space will allow. Let two examples suffice:— 'We must give due weight to the statement that "God set forth" the propitiation. Great care is taken throughout to show how entirely the whole transaction differs from those which were familiarly known in the service of the heathen gods. The word propitiation is used, and with its essential meaning unaltered. But here we have no buying off or appeasing an anger caused by selfish or, at least, personal considerations. The motives which necessitate the propitiation—the maintenance and declaration of righteousness—belong to an immeasurably higher plane. And to complete the contrast, we are told that Christ Jesus was "set forth" *by God* as a propitiation. The ends of righteousness cannot be set aside, but they are satisfied by God Himself. Thus a reconciling purpose, proceeding out of the Divine love, underlies, as it were, the wrath of God, and provides the means of turning it away by fulfilling those ends of righteousness, the violation of which stirs the wrath of God. Hence even His wrath is an expression and a minister of His love.' The Levitical sacrifices, in their bearing on New Testament teaching, are admirably treated: 'Here we are distinctly told that the blood is atoning because it is *the life*. And as the blood is further offered to God upon the altar, and sprinkled "before the Lord, before the veil of the sanctuary" (Lv. 4^6), it is clear that the point of the whole matter is, not so much that the victim is deprived of life, as that God is presented with the life by what is at once a prescribed but also a voluntary surrender. The Atonement consists, not solely in the victim losing its life, but in that by losing it, God gains it; and the emphasis is on the latter rather than the former. . . . The Levitical law prescribed that all sacrificial victims should be domesticated animals, the property of the offerer, the object—as was certain to be the case in a nation of farmers—of his most practical concern and the fruit of his daily labour; in short, naturally, the victim might almost be called an extension of the offerer's own personality.' There is one passage, too lengthy to be inserted here, where the exegesis can scarcely be regarded as satisfactory. It labours under the

difficulty common to almost all the orthodox interpretations of our Lord's cry of forsakeness, 'My God, my God, why hast Thou forsaken Me?' How can the explanation of that cry be put into words without seeming to infringe on the reality of the Incarnation? Does not M'Leod Campbell come nearest to the truth when he points to the thoroughness with which our Saviour identified Himself with the experiences of the sufferer who wrote the twenty-second Psalm?

Requests and Replies.

Somewhere lately I came across the statement that the clause σὺ εἶ Πέτρος, in Mt 16[18], is merely an expansion of ΣΥΕΙΠΣ. The Vatican manuscript and a rendering of Augustine—*tu dixisti*—were alluded to; the inference being that the correct reading is σὺ εἶπας, *thou hast said*. What is the value of this statement? Is there any further evidence of the same kind?—G. S. L.

It may be confidently asserted that it is impossible to explain ΣΥ ΕΙ ΠΕΤΡΟΣ as an expansion of ΣΥ ΕΙΠ[Ε]Σ, *thou hast said*.

1. The answer σὺ εἶπες (or εἶπας) does not fit into *the connexion*. If it stood in v.[17], immediately after the declaration of Peter, σὺ εἶ ὁ Χριστός, it would be in its place, indeed; but after the intervening words, and especially after the introductory formula, κἀγὼ δέ σοι λέγω ὅτι, an answer like σὺ εἶπας seems impossible.

2. Neither is there any *palæographical probability* that ΠΕΤΡΟΣ would have arisen from ΠΕΣ. The name Πέτρος was very seldom written in an abbreviated form; the only example, in ancient times, which I know of, is the Vienna Papyrus Fragment from the Fayyum, where it is written ΠΕΤ (see my *Supplementum Novi Testamenti Graeci*, 1896, p. 67).

3. How the Codex Vaticanus B can be quoted in this connexion I fail to understand, nor do I know the passage of Augustine referred to, or any other evidence of the same kind, except the negative, that the word Σὺ εἶ Πέτρος does not seem to have been quoted by any ecclesiastical writer before Eusebius. A. Resch (*Ausserkanonische Evangelienfragmente*, ii. 1894, pp. 187–196) seems to lay too much stress on this fact. For it is found in the Syrus Curetonianus—the Lewisianus breaks off, unhappily, at v.[15]—and in the Arabic Tatian, as well as in all other witnesses.

Thus far, the above question seems easily to be answered, and that in the negative; but it raises other questions, which do not seem to have received as yet enough attention or found their final solution.

(*a*) The formula, σὺ εἶπας (Mt 26[25. 64]), or ὑμεῖς λέγετε, has hitherto been said to be a common Eastern mode of affirmation; but Professor Chwolson, an authority in matters of Jewish antiquities, has declared lately that only one example of it has been found by him in Rabbinical literature, and there it has not an affirmative sense, but declines to affirm (see D. Chwolson, 'Das letzte Passamahl Christi und der Tag seines Todes nach den in Uebereinstimmung gebrachten Berichten der Synoptiker und des Evangeliums Johannis, nebst einem Anhang,' *Mémoires de l'Académie Impériale des Sciences de St. Pétersbourg*, viie Série, Tome xli. n. 1, 1892, p. 88).[1] To me it seems very probable that also in the N.T. σὺ εἶπας is to be understood in this way. Judas asks, 'Is it I?' Jesus answers, '*Thou* hast said it (not I); thou hast spoken the fatal word (traitor); look whether it become not true.' Again, before the high priest, 'Tell us whether Thou be the *Christ*, the Son of *God*.' '*Thou* has said, thou hast taken the word in thy mouth; *I* did not say it, hitherto, neither affirming nor denying, but now I say unto you, Henceforth ye shall see the Son of *Man*,' etc.

Quite recently, a scholar well versed in biblical literature (Professor Jülicher), ridiculed this ex-

[1] The connexion is this: R. Jehudah (the redactor of the Mishna) was very ill; the inhabitants of Sepphoris were much grieved about it, and declared they would kill him who should bring the news of his death. His pupil, R. Bar-Kappara, came, with his garments rent, and cried, 'The angels have taken away the sacred tables' (the stones on which the law was written). The people, hearing this, said, 'R. Jehudah is dead,' on which Bar-Kappara replied, אתון קאמריתון אנא לא קאמינא, '*You* have said it, *I* did not say it,' or, according to another version, merely אתון אמריתון, '*You* said it.'

planation, when it came before him in a somewhat exaggerated form and a less trustworthy connexion (*die Christliche Welt*, 1897, ii. 89), apparently because he did not know the sound foundation on which it rests. At all events, Westcott-Hort have shown their wonted circumspection in giving, in Mt 16^{64}, the alternative explanation σὺ εἶπας, as question. This shows that it was not certain at all to them that σὺ εἶπας was such a common or standing formula of affirmation, as it is commonly said to have been. Or was it so used after all?

(*b*) Peter as θυρωρός.—The other question raised by the query on Mt 16^{18} regards the prominent position assigned to Peter in this passage. A. Resch, in his *Ausserkanonische Paralleltexte* (ii. Heft, 1894, pp. 187–196), tried to prove that v.^{18} was unknown during the whole of the second century, that Tertullian and Origen were the first witnesses for the text as it stands now (*für die fertige canonische textgestalt*), and that even in the fourth century the text of Mt 16^{18} remained unfixed (*blieb schwankend*).[1] I do not think that he has made out his case. I believe, on the contrary, that I have found in the Gospel of Mark, where one was surprised hitherto to have no parallel passage to that of Matthew, a saying of Jesus, which seems to be connected with it. According to Mk 13^{2}, Jesus is asked by Peter (together with James, John, and Andrew) about the signs of the approaching fulfilment. At the end of His answer He speaks to his above-named disciples the parable of the man who leaves his house giving authority to his servants, to each one his own work, and he distinguishes from the rest of the servants expressly the θυρωρός, the porter, '*qui etiam pro aliis vigilat, eosque excitare debet*,' as Bengel justly remarked. Is it not allowable to think in this connexion especially of Peter and of Mt 16^{19}? In the commentaries at my disposal,—that of Dods is not yet among them,—I find no remark about this connexion; I pointed it out in my *Philologica sacra*, 1896, p. 48.

(*c*) Mt 16^{17} and Gal 1^{16}. — A third point in connexion with Mt 16^{17}, which does not seem to me to have received as yet sufficient attention and a satisfying solution, is its relation to Jn 1^{13} and (especially) Gal 1^{16}. It seems to me almost impossible not to recognize a direct literary relation between these three passages, especially between Christ's word to Peter, and the statement of Paul about his conversion; and yet it is very difficult to say precisely how this connexion is to be explained. All three passages speak about the true significance of Christ's person, how it was or is recognised; all use the expression σὰρξ καὶ αἷμα, which is not so frequent—a look into the concordance shows it—as is generally presupposed. Mt 16^{17} and Gal 1^{15} have also the expression ἀποκαλύπτειν in common; in John we do not have the word, but the idea. Can we believe that Paul, when formulating the narrative of the most important event of his life, was guided unintentionally by the narrative of the similar important moment in the life of Peter? Or shall we presuppose that Paul imitated purposely the words which were addressed to Peter? A former generation of critics would even have been inclined to find a certain jealousy and rivalry on his side. But if we do not go so far, are we to presuppose that Paul had already before him a written account of that word of Jesus to Peter, or is it sufficient to suppose that Paul knew it only by hearsay? In either case, Gal 1^{16} would be an important corroboration of the passage in Matthew. Or—here is the second possibility — are we to suppose that the passage in Matthew is formulated under the influence of Gal 1? Is this theory of the critical school consistent with the way in which the present generation is accustomed to view the growth of our Gospels? And what are we to think about the relation of Jn 1^{13} to both passages?

EB. NESTLE.

Ulm.

[1] According to Resch, the original text of Mt $16^{17f.}$ was either, Μακάριος . . . οὐρανοῖς· κἀγὼ σοὶ λέγω, ὅτι πύλαι ᾅδου οὐ κατισχύσουσίν σου or ἐπὶ τὴν πέτραν οἰκοδομήσω μου τὴν ἐκκλησίαν καὶ πύλαι ᾅδου οὐ κατισχύσουσιν αὐτῆς.

Is there any copy extant of the defence made by Edward Irving before the Annan Presbytery? The standard edition of Irving appears to be that of Gavin Carlyle; but it would be interesting to know why it excludes what 'Chambers' Encyclopædia' calls his finest literary work—the preliminary paper to Ben-Ezra; and his finest oration—this Annan defence.—B. R. E.

MR. GAVIN CARLYLE in reply informs us that he intended to include both papers in his edition of Irving, but difficulties arose in connexion with the publishing which need not be gone into. He agrees in Chambers' estimate of the Annan defence, but for a copy of it he is unable to do more than refer to the British Museum, where anyone may see and read it.

EDITOR.

At the Literary Table.

THE BOOKS OF THE MONTH.

PART II.

Doctrine and Apologetic.

MINISTERIAL PRIESTHOOD. By R. C. Moberly. D.D. (*Murray.* 8vo, pp. xxvii, 360. 14s.)

Every age has its great doctrinal controversies: this is the doctrinal controversy of our age. It has been long in dispute, it has lost none of its keen edge yet. Canon Moberly has written what is to himself only part of a larger work, to us the largest and most determined exposition of the Christian Priesthood we have seen.

We call it an exposition advisedly. It is not, however, to be called a biblical exposition. Canon Moberly deliberately refuses to be directed by exegesis alone. He holds, and he boldly says it, that Bishop Lightfoot went wrong on the subject of the ministerial priesthood because he limited himself to the exegesis or exposition of Scripture. He holds, and he boldly says it, that Professor Hort went astray in the same manner. It is not possible, says Dr. Moberly, that historical or exegetical methods can yield their best results apart from the light of the truths of dogmatic theology. You observe he says dogmatic theology. He does not say biblical theology. He does not mean biblical theology. He does not mean that your text must be interpreted in the light of other passages of Scripture bearing on the same subject. He means that Scripture itself must be interpreted in the light of Church doctrine; that dogmatic theology, which was first founded on Scripture, must be brought back and made the touchstone to interpret Scripture. In short, Canon Moberly will not deny that as interpreters of the Scripture doctrine of priesthood Lightfoot and Hort are right; he denies that the Scripture doctrine settles it.

And this position is maintained consistently, courageously throughout. What is the result? The result is a rejection of the view of Christian sacrifice and priesthood held by 'unbridled Protestantism' at the Reformation; it is equally a rejection of the views of Romanism. Between those two lies what Dr. Moberly calls the Anglican view, and that is the view he pleads for. Is this a new position? Certainly not. But the book is noteworthy, first because of the fulness with which that position is argued, and secondly because of the candour with which its foundation is revealed.

THE SERVICE OF GOD. By Samuel A. Barnett. (*Longmans.* Crown 8vo, pp. viii, 346. 6s.)

The service of God, says Mr. Barnett, is the service of men. If you serve God, you will serve men. If you do not serve God, you will not serve men. You may think you serve men; you may seem to serve men; you may spend your life in what you think and what seems to others the service of men, but you will not be serving men. Godless men do no good to their fellow-men.

It is a strong statement. And turning to the title-page and perceiving that Mr. Barnett is a Canon of Bristol Cathedral, you conclude at once that he is simply a bigoted Anglican. But you read his pages still. For the first one arrests you. And you speedily find that he is not bigoted; you by and by doubt if he is an Anglican. Bigoted? A bigoted Anglican? The first sentence of the second chapter—the sentence which makes its motto—is this, 'A Church without a Chapel cannot be a Catholic Church.' And in the middle of that chapter you read: 'Catholics and Protestants, Churchmen and Dissenters, alike have a voice which tells of ignorance, selfishness, and sin, more dangerous to our country and homes than any enemy's fleet, or any heresy. Each sect recognizes in the voice the rousing call of their Master to leave all and follow Him.' So now you consider again, as you read more patiently this chastened worker's well-chosen words, and you go out to-morrow to work in the service of God, not only in the service of men.

THE RITSCHLIAN THEOLOGY AND THE EVANGELICAL FAITH. By James Orr, M.A., D.D. (*Hodder & Stoughton.* Fcap. 8vo, pp. xii, 276. 2s. 6d.)

This book should have been and would have been noticed sooner if it had not gone astray. It

went astray literally, not metaphorically. It is true that many an one has gone astray in metaphor after taking to the study of Ritschlianism. But Professor Orr is none of these. He is kind enough to Ritschlianism in all conscience, his kindness enabling him the better to appreciate the worth as well as detect the weakness of the system. But he does not bow down to worship. It is a surprisingly well-written book. For the subject is supremely difficult. It is the best popular account of the great movement that has yet been seen in English.

THE CHURCH OF CHRIST. By the late Rev. E. A. Litton, M.A. (*Nisbet.* Crown 8vo, pp. xvi, 327. 5s.)

Mr. Litton's *Church of Christ* used to be quoted—accepted or contradicted—everywhere. It has dropped out of notice of late. For it was keenly controversial, and its controversy was with Newman and Manning. But the controversy was an accident. It could be cut away and leave the book. Mr. Litton performed the operation himself; and he had just accomplished it when he died. So here it is now, an evangelical scholar's definition of the Church. It has its accidentals still. They are as little of the essence perhaps as before. But they are of to-day. Canon Gore has taken the place of Cardinal Newman. And so from age to age this book might descend, every new phase being met by a new face, the heart and soul for ever the same.

SCIENTIFIC ASPECTS OF CHRISTIAN EVIDENCES. By G. Frederick Wright, D.D., LL.D., F.G.S.A. (London: *Pearson.* Crown 8vo, pp. 362. 7s. 6d.)

The utility of a volume of Christian Evidences is limited by its audience. Professor Wright will displease all the believers in verbal inspiration. For, to take a single example of his ways, he holds that the sentence about Lot's wife is a marginal gloss which has crept into the text. He will also displease the advocates of an advanced criticism of the Old Testament, for he deliberately contradicts that throughout. But no doubt he will find his audience between these outposts, and find it large enough. He writes more particularly for those who are troubled with the difference between the Bible and the facts of physical science. He does not deny the difference: he only denies that it is discrepancy. And he works his way right through the Old Testament and the New, keeping his audience and his aim in sight, striving earnestly to convert the unbeliever, or at least convict him of unreasonableness.

DISCIPLESHIP. By G. Campbell Morgan. (*Nisbet.* Crown 8vo, pp. 113. 1s. 6d.)

The term 'disciple' has become sectarian. Mr Morgan would rescue it for the Church. He shows us what it means to be a disciple. He shows us what it demands. He lifts the word out of all partiality, and he makes us feel that if we could be disciples at home, at work, in joy, in sorrow, on earth, in glory, then would we be sons of God and heirs of all the promises.

Homiletic.

VILLAGE SERMONS. By the late R. W. Church, M.A., D.C.L. (*Macmillan.* Crown 8vo, pp. xiii, 362. 6s.)

Here is proof abundantly that good sermons will find their audience. Few men can get a single volume of sermons into circulation; yet this is the third volume of these *Village Sermons*, and they have had no trumpeting as they have no glitter; they have won their way by their grace and truth. Grace and truth, we say. For these are their qualities. First the truth as nearly as one can come to it by prayer and study and a good life; and then the proclamation of it as grace graciously.

THE CLERICAL LIFE: LETTERS TO MINISTERS. (*Hodder & Stoughton.* Crown 8vo, pp. viii, 258. 5s.)

The ministers to whom these letters are sent are types. No minister ever lived like any one of them. Every minister has some touch of them all. So the letters are to you and me if we are ministers. They are the faithful wounds of friends, not the kisses of enemies. Some day these same letter-writers will write another series of letters; and they will show us that friends can kiss as well as wound, and that there is another side to the clerical life than this.

THE HOLY FATHER AND THE LIVING CHRIST. By the Rev. P. T. Forsyth, D.D. ((*Hodder & Stoughton.* Small 8vo, pp. 147. 1s. 6d.)

The first of those two sermons was so fully noticed in these pages when it was published first, that now it needs nothing but this reference. The

second is shorter, simpler, less novel perhaps, but not less vital to doctrine and to practice.

THE METROPOLITAN TABERNACLE PULPIT. Vol. XLIII. (*Passmore & Alabaster.* 8vo, pp. 624. 7s.)

There are many who say that Spurgeon is still their most suggestive preacher. And so every week a new Spurgeon's sermon is sent out; every month a new month's part appears; and every year a new volume is published. It is a great, handsome, attractive volume. It contains suggestion enough to last till the year is ended and the next volume ready to take its place.

YET SPEAKING: A COLLECTION OF ADDRESSES. By A. J. Gordon, D.D. (*Nisbet.* Fcap. 8vo, pp. 155. 1s. 6d.)

'Yet speaking'; for 'the musical voice which spoke the messages of grace contained in this little volume is silenced on earth.' It is a little book certainly, but it is sharper than a two-edged sword. There is especially one chapter on 'Personal Preaching,' which has been sent as a discerner of the thoughts and intents of the heart.

PERSONAL FRIENDSHIPS OF JESUS. By J. R. Miller, D.D. (*Hodder & Stoughton.* Crown 8vo, pp. 267. 3s. 6d.)

The longer I live, says George MacDonald, the more I am assured that the business of life is to understand the Lord Christ. Now, nothing reveals a man better than his friendships. Whereupon Dr. Miller takes the hint, and writes of the friends whom Jesus had, in order that we may understand Jesus Himself better. The book demands nothing of us. It gives us everything. It may even give us Christ.

COME, YE CHILDREN. By C. H. Spurgeon. (*Passmore & Alabaster.* Crown 8vo, pp. 160. 2s.)

This book belongs to what the publishers call Spurgeon's 'Words of Wisdom' Series. The words of wisdom here are to parents and teachers. They are as evangelical and as practical as they are wise.

THE PENITENT PILGRIM. (*Nutt.* Small 8vo, pp. 139. 2s. 6d.)

This manual of devotion was greatly admired a month ago, one desire only being expressed and unfulfilled—that it were bound. The publishers have sent a bound edition—charmingly, durably bound.

THE DEVOTIONS OF BISHOP ANDREWES IN GREEK AND LATIN. By the Rev. Henry Veale, M.A. (*Elliot Stock.* Crown 8vo, pp. xxxvi, 431.)

This is a cheap edition (but how cheap we are not told) of a book that had its welcome a year or more ago, and deserved the welcome that it had.

EVERYBODY'S BOOK. By C. H. Spurgeon. (*Passmore & Alabaster.* 4to, pp. 128. 2s.)

The title is comprehensive, but so are the contents. There is large type and small type and type between the two. There are stories and sermons, poetry and prose, and pictures to suit them all.

English Literature.

FAMOUS SCOTS. ROBERT FERGUSSON. By A. B. Grosart. (*Oliphant Anderson & Ferrier.* Crown 8vo, pp. 160. 1s. 6d.)

Dr. Grosart was a good choice for Robert Fergusson. For Robert Fergusson stands apart from the rest of the Famous Scots, a singular figure, and Dr. Grosart has a singular way of writing. They go together well. A blunter, briefer biography than this would possibly have been easy to read, but the biography of Robert Fergusson would still have had to be written. Dr. Grosart has given us Fergusson's poetry as well as Fergusson himself, which also was just as well, for the Scotsmen of to-day know far too little of this famous Scot.

FAMOUS SCOTS. JAMES THOMSON. By William Bayne. (*Oliphant Anderson & Ferrier.* Crown 8vo, pp. 160. 1s. 6d.)

The poet of the *Seasons* has been long in coming: it would be dreadful to think he had been forgotten. He *has* been forgotten by Scotsmen not a little. And now it is with much satisfaction one sees the signs of a revived attention to Thomson on every hand; it is with positive thankfulness one receives so truthful and so genial an estimate as this. There are knotty questions in Thomson's biography which no one can unravel now. But we are concerned with the poet rather than with his chronology. And Mr. Bayne has not let the trees hide the wood. He has discussed the knotty questions, but he has made us know the poet and the man.

THE CHILDREN'S STUDY. ROME. By Mary Ford. (*Fisher Unwin.* Fcap. 8vo, pp. 245. 2s. 6d.)

It were as easy for a camel to go through the eye of a needle as for the history of Rome to be

put into a book of this size. But the promise is that with faith nothing shall be impossible to us. So it has been done, and now we can only consider the labour it must have cost. For it is all here, from Romulus to Theodosius, all in order, all as easy to read as a nursery rhyme.

IN THE OLDEN TIMES. By the Rev. Kirkwood Hewat, M.A., F.S.A. (*Gardner*. Crown 8vo, pp. 338.)

There will always be writers about the days o' auld langsyne; and there will always be readers in plenty. There is no kind of writing, indeed, that depends so little on its quality. If it tells us of 'places and people of the past'—to use Mr. Hewat's phrase—it may defy syntax and set grammar at naught. Mr. Hewat, however, can write as well as tell stories. He has had practice. And the readers of *A Little Scottish World* will turn to this richer store with an expectation that will not be disappointed.

DAVID LYALL'S LOVE STORY. By the Author of the "Land o' the Leal." (*Hodder & Stoughton*. Crown 8vo, pp. 302. 6s.)

If 'David Lyall' owes something to a cleverly preserved incognito, all is not owing to that. The book itself is sufficient to make a reputation. There is a firm foundation of things seen, and there is the atmosphere all around of a healthy, sensitive, sometimes quivering, imagination.

ALL ABOUT ANIMALS. (*Newnes*. Oblong 8vo, pp. 240. 10s. 6d.)

It is not only all *about* them—it is the animals themselves. Photographs almost as large as life, and almost as alive, fill the pages of this great volume, leaving just space enough at the bottom for a racy remark on the character and whereabouts of the creature.

THE HISTORY OF EDUCATION AND OF THE OLD PARISH SCHOOLS OF SCOTLAND. By the Rev. Alex. Wright, M.A. (Portobello: *Adams*. Crown 8vo, pp. 292. 4s.

This is a great title for a little book. But to have prefixed 'Sketches' or 'Some Account' would have made it longer, and it is also long enough already. So Mr. Wright apologizes for it in his preface. To write to the title would demand a lifetime, he says. He writes about it. He touches it here and he touches it there, and he produces a disjointed and delightful volume. Our schoolmasters should read it. Their position is still as trying as it should be, but it is a paradise to what it used to be.

GREAT TEACHERS. By Joseph Forster. (*George Redway*. Crown 8vo, pp. 347.)

The Great Teachers are Burns, Shelley, Coleridge, Tennyson, Ruskin, Carlyle, Emerson, and Browning. And this will serve very well as a first—a very first—introduction to them. By the great mass of peculiar people who would like to know something about Burns and the rest with the least possible exertion, this will be reckoned a heaven-sent handbook. And its exterior fits it for presentation.

BORDER RAIDS AND REIVERS. By Robert Borland. (Dalbeattie: *Thomas Fraser*. Crown 8vo, pp. 310. 5s. net.)

The minister of Yarrow, who writes this book, would probably explain that it belongs to the department of religion and morals. Possibly, too, he finds that round Yarrow the reiving spirit is barely yet extinct, and writes this homily against it. To see what we might have been, as the Lord President said when he saw the murderer pass to execution, is to save us from what we may still be. And so, like a true artist, the minister of Yarrow simply tells his story, and leaves each parishioner to make his own application.

THE LIGHT OF SHAKESPEARE. By Clare Langton. (*Elliot Stock*. Crown 8vo, pp. xx, 116.)

The chief passages in which Shakespeare speaks of the Godhead, conscience, mercy, guilt, and the rest, are gathered together under these headings. A most useful book.

THE SEVENTH EARL OF SHAFTESBURY AS SOCIAL REFORMER. By Edwin Hodder. (*Nisbet*. Crown 8vo, pp. 195. 2s. 6d.)

Mr. Hodder, who was the editor of the great *Life* of the great Lord Shaftesbury, has written this abridgement of the social side of it. The book itself was beyond the reach of the working-man; this is the part of it he is most interested in, and this is well within his reach in every way. It is a volume for the village library or the like, healthy and good.

ON THE INDIAN TRAIL. By Egerton R. Young. (*R.T.S.* Crown 8vo, pp. 230.)

Mr. Young is the most lively writer on missions that we know. As good as a romance of the

highest flavour, as thrilling as a Stables or a Henty, his book is nevertheless not a romance, but a story of the bearing of the Cross. There is no boy or girl who will call this tame, and it cannot fail to carry something of the love of Christ home to the hearts of those who read it.

THE CHILDREN'S SUNBEAM. (*Longley.* Large 8vo, pp. 100.)

The claims of this Children's Annual rest upon its realistic pictures of Bible scenes and other scenery, its abundant and fine-toned reading, and its earnest advocacy of Children's Homes and Missions.

Recent Foreign Theology.

New Testament Greek.

G. Adolf Deissmann's two treatises (*Bibelstudien*, Marburg, 1895; *Neue Bibelstudien*, 1897) will afford much spoil to students of New Testament Greek. He sets himself to illustrate from the great collections of inscriptions and papyrus records published at Berlin and Vienna in 1895 the orthography, grammatical forms, and especially the meanings and idioms, of the N.T. text. It is, indeed, almost a sin in Deissmann's eyes to speak of 'New Testament Greek,' for his one object is to prove that the Greek of the N.T. is just the vernacular of the day, examples of which he finds in the above inscriptions, comparing them with N.T. phrases and forms. His work assumes somewhat of a polemical aspect against Cremer's, Grimm's, and Thayer's great lexicons, which are constantly pointing out the peculiarities of the N.T. text. But it should be remembered that their point of comparison is classical or literary Greek, whereas Deissmann's appeal is to a vernacular or colloquial form of the language. These collections of inscriptions were not available for comparison to the lexicographers named. In any case, Deissmann's comparisons are full of instruction and interest. They are intended, we are told, to lead, some day,—*sub conditione Jacobea*,—to a N.T. lexicon, which will be a welcome addition to the works of worthy predecessors. We may give a few specimens from the second work.

First of all, under the head of 'Lexicon and Syntax,' our author names five words, which are said by former lexicographers to be Hebraisms, but which are found with the same meaning in the inscriptions named.

The second class contains quite a number of words and constructions usually supposed to be peculiar to biblical or ecclesiastical Greek. Deissmann points out (against Grimm and Cremer) that an instance of ἀγάπη, usually regarded as peculiarly biblical, is found in Philo, where there is no proof that he borrowed from the LXX. Thayer, however, notices the instance. The unusual word ἀκατάγνωστος (Tit 2^8) is found in epitaphs. Ἐνώπιον is generally said to be borrowed from the LXX, and to have a Hebrew colouring. Two cases of its use adverbially are quoted from the papyri, showing its use in Egypt. 'It seems to me not impossible that this adverbial ἐνώπιον was first used with the genitive by the LXX; it was as if created to be the closest possible rendering of the common Hebrew phrase.' Cremer says that καθαρίζω occurs only in biblical and (though rarely) ecclesiastical Greek. Grimm, however, notes its use in Josephus. And still more important is its use, 'in the ritual sense,' in the inscriptions. The construction with ἀπό also occurs, as in 2 Co 7^1, He 9^{14}. Κυριακός (1 Co 11^{20}, Rev 1^{10}) is often applied in the papyri and inscriptions to the imperial treasury. A curious analogy is also pointed out in the fact that both in Asia Minor and Egypt, according to Mommsen and Lightfoot, Σεβαστή (the Emperor's Day) was used as the name of the first day of the month. There need not, of course, have been any conscious reference to this in the name given by Christians to the first day of the week. Νεόφυτος (1 Ti 3^6) is often described as a new word (a novice of a word) peculiar to the Bible and Church writers. It is applied in the papyri to newly planted palm trees.

Many interesting cases occur under the head of 'Technical Expressions.' Ἀθέτησις (He 7^{18} 9^{26}) in a technical legal sense is often found in the papyri from Fayûm, along with ἀκύρωσις, and in antithesis to βεβαίωσις; ἀναπέμπω (Lk 23^7, Ac 25^{21}) also occurs in the sense of 'to send back to a

superior authority.' In two Fayûm receipts, dated respectively 29th December 44 A.D., and 6th September 57 A.D., the word ἀπέχω is used, giving an ironical turn to Mt $6^{2.5.16}$, Lk 6^{24}: they can give a discharge for the amount; see also Ph 4^{18}. The inscriptions not only mention ἐπίσκοποι among other civil functionaries in Rhodos in the first century B.C. and A.D., but also mention an ἐπίσκοπος among other officials in the Apollo temple there. In reference to the title θεολόγος, given to the writer of the Apocalypse, it is noted that the inscriptions mention θεολόγοι as sacred officials in several cities of Asia Minor, — in Pergamos, Ephesus, Smyrna; in Smyrna there are female θεολόγοι of the mysteries of Demeter; the *theologoi* are sometimes associated with *hymnodoi*. In his former work the author gave evidence of πρεσβύτερος as applied to civil functionaries in Egypt and Asia Minor in the imperial age. He has since met with instances in the Fayûm papyri of the term used of temple officials in Egypt in the second century A.D. The same is held by some to apply to Asia Minor. If this fact should be fully established, it would help to explain the momentous change of the Christian presbyter into a sacrificing priest. The προφήτης also occurs in the papyri of the same period as an order of the Egyptian priesthood. In Ro 15^{28} σφραγίζω is used peculiarly: 'When I have sealed this fruit (alms) to them.' Lipsius explains: 'To deliver to their possession correctly.' In a papyrus of the second century A.D. we read: 'Seal the wheat and the barley,' *i.e.* certify by a seal the amount as correct. The apostle's conduct in his charitable work had not escaped suspicion. Of υἱοθεσία Cremer says: 'Rarely in literature, more common in inscriptions.' Many instances occur in pre-Christian days in inscriptions from the isles of the Ægean. The form runs: 'A, son of B, κατ' υἱοθεσίαν'; in the case of females the form is κατὰ θυγατροποίαν. The number of inscriptions evinces the frequency of adoption.

Many interesting parallels are supplied to N.T. idioms. The phrase ἀξίως τοῦ Θεοῦ (Col 1^{10}, 3 Jn v.^{6}, 1 Th 2^{12}) occurs in inscriptions of the first and second centuries, in reference to heathen priests and priestesses. Several examples are given of τοῦ Θεοῦ θέλοντος, etc. (Ac 18^{21}) occurring in private letters in papyri of the first Christian centuries, showing that the phrase was current among lower circles of the heathen. The collocation φίλανδρος καὶ φιλότεκνος (Tit 2^{4}) seems to have been common; the author quotes a lovely inscription on a woman's grave in Pergamos, about Hadrian's time, in which both words occur. The same is true of another Pauline phrase, τὸ αὐτὸ φρονεῖν. On the grave of a man and his wife in Rhodos, of the second century B.C., we read the touching inscription: ταὐτὰ λέγοντες ταὐτὰ φρονοῦντες ἤλθομεν τὰν ἀμέτρητον ὁδὸν εἰς Ἀΐδαν.

Several rare words occur in the new find. The unusual word ἀμετανόητος (Ro 2^{5}) is found in a papyrus record of a sale. Ἀπόκριμα (2 Co 1^{2}) occurs in a Rhodos inscription of 51 A.D., in the sense of 'decision.' Cremer thinks that βιάζομαι (Mt 11^{12}) can only be passive. Our author quotes a Lycian inscription, in which it is used as a deponent (p. 85). A long note on the difficult word δοκίμιος (Ja 1^{3}, 1 P 1^{7}), which has given expositors much trouble, seems to assign to it the sense of 'approved, genuine' (p. 86). Taking the word as a neuter adjective, the phrase in both passages would run, 'What is genuine in your faith': not an unusual construction in Paul (see 2 Co 8^{8}).

J. S. Banks.

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Among the Periodicals.

The 'Higher Criticism.'

The *Theol. Literaturzeitung* of 22nd January last is of special interest to the Old Testament student. *Inter alia* it contains a careful review of Hommel's *Ancient Hebrew Tradition* by Professor Siegfried. The reviewer remarks at the outset that it was only to be expected that a great amount of valuable information should be contained in a work by an author who has such a wide acquaintance with Semitic studies. In fact, the author and his readers both get lost at times in the maze of Egyptian, Assyrian, and Arabian inscriptions. We hear a great deal that is worth knowing about the ancient Babylonian method of forming names, about the Minæan and Sabæan dialect, about the state of affairs in the Tel el-Amarna period, etc. But about the subject of which, from the title of Hommel's book we expect to hear most, 'modern pentateuchal criticism,' there is least of all, and the little that is said leaves much to be desired in the matter of clearness and precision.

Leaving out of account the vast mass of matter which, however valuable in itself, is irrelevant to the purpose, there are two main positions contended for. First, the agreement between the compound names of the Priests' Code and those found in the inscriptions of the Khammurabi dynasty and in South Arabia proves indirectly the high antiquity of P. Second, the story contained in Gn 14 is also of high antiquity and historical value.

As to the first of these, Siegfried asks, granting the truth of all that is contended for as to the Arabian origin of the Khammurabi dynasty, what does this prove regarding the literary problem of the redaction of P? At most it would imply merely that very ancient materials were at the disposal of the writer, and that many names which had been set aside as of later coinage, rest upon an ancient and trustworthy tradition. But it is evident that all this does not affect in the least the question of the order of the 'sources' and the process by which they reached their present form. In fact, Hommel himself in some important respects differs from Green and Sayce as much as he does from Wellhausen. On the subject of the development of Israel's religion, Siegfried finds it inconceivable that history followed the course Hommel contends for—first a lofty monotheism, then a falling away from this, and finally a return to it under the guidance of the prophets. Equally fantastic is the picture of an ancient literature of the Hebrews written in Arabic, which was afterwards translated into the language of Canaan.

As to Gn 14, Siegfried passes the same judgment on Hommel's arguments as Wellhausen, whose criticism of them we submitted to our readers last month. *Not one inch* of historical ground has been gained. The whole book, in fact, is vitiated by such a want of real historical methods as cannot be atoned for by the vast stores of knowledge which Hommel undeniably possesses.

The same number of the *Literaturzeitung* contains a notable pronouncement upon the 'higher criticism' by Professor Budde. It occurs in his review of a brochure by Baentsch. We are accustomed to hear of the 'constructing of history,' the arbitrary methods, the naturalistic theory of development, etc. etc., which characterize Wellhausen and his followers. It is well to be reminded by Baentsch and Budde of the long, exhaustive, painful process of investigation which preceded the promulgation of Wellhausen's conclusions, and on which we find the latter based in the *Comp. d. Hex. u. d. hist. BB. d. A.T.* Budde reasonably declares (and his words need to be pondered in some quarters) that *no one who has not worked out and thoroughly considered Wellhausen's arguments down to the minutest detail has any right to pass judgment upon the correctness or incorrectness of his historical standpoint.* Not many of Wellhausen's critics have done this, and any who have done so, notably Professor Green, show clearly that they can no more appreciate his methods than a blind man can judge of colour. Upon the other hand, not a few, like Budde himself, who had been trained in the Ewald-Hupfeld theory, can testify that it was only after repeated and most laborious study of the positions advanced by Wellhausen that they were constrained, on grounds of conscience, to go over to his camp. Nay more, they can testify that this conception of the history of Israel has deepened their faith, that they have learned in this way to understand better the personality of Jesus Christ and the teaching of the New Testament. Wellhausen's motto is Ro 5^{20}, *νόμος δὲ παρεισῆλθεν*, and in a certain sense St. Paul might be called the first 'Wellhausenian.' The apostle certainly 'constructs history,' but the view of the Law which in his case was due to spiritual intuition and creative genius, has now been brilliantly established by historical criticism.

The Credibility of Acts xvi. 25–34.

In the current number of the *Stud. u. Kritiken*, Dr. Giesekke discusses various objections that have been taken to the story of St. Paul and the Philippian jailer. Weizsäcker, Wendt, and B. Weiss have all found the episode either mythical or inexplicable. Five objections are brought against its historical character—(1) it is inexplicable how an earthquake could have loosed the bonds of the prisoners; (2) it is astonishing that the prisoners did not take the opportunity of escaping; (3) it is incomprehensible why the jailer was on the point of taking his life, seeing that (*a*) he was quite without blame, and (*b*) was as yet unaware whether the prisoners were gone or not; (4) it is inexplicable how, upon the call of St. Paul, the jailer immediately recognized the apostle's connexion with the earthquake; (5) it is incom-

prehensible how the earthquake led him to recognize in the two prisoners heralds of salvation.

It is only in the first of these objections that Giesekke admits any force. It is easy enough to conceive how the prisoners themselves were too much paralysed with terror to make any attempt to escape, even if in the darkness they saw that escape was possible. The conduct of the jailer is also psychologically quite capable of explanation. Only one idea is at first present to his mind—the prisoners are gone, and he is responsible. Hence the suicide of despair. Then when St. Paul's word recalls him from his purpose, is it difficult to comprehend his question, What must I do to be saved? Is it difficult to suppose that he had heard of the cry of the python-possessed girl, 'These men are servants of the most High God, which proclaim unto you the way of salvation'? What if the πνεῦμα πύθων had spoken the truth? Then as to the only real difficulty, the loosing of the bonds of the prisoners, Giesekke thinks that the matter is cleared up by keeping in mind the method of fettering practised in Roman prisons. Paul and Silas' feet were fast 'in the stocks' (ἐν τῷ ξύλῳ). These consisted of two beams bolted together and provided with holes for the feet. In addition to this apparatus we hear of fetters for the hands (*manicae*) and feet (*pedicae*), rings for the neck (*nervi*), and chains (*catenae*) being employed. And not only were the prisoner's limbs shackled, but he was fastened with a greater or smaller range of freedom to the floor or the wall of his cell. This circumstance throws light upon the narrative in Acts. An earthquake which could burst open the prison doors, might well loosen beams and split walls, so that the rings to which the chains were attached fell out, or the bolt of the stocks might be burst. In any case, even were this particular incident inexplicable, that would be no reason for calling in question the whole narrative. But, further, Giesekke finds in the difficulty of explaining the episode a psychological proof of its actual occurrence. An inventor would have foreseen and guarded against the scruples of critics. Finally, we are reminded that the marvellous character of the occurrence is not disparaged by seeking to picture how it could have been brought about.

Israel's Return from Exile.

The questions that have been so keenly debated by Kosters, Meyer, and Wellhausen, still claim a large share of the attention of Old Testament scholars. The Orientalist, Marquart, recently published a work entitled *Fundamente israel. u. jüd. Geschichte*, in which *inter alia* he sides with Kosters against Meyer on very important points. He agrees with the Leyden professor that the second temple was built by the population that had been left behind in Judæa. The return of a Jewish colony, *c.* 536 B.C., belongs to the realm of fable. Marquart believes that Nehemiah lived under Artaxerxes II. (405–359), that his furlough falls in the years 385–373, and his second journey between 367 (364) and 359. The arrival of Ezra falls between Nehemiah's two visits, in 368 or 365. The representation of the post-exilic community as consisting of Babylonian Jews did not take shape till the time of Ezra. The enmity between Jews and Samaritans goes back to Nehemiah. These positions are examined by Dr. MEINHOLD in the November (1897) issue of the new German periodical, the *Theologische Rundschau* (which, by the way, deserves all that was said in commendation of it by Professor Tasker in THE EXPOSITORY TIMES of the month before last). Meinhold considers that Marquart's arguments are far from convincing, and he selects for detailed examination two or three, for which we must refer readers to the pages of the *Rundschau*. (The February number of this periodical contains an important examination of Meyer's positions, by Löhr, of which we hope to give an account next month.)

The Apocalypse.

The recent copious literature on the Apocalypse is the subject of an exhaustive and very useful historical and critical sketch in the November and December numbers of the *Theol. Rundschau*. The author, Dr. A. Meyer, refers at the outset to the very varied estimates of this book which have prevailed from the first, some readers giving it a wide berth as unedifying if not heretical, others finding in it the climax of Divine revelation. How varied, too, have been the methods of interpreting it, some allegorizing it in whole or in part, others taking everything literally, one school of exegetes finding in it an outline of the history of the last things or even of the whole history of the world and of the kingdom of God, others refusing to find in it any reference beyond the time and the immediate surroundings of its author. Not much of permanent value was accom-

plished in the interpretation of the book until it came to be recognized, not indeed without opposition, that in the Apocalypse we have to do with a work of the same character as the apocalyptic literature, which after the decay of prophecy played so important a part in Judaism, of which the Book of Daniel (168 B.C.) is probably the first, and which continued to be produced till long after the destruction of the Jewish State in 70 A.D.

But the student of Old Testament and other Jewish literature is well acquainted with two other phenomena which have a bearing upon the Apocalypse. One is that books passing current under a single name may be the work of different authors (*e.g.* the Books of Isaiah and Zechariah). The other is the fact of literary personation (we may instance Koheleth and Daniel). As long ago as 1882 Weizsäcker had suggested that the Apocalypse might be a compilation from different sources, but, upon the whole, unity of authorship and an accepting of John the Apostle as the author were the prevailing tendencies till about ten years ago. Völter put forward a complicated theory, in which he distinguished between an *Ur*-Apocalypse (65–66 A.D.) and a variety of subsequent additions and revisions. The question whether the basis of our present Apocalypse was not *Jewish* rather than Christian, was first raised by Spitta (1885), and was answered independently and decidedly in the affirmative by Vischer, a pupil of Harnack (1886), largely upon the ground of the contents of chaps. 11 and 12. In the same year, a Dutch scholar, G. J. Weyland, also independently reached conclusions similar to those of Vischer, differing from him, however, in recognizing *two* Jewish sources, which he denominated א and ב respectively. Weizsäcker, who denies the Johannine authorship of the Apocalypse, and ascribes it to a disciple of the apostle, sees no necessity for postulating the use of *purely Jewish* sources. A *Jewish Christian* might have written the passages quoted in support of Vischer's hypothesis. Sabatier and Schön, while admitting the presence of Jewish elements, differ from Vischer and Weyland in making the *basis* Christian. Spitta has carried the distinguishing of sources to a length that has made him the subject of a good deal of adverse criticism, while Erbes (1891) has revived and improved upon Völter's hypothesis of a diversity of Christian authors. We must refer readers to Dr. Meyer's article for a complete account of the controversies which the above systems have occasioned.

A new element has more recently been introduced in examining our Apocalypse and apocalyptic literature in general. Such figures as the woman with the sun at her head and the moon at her feet, the Messiah snatched up to heaven, the dragon belching forth water, etc., are presented in a new light when viewed from such a standpoint as that of Gunkel, who finds (at least in the dragon) traces of Babylonian myths similar to those which according to him run all through the Old Testament. A somewhat similar result is reached, by a different road, by Bousset (*Der Antichrist*, 1895). The latter, who edits the Apocalypse in the fifth edition of Meyer's *Commentary*, arrives at conclusions regarding the authorship which are worth noting. The John who is introduced as the author of the book, is evidently an authority in Asia Minor. The older tradition, however, knows of only one John there—not the Apostle, but the Presbyter. With the same author the Gospel of John is connected; according to Bousset, the Presbyter is 'the disciple whom Jesus loved,' to whom we owe the Jerusalemite tradition of the life and sufferings of Jesus. Gospel and Apocalypse however differ materially from one another, and Bousset does not ascribe either of them directly to the Presbyter, but holds that the Apocalypse was written in his name shortly after his death, and the Gospel composed from the materials supplied by his information. Harnack (*Chronol. d. altchrist. Litteratur*, 1897) declares his adhesion to Vischer's theory of a Jewish groundwork in the Apocalypse. The Christian additions he is inclined to attribute to the Presbyter.

Upon the whole, Meyer considers that the examination to which the Apocalypse has been subjected, shows that different sources, or at least traditions, are represented in it. At the same time justice must be done to the author of the whole in its present form, and we must recognize that manifold thoughts and moods find a meeting-place in him and an expression in his work.

J. A. Selbie.

Maryculter.

The Passion for Pardon.

By the Rev. A. V. G. Allen, D.D., Professor of Ecclesiastical History, Cambridge, Mass.

[The latest volume of the 'International Theological Library' has reached us somewhat late for formal review. So we have looked it through, been caught by it here and there, and quoted the following passage.

Its judgments we do not judge yet. Its reticence is not less surprising than its liberty of speech. Its style is the hand of a master.

Christian Institutions is the title. And that covers much. It covers three great departments of theology. Book I. deals with the Organization of the Church; Book II. with the Catholic Creeds and the Development of Doctrine; Book III. with Christian Worship. The author is Professor A. V. G. Allen, D.D.]

The conviction grew up in the popular mind that the Church was equal to the emergency of delivering souls from purgatory. No ecclesiastical council formulated the principle. It was the mind of Europe, the imagination of a whole people, investing the Church with all Divine prerogatives. It began to take form at the moment when the Church was winning her victories over emperors and princes, when Innocent the Great asserted he authority of the papacy in every country in Europe. The Church could not but accept the honour and the power with which she was being clothed anew, adding to her dominion on earth the dominion over heaven. The theological principle by which the penalties of purgatory were to be overcome was set forth by Thomas Aquinas, and it reflects the inmost life of the Middle Ages, —the principle of solidarity in its final culmination or apotheosis. The members of the Church constituted a great whole. They were members of Christ, and therefore of one another; it was therefore possible that the merits of one might be transferred to another, and the deficiencies of some be made good by the redundant virtues of their favoured brethren. There were the saints, for example, who had not only fulfilled the Church's requirements, but had by their life of painful self-abnegation created a superfluous accumulation of merit, for which there was no use, unless it could be brought into a general circulation, or deposited to the credit of those who had fallen into spiritual poverty or destitution. If this common treasure of human merit was not vast enough to stand the drain upon its resources when it was thrown open to all, it could be made to expand into infinite resources, because it was unfailingly supplied by the infinite merits of Christ. And this inexhaustible treasury was at the disposal of the Church, to be distributed at need, and according to her discretion. This whole story of indulgences reads like some fairy tale, as if humanity, instead of being spiritually poor and bankrupt, had suddenly become rich beyond the power of the imagination to measure, waking up to find itself the heir of Christ and of the saints. When we are tracing the origin of some of our most cherished convictions, the sacredness, the dignity, the grandeur, the nobility of human nature,—the conception of humanity as an ideal, worth labouring and suffering for, in the mind of some so glorious as to be a substitute for God, we must revert to this moment in the Middle Ages, when the enthusiasm for humanity, as it were, became the one controlling motive in life, and went beyond the bounds of moderation and discretion.

At the very moment when this exercise of indulgences was producing an unwonted excitement, at the beginning, that is, of the fourteenth century, Dante was writing his *Divine Comedy*. He was in downright opposition to the temper of the age, to the attitude of the Church. He met the fate of all those who try to stem the current of a popular conviction. He was showing men that punishments were not arbitrarily assigned by some external authority, but grew out of evil as its inevitable consequence, and the nature of the evil might be seen reflected in the misery which it created. Hell and purgatory and heaven corresponded to an inward condition of the soul. But the age did not heed the teaching of Dante, nor for centuries was that voice from the depth of the Middle Ages to command the audience of the world.

When a man, who has been poor, suddenly becomes rich, with a wealth allowing the full gratification of his whim or imagination, we are interested in noting whether he will stand the test, in what ways he will proceed to indulge his sense of power. Humanity in the Middle Ages was coming into the supposed possession of

spiritual wealth in an inexhaustible treasury, at the same moment when the wealth begotten of trade and commerce was transforming the world. The heavenly and the earthly treasures were placed in competition. The idea of a commutation in money payments, which had always been recognized in the ecclesiastical discipline, now revived with unwonted force. The wealth obtained by industry was turned over into heavenly securities. On the whole, we must admit that humanity behaved with credit to itself; that the vision, before it disappeared, leaving emptiness and bitterness in its stead, does reveal humanity as inclined to respond to ideal ends, as the highest, most characteristic aim of its existence. There was almost a spiritual panic, as men in their eagerness hastened to take possession of their spiritual treasury. There was, of course, a selfish desire to buy their own pardon, their own deliverance from purgatory, but the strongest motive, the most pathetic aspect of the whole business, was the desire to release their friends, their parents, their wives, their children, from the unknown world of human anguish and suffering.

One may note, in this curious phase of Mediæval religious experience, the common characteristic of all the phases of the deeper life of the Mediæval Church. The social aim predominates. The duties of life spring out of their solidarity as a race, duties to the Church, to the social order, or to one another. The highest expression of this social aim was seen when the sense of the bond uniting humanity on earth with humanity in the invisible world, led to one great effort to emancipate that part of the race which was suffering in purgatory. It was as though the Church on earth led another crusade for the object of recovering the human soul from the sepulchre of terrors in which it was entombed.

It is not necessary to touch upon the evil side of this subject of indulgences. Its history is familiar, and needs no fresh exposition. The whole system of ecclesiastical discipline was working badly in the age of the Renaissance. Instead of moral improvement, moral corruption seemed to be its outcome. For two hundred years there went on an increasing protest against the abuses it engendered. But it would be a mistake to think that the discipline had wrought only evil. It was very much with the penitential system of the Church as it was with the professions of the monastic life. The monks aimed at poverty, and inevitably grew rich; defeating their direct end, no doubt, but yet retaining the perfect ideal of man, as having a real existence apart from the fictitious surroundings of his life. The system of discipline had contributed to the social structure, grounding it in the principle of Christian solidarity. There was vastly more humanity in the Middle Ages, a kindlier relationship and sense of dependence among classes of society, than in the age which followed.

What, then, was the hidden cause of the abuses, the failures and corruptions, under which the world was labouring and complaining in the fourteenth and fifteenth centuries, before Luther appeared? It was not altogether that the Church had failed to accomplish its mission, but that, by accomplishing its mission, it had brought humanity to a point where the lack of some higher motive was felt than the Church could at once supply. It was the work of the German people to supply this motive; they became the bearer of what seemed like a new revelation, in reality the restoration of an older truth, for which, under the imperial régime of Latin Christianity, there had been no place or opportunity. The Germans were called to this task by a Divine Providence, so ordering their political history that, when other nations were on the eve of national independence and prosperity, for Germany there was reserved division, defeat, and humiliation. Germany had entered more deeply than any other country in Europe into the Mediæval ideal. Italy itself had not been so overcome by the presence in its midst of the spiritual head of the Church, as had Germany by the doctrine of the Holy Roman Empire. It was German emperors, not French or English kings, that had suffered the deepest humiliations at the hands of the papacy. From the time when the Empire lay prostrate, after the last representative of the Hohenstaufen dynasty had died ignominiously on the scaffold, Germany began to turn its attention to the interior life of the soul, in order to find in its inward experience the consolation which it needed. The characteristic movements in Germany in the fourteenth and fifteenth centuries are religious, when elsewhere they are political and secular. The most typical German man before Luther appeared was Eckhart, the mystic philosopher; the most typical book was

the *Imitation of Christ*, where it is no longer humanity offering consolation or pardon to itself, as in priestly absolution, but the voice of God is heard once more, speaking immediately, speaking in the first person, the 'I am,' in the depth of the soul. These were among the most direct precursors of Luther, to whom he owed most, from whom he borrowed most. Germany, more than any other country, had exploited the significance of ecclesiastical discipline. Indulgences had found their greatest demand in Germany, their sale had been prolonged there when it was unfruitful elsewhere. But discipline was just that feature of Mediæval Christianity, letting us down most deeply into the recesses of spiritual or human experience, the most inward process of the soul. It was concerned with the consciousness of evil, the need of repentance, the desire for pardon; in a word, purification, reconciliation, and everlasting peace. This was the absolute truth also for which Luther was seeking when he entered the monastery of Erfurt.

The highest aims of life are sometimes the unconscious ones. Luther had no other apparent object than to gain what the Church had to offer, the same sense of pardon and reconciliation for which the thousands who had preceded him had sought. He was exhausting in the convent cell the resources of the Church in ministering to the soul. The inward distress which he experienced, from which he could not escape, was the symbol of a vast and mighty revolution, whose purport he was long in realizing. Humanity, even in its fairest and purest attitude, could not bring relief. He had touched the weak spot in the whole method of Mediæval discipline and education. When, according to the theory, he ought to have been satisfied, he became more profoundly dissatisfied; when he had done all that could be done for reconciliation and pardon, he was further from its attainment than when he began his expiation. His soul was expanding on its Godward side, and the higher he stood, the larger grew the ideal and its obligations, till it seemed to assume infinite proportions. The duty towards man might be approximately felt or fulfilled, it was certainly definite and clear; but the duty toward God knew no limit to its range, to seek for its fulfilment was to forever enlarge its scope. In this emergency of the soul, there was no man that could help him, and even the Church had failed him. There is nothing like this, at once so awful and so sublime, in the history of Christian experience. It was the beginning of a new era—when one man came forth out of the heart of humanity, who was forced to stand alone, who could no longer rely on the solidarity of the race to save him, who, in his spiritual isolation, confronted the whole world, the Empire as well as the Church, who, when humanity failed him, threw himself upon God, and stood by the strength of a righteousness which was not his own, except in so far as his longing after it made it his own. Such is the principle of individual salvation, the doctrine of justification by faith.

Sermonettes on the Golden Texts.

By the Rev. R. C. Ford, M.A., Grimsby.

The Lord's Day.

'The Son of Man is Lord of the Sabbath.'—Matt. xii. 8.

The second period of Christ's ministry may fitly be called the period of conflict. During the course of it every action of His only served to alienate the religious authorities more and more. His supposed breach of the Sabbath law was but one of a long series of offences with which He was charged. They also considered Him guilty of blasphemy, of consorting with wicked people, and of carelessness in regard to religious observances. They were daily expecting to find some new misdeed by which to accuse Him. They revealed their malice by the eagerness with which they brought the disciples' delinquencies to the notice of Him whom they esteemed responsible for them.

1. Christ's Classification of the Sabbath Law.—In defence, Christ urged the subordinate importance of the Sabbath law. It was part of the ceremonial law which must yield when it conflicts with higher laws. Ceremonial law said that the

shewbread might be eaten by priests only. Yet in an emergency their great king, David, both ate of it and gave to his followers. It was probable, also, that this occurred on a Sabbath. David could not perish though there was only the shewbread for him. So, in times of distress, noble-minded ecclesiastics have not hesitated to sell the vessels of the sanctuary in order to provide food for the poor, or ransom for captives. But the Sabbath was not kept in the temple. There was the shewbread to replace, the sacrifices to offer, the meat-offering to prepare. In David's case the temple law yielded to human need, in the temple itself the Sabbath law yielded to the claims of the temple. Much more should the hunger of the disciples overrule the Sabbath law. Apparently, also, Christ was on some urgent errand of mercy; for He says that a greater interest than that of the temple is involved in the supposed offence.

2. Christ's Claim in regard to the Sabbath Law.—The speediest method of dealing with Pharisees is to take shelter under the example of David. If it was allowed to David, why not to the disciples? One man may steal the horse, another must not look over the gate. But Christ approves of the principles which actuated David. As Son of Man He is concerned for the highest welfare of all men. As Representative of the race He upholds the highest human claims against the supposed Divine claims, of which the Pharisees have constituted themselves champions. There is also in Christ's use of this title a tacit but misunderstood assumption of Messianic dignity and prerogatives. As King of God's kingdom it is His to determine the laws by which its subjects shall be governed. Rightly understood, the Divine and human interests are identical. The Sabbath law exists not for itself, but is a means to an end, and that end is the one which Christ also seeks, viz. the highest welfare of all mankind. When the means does not minister to that end, the Son of Man may overrule the Sabbath law.

3. Christ's Rescue of the Sabbath.—The Sabbath was intended for a day of rest, and the law concerning it was issued that none might be deprived of it. But the Pharisees, by their zeal for what they supposed to be God's glory, made it more burdensome than any other day. In the exercise of His Lordship Christ restores the day to its original use of ministering to man's spiritual and temporal welfare. He not only rescues the day from abuse by religious authorities, but also from abuse by our baser desires. Though released from toil, some would use it simply as a day of worldly pleasure. But it is the Lord's Day, and as such is His special privilege granted to us for the nurture of our spiritual lives. All things are lawful which contribute to this object.

The Mission of the Son of Man.

'He that soweth the good seed is the Son of Man.'—Matt. xiii. 37.

The presence of Judas among the disciples may account for the Parable of the Tares. He was treated as the householder bade the servants deal with the tares. Tares are sometimes called bastard wheat, owing to the fact that in the early stages of their growth they are so like wheat in appearance that only a practised eye can detect the difference. Not until fruit-bearing time is its worthlessness revealed. So it is with hypocrites. This is one of the parables telling us what the kingdom of heaven is like.

1. The Founder of God's Kingdom.—The title 'Son of Man' is applied to Jesus only by Himself. It was deliberately selected by Him because of its associations in the minds of the people. He did not call Himself Messiah, because of men's false conceptions concerning Messiahship. To have so proclaimed Himself would have been to kindle wild excitement, and to raise false hopes among the populace, and so to have frustrated His real work. But to the title 'Son of Man' no such false notions clung. It was a phrase occurring in several Old Testament passages, but most notably in Dn 7, and the Book of Daniel was very popular in our Lord's day. 'I saw in the night visions, and, behold, there came with the clouds of heaven one like unto a son of man. . . . And there was given him dominion, and glory, and a kingdom, that all the peoples, nations, and languages should serve him.' Our Lord's assumption of that title was an answer to the questions of men concerning Him. He claimed to be what the prophet saw in his vision—the One who brings in the kingdom that comes from heaven, and the One who has dominion over that kingdom. The kingdom is in the seed, and 'He that soweth the good seed is the Son of Man.' The kingdom of

heaven can only come as the result of the work of Jesus. Thus Jesus claimed Messiahship without assuming the title.

2. The Kingdom in Miniature.—The kingdom is in the seed; and the seed is the sons of the kingdom. At a certain stage in the growth of a plant, it folds its beauty and power into an incredibly small compass. The oak buries itself in the acorn. Every acorn is a possible oak. It doth not yet appear what it shall be. So it is with the disciples of Jesus. 'Now are they sons of God.' The kingdom was first in the Son: He brought it, and as each disciple became attached to Him by faith, the act of faith effected the new birth, and the kingdom became implanted within him. In that band of men were potentialities the world little suspected. Their outward insignificance was patent to all, but their helplessness was only in seeming, since it was a power from heaven which moved them. In them, and their devotion to Himself, Jesus foresees in miniature what will one day exist universally.

3. The Method of the Kingdom's Extension.—The peculiarity of seed is that it is dependent on a soil in which to develop itself. The field is the world. Contact with the world develops the seed and multiplies it. The sowing of the seed by the Son of Man is the sending forth of the disciples into the world. In living their holy life they will encounter the world's hostility. But that conflict will awaken within them new powers of which they now are ignorant. These world elements will be subdued by them, as the seed takes the soil into itself, transforming it into sap, leaves, flowers, and fruit, and so producing other seed like the first, with which to repeat the process. A Stephen, persecuted by a Saul, will transform him into a Paul. It was not a ready-made kingdom which Jesus brought, but one which took root, and is developing itself in the history of the world. It proceeds by gradual stages, and when it is completed, then will be the harvest of the world.

The Care of the Heart.

'Keep thy heart with all diligence; for out of it are the issues of life.'—Prov. iv. 23.

The Old Testament use of the word 'heart' is more comprehensive than ours. We look upon the heart as the seat of the affections, and upon the brain as the seat of thought. But when a Hebrew wished to say that a man had no understanding, he described him as 'without heart.' And to say that a man had a new heart was equivalent to saying that a complete change had taken place in his aims, views, and thoughts. We must, therefore, consider the word as comprising much the same as we include in the term 'inner life.'

1. The Supreme Importance of the Inner Life.—The heart is the very centre of the being, the citadel which God has intended for His own dwelling-place. He dwells in the high and lofty place, but also with him that is of a contrite heart. This is the Holy of Holies of the human temple. All the rest of the nature is for the sake of this. The value of a life is in proportion to the enrichment which it affords the heart. God's great demand on men is, 'My son, give Me thine heart.'

2. The Necessity for Special Care of the Inner Life.—The needs of the outer life are so clamant, uttered from the housetop, that they are little likely to be ignored; the needs of the heart are uttered by a voice from within, so still and small, that without special attention we shall not hear it. Socrates found it necessary to spend his whole time, as he says, 'in going about, persuading you all, both old and young, to give your first and chiefest care to the perfection of your souls, and not till you have done that to care for your bodies, or your wealth.' When anything goes wrong with the outer life, it is speedily detected: the heart may be injured long before we are aware of it. Heaven and hell are willing to spend their best blood and treasure on the capture of the heart. Therefore 'keep thy heart above all that thou guardest.'

3. The Manner of Caring for the Inner Life.—The possibility of secret injury to the inner life creates the necessity for diligent self-examination. We need to observe what purposes we form, what mean advantages we are tempted to take, what sinful delights we contemplate, the chagrin, or grief, or delight we cherish at the success or failure of comrades and competitors. We need also to watch our secret devotion, that it be neither neglected nor allowed to become formal. All this will be irksome, and will require diligence. And, after all, that the duty may be effectually performed, we shall need to summon our great Ally. He who made the heart for His own dwelling-

place must be entrusted with the custody of it: in such keeping alone is it safe.

4. The Reason why such care is Needful.—'Out of it are the issues of life.' According to the state of the fountain will be the streams that issue from it. If the throne of God be in that human temple, the river of the water of life which proceeds out of the throne will be clear as crystal, and will be cleansing, and healing, and gladdening. If the heart be a citadel where the Evil One reigns, thought, and speech, and deed will be unclean. Then 'out of the heart' will 'come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railing.' It is in the heart that the real transactions take place: the members of the body are but instruments which carry out the heart's decrees. At the final assize, when the value of the life is estimated, and its eternal issue revealed, the principle of judgment will be the state of the heart. Unless the heart has been kept with diligence, nothing will remain that is worth the keeping.

The Witness of Peter.

'Thou art the Christ, the Son of the living God.'—Matt. xvi. 16.

Christ's public ministry consisted of three periods: first, a mission to the religious classes in the synagogues of Galilee; second, a mission to the outcasts; and third, a preparation of disciples who should carry on His work, after the hostility of the Pharisees had brought Him to the cross. The incident referred to in the text belongs to the early days of the third period.

1. The Character of the Witness.—Jesus is so well worth knowing, that all the evidence about Him we can gather from His associates is precious. Peter is a valuable witness. He was an unsophisticated, outspoken, straightforward man, not likely to be swayed by unworthy motives. His expressions are not calculated, but impulsive, genuine utterances. And he holds his convictions with such intensity that it is not possible to doubt his meaning. The world cares little about men's theories, but is always glad to hear their convictions.

2. The Ground of the Evidence.—Peter's testimony was not the acknowledgment of a claim made by Jesus; for we have seen that He avoided the use of the title 'Christ.' It was given spontaneously, and as such was very acceptable to Him. It has value for us as the testimony of an intimate friend. Familiarity is said to breed contempt; for the best of men are so shallow that one soon perceives the limits of their excellence. Peter knew Jesus in every situation—hungry and weary, with friends and with enemies, in loneliness and with multitudes, at work and at prayer. At this period the disciples are enjoying weeks of privacy with Him on the hills of Northern Palestine. The more they knew of Him the more they became conscious of the unfathomable depths of His goodness, and wisdom, and power. And, accordingly, in these words one catches an undertone of deep feeling, which implies that the whole man is speaking his convictions. Those present would see his cheek flush, his eye flash, and hear his voice ring out with intensity.

3. The Contents of the Testimony.—Jesus early relinquished His synagogue ministry, and He recognized that His ministry to the outcasts was comparatively barren of permanent results. He was to the multitude, as the disciples were compelled to acknowledge, merely a wonder-worker, or a prophet, not the Anointed of God, the expected Messiah. Through the whole course of Hebrew history, the hope was entertained that God would send them a Deliverer and King, to whom He should delegate His power. Peter testifies that this aspiration has become a realized fact, that Jesus is no mere prophet, but He to whom all the prophets looked forward. This great hope of Israel was only the national expression of a desire in the heart of all sincere seekers of God, who long for some voice to speak to them out of the dumb heavens, and for some assurance that there is a reality to correspond to those desires for holiness which they so ardently cherish. Jesus satisfies these desires, speaking with an authority that carries its own power. To know Him as Peter knew Him is to acknowledge His Lordship as unreservedly. To live with Him as Peter did is to have one's whole life similarly exalted with the same glowing devotion, the same glad service, and the same unbounded confidence.

Contributions and Comments.

On 'Belial.'

In Reply to Professor Cheyne.

In a communication to The Expository Times (vol. ix. 1897, p. 91 f.), Professor Cheyne defends afresh his theory of the Assyro-Babylonian origin and the primary and proper meaning of the Hebrew בְּלִיַּעַל, against the conclusions of Graf v. Baudissin stated in the same periodical the previous month (pp. 40 ff.; cf. also Herzog's *RE*[3], art. 'Belial'). Professor Cheyne refers at the same time to my communications to Professor v. Baudissin, quoted by the latter in his article in The Expository Times (p. 41). He remarks that I have not shown the least inclination to deny that the Babylono-Assyrian goddess *Belili*, with whose name Professor Cheyne connects the Heb. *bĕliyya'al*, was originally an earth goddess, that she became thoroughly identified with the underworld, and that she could therefore be taken as a representative of it. As to these three assertions, or—Professor Cheyne's way of expressing himself leaves one in some doubt of his meaning—only the last of them, I have to reply that we, at all events I, have no ground for denying these three things (or one of them), but that we have just as little reason to affirm them. We cannot apodictically deny that the moon is inhabited, but we are as little entitled to affirm it. It may, however, be added that there is a Babylonian female name *Bililitum*, which certainly derives its origin from the name of the goddess *Belili*. Now, amongst such a superstitious people as the Babylonians, would one not have shrunk from giving to a daughter a name which stood in necessary connexion with the gloomy realm of death? Might not this name alone suffice to prove that *Belili*, like her brother *Tamūzu* (Tammūz), instead of being a constant dweller in the kingdom of the dead, is a goddess of the spring with its newly awaking life and joyousness, with its verdure and flowers, a goddess who, like her brother, sojourns only temporarily, once every year, in the land of the dead? But in this case she would lack the qualification to stand as a representative of the realm of death. And what is there to allege against such a conception of *Belili* as I have just suggested? At all events, there is no ground for another explanation such as that which Professor Cheyne finds necessary for his position. On the other hand,—in this I entirely concur with Professor v. Baudissin,—the explanation (not essentially new) of *bĕliyya'al* as the under-world, which is defended by Professor Cheyne, is one which no passage of the Old Testament compels us to adopt, and that passage, which according to him most strongly supports his interpretation, really tells much more against it. According to Ps 18[5], 'streams of *bĕliyya'al*' make the Psalmist afraid. Hence they must have been approachable by, and visible to, the *living*; but the realm of the dead is outside the sphere of vision of the living, and of streams on the earth which, according to Jewish notions, continue their course in the underworld, and might hence be called 'streams of the under-world,' we know nothing. It must be admitted then that the opinion adopted by Professor Cheyne scarcely rests on anything better than mere assertion, and that even for Ps 18[5] we have to abide, for the present, by the sense which *bĕliyya'al* has elsewhere, viz. 'harmfulness' (*das Unheilvolle*).

Professor Cheyne and Professor Hommel, who (the latter in this following the former) assume a connexion between *bĕliyya'al* and *Belili*, explain it as a case of borrowing, Cheyne deriving *bĕliyya'al* from the Babylonian, Hommel deriving *Belili* from the West Semitic. But one has no right to *affirm* borrowing unless the form of a word *proves* it to be a foreign term, or to *affirm* a connexion between two words of different languages except where their *demonstrable* meanings are identical or nearly allied. Both these conditions, however, as Professor v. Baudissin and myself have pointed out, are wanting in the present instance. And against a primitive affinity of the two words which, after all, one might take into consideration, there is perhaps an initial objection in the very form. If *bĕliyya'al* is genuinely Hebrew, the first part of the word is identical with בְּלִי, 'not.' But the Babylono-Assyrian equivalent of this is *bal*, with *a*, not *e*, which is the first vowel of the Babylono-Assyrian word *Belili*. I feel constrained, therefore, to identify myself completely with the con-

clusions of Professor v. Baudissin as against Professor Cheyne.

Undoubtedly, the religion of the Western Semites and that of the Assyro-Babylonians were not without influence upon one another, but no less certainly one has to observe great caution in accepting alleged examples of mutual borrowing. This remark applies to names, things, and conceptions. It may, for instance, be regarded as beyond question that the Babylonian *Ashratu*, wife of the weather god *Rammān* (see my forthcoming book, *Hittiter und Armenier*, p. 172 f.), is an Amorite goddess imported from the Westland, and that she is identical with the Hebrew-Phœnician *Ashērā* (*Ashirtu*), wife of the sky-and-weather god Baal, or perhaps at one time even of Jahweh. It is equally clear that the *Kēwān* of Am 5^{26} is to be traced back to the Babylono-Assyrian *Kai(w)ānu*. But there are few instances of borrowing in the religions of the ancient East so certain as these two. No sober judge will deny that scholars like Gunkel have, in their views of the influence of Babylonia upon Judaism, gone worlds beyond the limits of what is allowable and capable of being discussed. The attempt to convert what is genuinely Israelitish into Babylonism has reached its climax in Gunkel's book. The reaction is inevitable. In future the great matter will be to examine the Old Testament in the light of the Assyro-Babylonian and other monuments, with a view to showing how much there is in its religion and its legends whose affinity with the ideas and the names of the Babylonians rests upon a primitive affinity. For instance, there is the important circumstance that with the Babylonians the masculine *Apsū*, 'ocean' (*Weltmeer*), and the feminine *Tiāmat*, 'sea,' form in the myth a pair, and (or but) that with the Hebrews side by side with the masculine *yām*, 'sea,' stands the originally only feminine *tĕhom*, 'ocean.' Again, a star is with the Babylonians a *ṣābu*, 'warrior,' while with the Hebrews the stars are *ṣĕbhā'ōth*, 'hosts,' etc. To the same class of parallels belong, above all, the Hebrew traditions about the Creation and the Flood, in which I now feel myself unable to deny the existence of a genuine Hebrew nucleus. I mention this matter because Professor Cheyne, in the course of his discussion, declares himself in favour of a Babylonian origin even for the Hebrew name for the Flood, and uses this (p. 92) in support of his etymology of *bĕliyya'al*. The Heb. מַבּוּל, *mabbūl*, he identifies with the Assyro-Babylonian *abūbu*. But from Ps 29^{10} it may be presumed that *mabbūl* means properly a downpour of rain (*Regensturz* or *Regenflut*), while *abūbu* = 'storm,' and only secondarily = the Flood occasioned by a storm from the sea. I see no reason whatever to doubt the Hebrew origin of *mabbūl*. The Hebrew Flood takes place—as does probably also the Babylonian—according to one tradition, in the rain-month named *Būl*. *Baul* in Arabic means 'urine,' and also 'children,'—rain is the urine and the seminal fluid of the lord of heaven,—*bāla* = *mingere*, *mabbūl*, probably 'burst of rain,' and, according to the other Hebrew legend, the Flood is merely the result of a burst of rain. In these circumstances we seem compelled to connect *mabbūl* with the Heb. *būl*, and to derive it from a lost verb בּוּל, meaning 'to rain.' But how would that be possible? Well, in Syriac *mabbūl* is represented by the loan-word *māmōlā*, which points back to a Hebrew *mābūl*. But *mābūl*, with the meaning of 'a rained matter,' is the form we should expect in a derivative from בּוּל. I would suggest then (and it is hard to believe that the supposition is wrong) that it was the Massoretes who first altered the primitive *mābūl* into *mabbūl*. But why, and after what model? The answer is not difficult to find. The model was the Heb. מַבּוּעַ, *mabbū'a*, 'fountain.'

The identification of *Belili* with *bĕliyya'al* thus finds no support in the (supposed) identity of *mabbūl* and *abūbu*.

P. JENSEN.

Marburg i. H.

Did the Sun and the Moon Stand Still?

IN REPLY TO DR. PALMER.

IN THE EXPOSITORY TIMES of last month Dr. Palmer says that in my article on the Joshua miracle, I 'gave a very fair résumé of the argument advanced in' his 'book, though most readers would hardly recognize it from the slight passing allusion made to that volume.' In reply to this accusation allow me to say—

1. My interpretation of the passage was elaborated and preached before I read Dr. Palmer's book.

2. I distinctly deny that my statement is a

résumé of his argument. (*a*) The central point in Dr. Palmer's argument is the interpretation of דּוֹם (stand still). 'This furnishes a keynote to the entire passage, and is the cardinal point on which all the rest will turn,' and to this he returns in his contribution to THE EXPOSITORY TIMES (February). In my argument the essential point is the time when Joshua's prayer was offered. (*b*) According to Dr. Palmer the time when the prayer was offered was when 'the crisis of the battle was over'—in the pursuit—when Joshua 'dreaded that a rally might be made'; or, again, it was when the 'sun was well up in the sky and approaching his meridian altitude.' My suggestion is that Joshua prayed *before the battle*, 'at the first approach of day,' in order that he might *surprise* the Gibeonites. (*c*) The bulk of Dr. Palmer's book is made up of illustrations of the figurative expression, 'the silence of the sun,' drawn from many languages and a vast number of poetic writings. In what Dr. Palmer calls 'a very fair résumé of his argument,' I do not give a single instance of these, but refer to his book as supplying them. 'A very fair résumé' ought at least to have included an account of his *chief* argument. (*d*) Dr. Palmer, while recognizing that we have two accounts of what happened, accepts the position of the quotation from the Book of Jasher as indicating the time when the prayer was offered. It was when 'the routed host cast themselves headlong down the precipitous descent to Beth-horon . . . that the sun and moon were obscured.' In my argument I emphasize the *absolute independence* of the narratives, and claim liberty to suggest that the prayer was offered before the attack was made.

These points are sufficient, it seems to me, to indicate that my study of this passage is certainly not a résumé of Dr. Palmer's argument.

3. Further, let me recall the fact that in the first sentences of my paper I distinctly said, 'the main facts to be considered are in the possession of everyone who has studied the passage. There can be no claim to originality in regard to the chief points which affect the question under review,' and that it was my purpose 'to review them in relation to a suggestion of a particular time when Joshua's prayer was offered.' This is what I have done, and I refuse to allow Dr. Palmer to claim as a résumé of his argument the statement of a line of study which is not so much as mentioned in his book.

4. Every student reaps where he has not sown, but he is not a plagiarist who after reading the literature of a subject, takes an independent line. It is impossible that one writer can follow (in time) another, in a study of the same subject, without approximations and resemblances, but Dr. Palmer should remember that he has no monopoly of the information that the Book of Jasher was a collection (probably) of national songs, or of the principle that poetry is not to be interpreted as prose, or of the use of a Hebrew dictionary and concordance.

JOHN REID.

Dundee.

The Name Judas Iscariot in the Fourth Gospel.

I AM sincerely grateful to Professor Nestle for his courteous notice of the few words I wrote in THE EXPOSITORY TIMES of the month before last (p. 189) on this subject.

Professor Nestle now asks the question, 'If the "paraphrastic representation" [*i.e.* ἀπὸ Καρυώτου] was of later origin, of Syriac or any other, why was it confined by all these documents (Codex Bezae, Sinaiticus first hand, Ferrar-group, Harklean Version margin, Palatinus) to the Fourth Gospel? . . . Does it not point to the conclusion that the "paraphrastic representation" belonged originally to this Gospel and its author?'

I might reply to this question by another. If St. John's phrase was ἀπὸ Καρυώτου, how comes it that it has been preserved in only a small group of authorities, and by no member of that group (except Codex D) in more than one passage of St. John? I should add that the character of members of this group as witnesses is, when they are cross-examined, seriously damaged.

But the fact that this 'paraphrastic representation' of Iscariot is confined to St. John is in complete harmony with the theory which finds in assimilation to old Syriac texts an explanation of many of the phenomena of the 'Western' or 'Syro-Latin' texts. It is not likely that in early times all the Gospels were translated into Syriac by one and the same hand. We may feel sure that one Gospel was translated by one man, another by another. If, then, we adopt the very natural supposition that an early Syriac translator of St. John's

Gospel (but not of the other Gospels) represented Ἰσκαριώτης by the paraphrase in question, we at once have a simple explanation why this equivalent of *Iscariot* is found only in texts of St. John's Gospel.

F. H. Chase.

Cambridge.

'Studies in Hebrew Synonyms.'[1]

Mr. Kennedy enters here upon a field little cultivated, particularly by English scholars, and indeed by scholars of any country. While the synonyms of the New Testament have been carefully investigated, those of the Old Testament have not attracted much attention. The usage in a few groups of words has been examined, such as the terms for 'Time and Eternity' by von Orelli, and those for 'the True and the Good' by Ryssel; but, though Girdlestone's work has a wider scope, much ground still remains to be overtaken. Consequently, Mr. Kennedy's results are due to his own researches and reflection; and how careful and wide his examination has been is shown by the multitude of illustrations gathered from the whole extent of the literature which he adduces.

Just as with the syntax, the investigation of synonyms would need to begin with the classical prose. Prophets and poets are apt to use a more exquisite phraseology, and the poetical parallelism, while it suggests that words are allied in meaning, of necessity tends to obscure the distinctions between them. The usage, also, of different ages would need to be considered, perhaps even of different districts of the country. And the investigator must beware of the natural temptation to define too closely, and draw the distinction too wide; and even when a general usage seems discoverable, place must be allowed for exceptional uses in poetry and later style, and even by writers who may affect a rarer terminology. Thus, while Mr. Kennedy may be right in saying that *dagan*, 'corn,' signifies 'grain in general, viewed as a product of the soil, and does not mean corn prepared, ready for use as food,' a poet makes the children expiring of hunger cry, 'Where is the *dagan* and the wine?' (La 2^{12}).

Mr. Kennedy investigates *nineteen* groups of synonymous words, those signifying 'to flee,' 'a wall,' 'to wash,' 'a lion,' 'oil,' 'sleep,' 'fool,' 'poor,' etc. Some of his conclusions are interesting, such as that the term, *ḳîr*, 'wall,' means wall-face, whether outside face or inside face. Thus while Balaam rode between two fences (garden walls, *gader*), the ass crushed his leg against the wall (*ḳîr*), which was one of them. Other passages corroborate this conjecture, though some may think that the command to Ezekiel (chap. 12) to dig through the wall (*ḳîr*), as a symbol of the king's attempt to escape out through the wall (*ḳîr*), is proof that the usage has exceptions. In investigating the words for 'oil,' *yiẓhar* and *shemen*, Mr. Kennedy argues that the 'two sons of oil' (*yiẓhar*) cannot mean 'the two anointed ones' (Zec 4^{14}), otherwise the word *shemen* would have been used. We certainly agree with his conclusion that Joshua and Zerubbabel cannot be meant, and that the expression signifies not 'anointed ones' but oil-producers, sources of oil. We should hesitate to accept his interpretation of 'angel-mediators,' unless 'angel' were as elsewhere in this prophet a mere symbolic impersonation of the spirit of God. The passage is a good illustration of the interesting results to which study of the synonyms may lead.

It is to be hoped that Mr. Kennedy may be encouraged to give further instalments of his studies, particularly to take up the synonyms that have ethical and religious meaning. With the exception of terms for 'fool' and 'folly,' often used in a moral sense, and those for 'poor,' which frequently have a shade of religious meaning, the groups of words which he investigates lie outside the moral vocabulary. As was to be expected from Mr. Kennedy's accurate scholarship, the book is faultlessly correct, and reflects credit on all engaged in the production of it.

A. B. Davidson.

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[1] *Studies in Hebrew Synonyms.* By James Kennedy. Williams & Norgate. 1898.

The Hebrew יָלַד and הוֹלִיד, etc.

1. Is יָלַד 'beget' an inexact term, and הוֹלִיד 'beget' (side by side with יָלַד) an 'Arabism'?

In the Pentateuch the simple יָלַד in the sense of 'beget' is used in Gn $4^{18\,ter}$ $10^{8.\,13.\,15.\,24.\,26}$ 22^{23} 25^{3}. Also the Infinitive בְּלֶדֶת in 25^{26} can as readily be rendered with the Pesh. (ܒܡ ܐܠܕ) 'when he begat them' as with Onkelos (כַּד יְלִידַת יָתְהוֹן, ὅτε ἔτεκεν αὐτοὺς Ῥεβέκκα) 'when she (Rebekah) bore them.' On the other hand the derivative stem הוֹלִיד (also in the perf.) is found in the Pentateuch in Gn $5^{3.\,4\,etc.-32}$ 6^{10} 11^{11-27} 17^{20} 25^{19} 48^{6}, Lv 25^{45}, Nu 26^{29}, Dt 4^{25} 28^{41}. Thus in whole sections (Gn 4^{18} 10) a preference is shown for the one verbal formation, and again in whole sections ($5^{3ff.}$ $11^{11ff.}$) a preference for the other.

Rupprecht (*Die Lösung des Pentateuchräthsels*, 2 Hälfte (1897), p. 82), in seeking to explain this

changing usage, remarks, 'That הוֹלִיד is an exact (*präciser*) term for the father's act cannot be denied.' Does he mean, then, that the narrator in Gn 4^{18} or in ch. 10 intended to use an *in*exact term, or that he did not intend to say precisely *aliquem genuisse*? Does he mean that in יְלָדְתִּיךָ of Ps 2^{7} we have an inexact expression? Or can one and the same narrator have employed throughout whole sections in succession (Gn 10) the *in*exact term, and again throughout other whole sections ($5^{3ff.}$ $11^{11ff.}$) the *exact* one? Accordingly there is no foundation for what Rupprecht goes on to say, 'Hence it is, probably, that הוֹלִיד alone is used in the genealogy of the Chosen Race, where greater precision and formality were of importance.' Does he mean that if the form יָלַד had been used in Gn 5^{3} as it is in 4^{18}, a reader would have sought in Adam the *mother* of Seth? No, the writers who employ the term יָלַד cannot be reproached with any inclination to inexactness of expression. Moreover, we could point to exceptions to this alleged rule whereby the exact term is used only in the genealogy of the Chosen Race. For instance, in Gn 10^{24} 'Shelah יָלַד Eber.' But Eber, the ancestor of the 'Ibrîm, stood in at least as direct a relation to the line of the Chosen Race as say Kenan of 5^{9}. Yet it is the simple יָלַד that is used of Eber, while the derivative הוֹלִיד is used of Kenan.

This varying preference now for the simple יָלַד and again for the derivative הוֹלִיד is susceptible, however, of explanation if we only attend to the history of the language as that lies before us in the Old Testament. For the latter contains express testimony that in the time of Jeremiah the simple יָלַד was no longer the usual term for *generavit*, and that later the act of generation was more and more expressed by the derivative הוֹלִיד. Does not Jeremiah (30^{6}) put the question אִם יֹלֵד זָכָר, a question which in the time of the author of Gn 4^{18} $10^{8.\ 13.\ 15.\ 24.\ 26}$ 22^{23} 25^{3}, where יָלַד is predicated again and again of a זָכָר, would have been quite impossible? The prophet asks, Can the function denoted by ילד be attributed to one of the male sex? At a later period people certainly *understood* the meaning of יָלַד when it was used to designate the act of the man, but in designating it themselves, they preferred to use הוֹלִיד. For while the יָלַד of Gn $10^{8ff.}$ is retained in 1 Ch $1^{10f.\ 13.\ 18.\ 20}$, the יָלַד of the other passages in Gn is not repeated in Ch, and whenever the Chronicler himself wishes to express *generavit*, he uses הוֹלִיד, 1 Ch 1^{34} $2^{10\,etc.}$ (see all the O.T. passages in my *Einleitung*, p. 229 f.).

Upon consideration it will be seen to be *quite natural* that the simple verbal stem should have been originally applied to the act either of the man or of the woman, but that later the linguistic usage should have shown a disposition to mark the two acts by different verbal formations. We have here a parallel to the process whereby the originally epicene נַעַר became later differentiated into נַעַר and נַעֲרָה (cf. my *Historisch-comparative Syntax d. Hebräischen*, 1897, § 246 *b. c.*, 247). Rupprecht, however, is completely silent regarding the explanation of the change from יָלַד in Gn 4^{18} etc., to הוֹלִיד in 5^{3} etc., which is furnished by the history of the language of the Old Testament.

2. Professor Hommel, in the last number of THE EXPOSITORY TIMES (p. 235), thinks to explain the phenomenon in a different way. He says that 'הוֹלִיד = "beget" (side by side with יָלַד) is an Arabism.' But—

(*a*) The history of every language must be drawn from its own documents. From them we must ascertain whether any item in the vocabulary belongs to the category of the older or the younger, the native or the foreign constituents of the language. Well, what do the documents of the Hebrew literature teach regarding יָלַד and הוֹלִיד? That the change from the one to the other is a symptom of the development *in course of time* of the Hebrew linguistic usage. See above, and note further the circumstance that the Samaritan Pentateuch also shows that the equation הוֹלִיד = 'beget' corresponded to the later linguistic preference. For the Samaritan Pentateuch twice (Gn 10^{8} 22^{23}) replaces יָלַד by הוֹלִיד, and in the other passages in Gn where יָלַד = *generavit*, the Samaritans read the Qittel *yelled* (cf. Petermann, *Versuch einer hebräischen Formenlehre nach samaritanischer Aussprache*, pp. 44, 165, etc.).

(*b*) It is altogether a precarious procedure, in explaining a phenomenon of linguistic usage, to call in a foreign origin. This expedient is permissible only upon three conditions: (*α*) the language with which one is dealing cannot itself furnish an explanation; (*β*) the doubtful phenomenon must present itself at an era of time when the nation in question was brought into contact with that foreign dialect from which the explanation is sought to be derived; (*γ*) the linguistic phenomenon to be explained must as a matter of fact be present in the foreign dialect and in it alone.

But (*a*) the first of the above conditions is not satisfied in the matter of יָלַד and הוֹלִיד. For the transition in usage from a preference for יָלַד to one for הוֹלִיד is explicable from the extant Hebrew literature. (*β*) At the time when beyond question הוֹלִיד was preferred, *i.e.* at the date of Ezra–

Nehemiah–Chronicles, no influence of *Arabic* upon Hebrew can be proved. (γ) The equation 'הוֹלִיד = "beget" (side by side with יָלַד)' is not a phenomenon which can be called an 'Arabism.' For also in *Assyrian* the Qaṭal ולד means both 'bear' and 'beget' (Delitzsch, *Assyr. Gramm.* § 111). In Assyrian thus, in the sense of 'to make to bear,' the Qaṭal agrees with the Causative (*šaqătal*) which corresponds to הוֹלִיד (Del. *Assyr. Handwörterb.* 1896, p. 233). It is the same in several branches of the *Aramaic*. In the Aramaic of the Targums יליד means both 'bear' and 'beget'; cf. *e.g.* לעמיה דעתיד לְמֵילַד, 'To His people whom He will beget,' Ps 22[31] (Manuscript *ap.* Levy, *Targum-Wörterbuch, s.v.*). Consequently here also יליד (ילד) and אוליד agree in signifying 'beget.' So also in Syriac the Qaṭal ܝܠܕ = 'peperit' and 'genuit' (*e.g.* Ac 13[33], cf. Brockelmann, *Lex. Syr. s.v.*) as the latter sense attaches also to the Causative ܐܝܠܕ. It is not only 'in ancient Arabic,' then, 'that one finds the Causative *haulada* used side by side with *walada* = "beget"'; *e.g.* in Ethiopic, *waláda* = 'peperit *et* genuit' and *'auláda* = 'genuit' (Dillmann). Hence it is not at all surprising that also in Sabæan הוליד should have the sense of 'beget.' Moreover parallels borrowed from Ethiopic and Sabæan cannot be adduced in proof of the usage of the *earlier* Hebrew. For it is questionable whether the Sabæan inscriptions go back to '*c.* 1000 B.C.' (Hommel, 'Ægypten in den südarabischen Inschriften' in *Ægyptiaca*, eine Festschrift für Georg Ebers, 1897, p. 26). In any case they do not represent a stage of development of Arabic essentially earlier than is presented in the history of the Hebrew language, say by the Hebrew of Jeremiah (see above). The Ethiopic again represents a much later phase in the history of that branch of Semitic language to which it belongs.

Thus on the evidence of its own literature and in a manner which is psychologically explicable, Hebrew advanced from an indifferent, and so to say, epicene use of the simple יָלַד to a preference for the derivative הוֹלִיד, and many branches of Semitic language exhibit the same use in an equivalent sense of the simple stem and the Causative of ילד. In the equation הוֹלִיד = 'beget' (side by side with יָלַד), one might thus as well discover a 'Babylonism,' etc., as an 'Arabism.' The truth is, however, that this equation took its rise within the history of Hebrew literature itself.

If one were inclined to find in this partial synonymy of יָלַד and הוֹלִיד a 'Babylonism,' the assumption would be favoured by the circumstance that the ancient Hebrew, the Canaanite (Phœnician), the Zinjirli,[1] and the Assyro-Babylonian have all *anokhi-anakhu*, and that this agreement tallies with the Babylonian origin of Abram. But *ănî* (אֲנִי), 'I' is most probably a shorter parallel to *ānōkhî*, just as in the first person plur., along with *ănaḥnû* we find *naḥnû* six times and *ănû* once (Jer 42[6]). It might further be noted that in Assyro-Babylonian for 'we' also the form *anînu* appears (Del., *Assyr. Gramm.* § 55; *Handwörterbuch*, p. 103[a]). The rise of the Hebrew separate pronoun *ănî*, which in the Samaritan *áni* shows simply a Hebraism, must also have been favoured by the circumstance that the suffixed pronoun *nî* = 'me' and *î* = 'my' existed. In Aramaic side by side with the above-mentioned אנכ and אנכי there has been found at Zinjirli also the form אנה = 'I' (*Wiener Zeitsch. f. d. k. d. M.* 1893, p. 128), and in the Arabic branch of Semitic also the word generally terminates in *a*. This form *ana* is attested also for the Minæo-Sabæan (Hommel, *Südarabische Chrestomathie*, 1893, § 13). Only in certain dialects (Wetzstein, *ZDMG*, xxii. p. 119) and in certain connexions (Spitta, *Grammatik des arab. Vulgärdialectes in Ægypten*, p. 72 f.) is *ani* also found, *e.g.* in *âdyni*. This pronunciation would be materially fostered by a tendency to assimilate to the suffixed pronoun *nî* and *î*. In Ethiopic also *ana* was the form until in Tigriña· '*anê* side by side with the rarer *ana*,' and in Amharic *enê* (*égné*) arose (Prätorius, *Die amharische Sprache*, § 87*c*.). Prätorius offers a choice of three explanations of this final *ê* (*l.c.* § 6*a*). Either it may have originated from *a* 'getrübt,' or it may be 'a result of the like sound of the suffix *ê* of the same person,' or it 'may go back direct to an old form *anya*.' The second of these explanations is best supported by analogy.

The Hebrew *ănî* could surely have originated at least as independently in Hebrew itself as a dialectic انى in Arabic and the above-mentioned forms in Tigriña and Amharic. Hence it is arbitrary to pronounce the Hebrew *ănî* an 'Arabism.' In any case this assumption would by no means explain the history of the *use* of the two forms *ānōkhî* and *ănî*, regarding which exact details will be found in my *Einleitung*, pp. 168, 170, etc., cf. 571.

Ed. König.

Rostock.

[1] D. H. Müller in the *Wiener Zeitsch. f. die Kunde des Morgenlandes*, 1893, p. 128: אנכ and אנכי = 'I.' Also in the Samaritan Aramaic the form *anáki* has been transmitted (cf. Petermann, *Lingua Samaritana*, p. 11).

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

THE first volume of the new Dictionary of the Bible is published, and it has been sent us for formal review. Well, we could review it as easily as most. But it would not do. There is an etiquette even in reviewing books. In Germany it allows an author to review his own, even when he has been the sole author of the book. It does not allow him here.

Here the utmost that it allows us is to notice the reviews of others. Now, so far as we have seen, the most searching review of the book has appeared in the *British Weekly*. It is evidently the editor's own. And the gift which enabled the editor of the *British Weekly*, with a few hours' handling, to search the volume through and through and express an undeniable judgment on every part of it, is almost uncanny.

The review in the *British Weekly*, and at least one other, have drawn special attention to the smaller articles. We are glad of that. First, because they are apt to be passed over by the commonplace reader who does not appreciate the importance of the little drops of water and the little grains of sand. And, secondly, because the smaller articles cost the men who wrote them time and brains out of all proportion to the reward they can ever receive. And that reminds us that in naming the scholars in a previous issue of THE EXPOSITORY TIMES who had contributed such articles, we had no intention of giving an exhaustive list. But there is one name that ought not to have been omitted, the name of Mr. John F. Stenning, M.A., Fellow of Wadham College, Oxford.

Of the larger articles, those in Biblical Theology seem to have attracted most attention. That is due no doubt to the eminence of the writers as well as to the importance of the subject. And it was perhaps natural that when Professor A. B. Davidson's name was found appended to great articles like those on Angels, Covenants, and Eschatology, a reviewer's eye should be arrested by them. But it seems to us that the greater articles in Archæology are as able and exhaustive as any. Professor Hommel has been sharply brought to book of late for his opposition to the Higher Criticism, but the most energetic advocate of the criticism of the Old Testament will acknowledge the mastery of his articles on Assyria and Babylonia. We are quite sure that nowhere else at present will the student of the Bible find such fulness and accuracy of knowledge on the matters in which he is most interested. And for Mr. Crum's article on Egypt, we may be permitted to quote the words of the reviewer in the *Daily Free Press*. '*Egypt* has been entrusted to a writer not known to us, but, judging from this bit of work,

he will soon be widely known. His article is one of the most valuable in the volume, and forms a splendid introduction and guide to those who may desire to pursue that fascinating study.'

That leads us to say that, as noticed by the *British Weekly*, there are some new writers. No one will object to that. The reviewer in the *British Weekly* does not object to it. He is good enough to say, 'It is one of Dr. Hastings' chief merits as an editor that he gives us surprises, that he has put some of his most important articles into the hands of men who have written little, and that in almost every case the wisdom of his choice has been justified.' We mention this to draw attention to the article on the Apocrypha. Professor Frank Porter of Yale was absolutely unknown to us till we read three short articles of his in *The Biblical World* which touched on books of the Apocrypha. But they seemed so separate from ordinary apocryphal writing that we resolved to entrust him with this most important article. We do not claim to have always landed right; but we leave its readers to judge if we did not land right then. We have the testimony, in fact, of two of the most cautious scholars we know, that no better work on the Apocrypha has ever been done.

It is with thankfulness we have seen this first volume published and well received by the press. We are quite sure that the second, which is well in hand already, will not be behind it in interest.

That St. Paul's address at Athens was a failure is one of the articles in the creed of Christendom. It is even held that St. Paul himself admitted its failure. For, as he moved on to Corinth, did he not determine that among *them* he would know nothing save Jesus Christ and Him crucified? Yet, in the *American Journal of Theology* for the quarter ending March 1898, Professor English of the Newton Theological Institution sets forth St. Paul's address at Athens as a model address for the Christian preacher, and especially for the Christian missionary of to-day.

The business of the Christian preacher of to-day is to persuade men. St. Paul regarded that as his business also. He spoke to the men of Athens to persuade them. He did persuade some—a man and a woman, and others with them. On the face of it, therefore, his speech was not the failure which the creed of Christendom makes it. 'Should a Christian preacher of our time, through a single sermon that an audience would not permit him to finish, persuade to faith in Christ a judge of a high court and several others, would not his success,' asks Professor English, 'be counted extraordinary?' Said Canon Wordsworth long ago, 'St. Paul's speech at Athens—both in what he does say and in what he does not say—is the model and pattern to all Christian missionaries for their addresses to the heathen world.' And Professor English has been informed 'by one of our ablest, most skilful, most successful missionaries,' that he instructs his native preachers to make a large use of this speech in their first approaches to their heathen hearers, and that it is found to be excellently adapted to awaken attention and to gain entrance for the gospel.

Apart from St. Paul's own confession—which, however, may be no more a confession of the failure of the speech at Athens than of the failure of the speech at Antioch in Pisidia; which, in fact, is no confession at all, but the resolution to do at Corinth what he had done at Antioch and Athens and everywhere else—apart from the words, 'I determined not to know anything among you save Jesus Christ and Him crucified,' the great argument for the failure of St. Paul's speech at Athens is the supposition that it does not contain the gospel.

Now Professor English acknowledges that it moves almost entirely within the realm of what we call Natural Theology. The whole speech, indeed, if we leave out of account the last two verses, is divided between theology and anthropology. That is to say, it speaks of the nature of God and of His relations to mankind, and it speaks of both

as they can be learned from the material universe and from human nature. And so far, no doubt, St. Paul might as well have been a theist or a unitarian. But what does he say about God? The speech is short. Yet within its compass Professor English finds that St. Paul speaks of God's unity, personality, spirituality, self-sufficiency, omniscience, omnipotence, omnipresence, benevolence, righteousness, providence, immanence, and transcendence. Could he have spoken of all that without touching the gospel? Did he not need the gospel to tell him all that about God? Did not some at least of that involve the preaching of the gospel?

Moreover, we have left out of account the last two verses. 'And the times of this ignorance God winked at; but now commandeth all men everywhere to repent: because He hath appointed a day, in the which He will judge the world in righteousness by that Man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead.' Every element of the gospel is there. There is the fulness of time—'but now.' There is the need of repentance unto the forgiveness of sins—'He commandeth all men everywhere to repent.' And there is the deeper condemnation of those who reject the gospel, because the Man who is the Gospel will afterwards be the Judge.

And if the apostle did not begin with the gospel he had excellent reason for it. As he stood before his hearers on Mars Hill, a great moral and intellectual chasm lay between them. They were idolaters, he was a believer in Jesus Christ. His business was to bridge that chasm. He really knew nothing among them save Jesus Christ, and Him crucified. But he had to begin at their end of the bridge. His consummate tact in beginning there marks him, says Professor English, as a man of rare homiletic instinct.

He bridged the chasm with four swift arches. First, idolatry is *superfluous* (verses 24 and 25). God is sovereign in heaven and in earth; He cannot be confined within a temple or arrested by an altar. He giveth life and breath to all things; He needs no gift or offering to sustain His life. Secondly, idolatry is *false* (verses 26 to 28). God hath made of one blood all nations of men; therefore you to have your god and I to have my God is to contradict this elementary truth of anthropology. He has made all men in His own image; to serve an idol is to fashion oneself after an imperfect and sectarian likeness. Thirdly, idolatry is *absurd* (verse 29). For we are the offspring of God. If *we* have heart and brain, surely the God whose offspring we are has no less. To liken Him to gold or silver or stone is to lower Him to a world below His own creation. And fourthly, idolatry is *wicked* (verses 30 and 31). He who made us all made us for worship. But we have sinned and come short. We have worshipped the creature more than the creator. He hath appointed a day in which He will judge the world in righteousness by that Man whom He hath ordained. Thus the chasm is bridged.

And it is not by mere reasoning that the bridge is made. From point to point, says Professor English, the apostle makes appeal to the religious sensibility, the intellectual interest, and the moral sense of his hearers. He touches their religious sensibility first, by recognizing their zeal for God. Next he wakens their intellectual interest. He has borne them witness that they have a zeal for God, but now he tells them that it is not according to knowledge. 'Whom therefore ye ignorantly worship, Him declare I unto you.' And then he reaches their conscience. Hitherto God hath winked; but now He hath appointed a day.

That is St. Paul's address at Athens, a model for the missionary of to-day. But surely there is one thing lacking. Professor English admits the defect. But it is not in St. Paul's address. It is only in his own account of it. So he proceeds to fill it up. And he fills it up by a simple but reverent 'of course.' Of course the Spirit is

needed, for of course the Spirit is the power. But there is a vital alliance between apt, well-ordered discourse and the work of the Holy Spirit. The best work of the Holy Spirit upon human nature in His sphere is conditioned largely by the preacher's best work upon human nature in his sphere. For the Spirit is no Sanctifier of ignorance. And the preacher who disdains the nicest psychological adaptation of means to ends in the effort to secure persuasion, prevents the Spirit's most effective working, and rejects His fullest aid.

The new *Quarterly Statement* of the Palestine Exploration Fund is full of interest. It opens with an elaborate and probably successful effort on the part of that enthusiastic explorer, Dr. Schick, to identify the Ramah of Samuel and the Bezek of Adoni. There is also an amusing illustration of the skipping of the little hills of Ps. $114^{4.6}$, quoted from a German missionary named Schultz, who wrote in the middle of last century. Schultz tells the story of a visit paid to the Arabs in the Plain of Esdraelon, when, to the entertainment of himself and those that were with him, the Arab shepherd led his flock *through* the tent where they were; and as he piped the sheep danced, keeping time to the music 'as accurately as a French dancer would do whilst following a minuet.'

But the matter of keenest interest which the present *Statement* contains is a discussion of the date of the Siloam Inscription.

To the *Proceedings* of the Society of Biblical Archæology for May last, Mr. E. J. Pilcher contributed an elaborate article on this famous Inscription. 'In the month of June 1880,' the article began, 'a sharp-eyed pupil of Dr. Schick detected the letters of an inscription upon the wall of a rock-hewn channel which conveys water from the Virgin's Spring to the Pool of Siloam at Jerusalem.' Professor A. H. Sayce of Oxford, in February 1881, made the first intelligible copy, and the following is his latest revised translation:—

1. (Behold) the excavation! Now this is the history of the excavation. While the excavators were lifting up
2. the pick, each towards his neighbour, and while there were yet three cubits (to excavate, there was heard) the voice of one man
3. calling to his neighbour, for there was an excess in the rock on the right hand (and on the left). And after that on the day
4. of excavating, the excavators had struck pick against pick, one against the other,
5. the waters flowed from the spring to the pool for a distance of 1200 cubits. And a
6. hundred cubits was the height of the rock over the head of the excavators.

The inscription, Mr. Pilcher further reminded us, was carefully and artistically engraved upon the *lower half* of a niche, or tablet, cut in the rock, the upper half being left blank. And it seemed to indicate that the notice it contained was to have been given in two languages, but that the other language had never been added. In 1890 an attempt was made to steal the Inscription by cutting it out of the rock; but the only result was to break it in pieces, and the fragments are now preserved in the Royal Museum at Constantinople.

The Inscription contains no historical statement. Its date, therefore, must be decided by the character of the writing. Professor Sayce at first believed the language to be Phœnician, and assigned the date to the time of Solomon. After he discovered the language to be Hebrew, he still held by the Solomonic date; but he afterwards brought it down to the reign of Hezekiah, and found that the Inscription was a contemporaneous account of the making of the conduit of 2 K 20^{20}. Dr. Neubauer, however, sought to show that this Siloam tunnel was in existence in the days of Ahaz, for he identified it with 'the waters of Shiloah that go softly' of Is 8^{6}. And then Canon Isaac Taylor, on purely palæographical grounds, decided on the reign of Manasseh.

Mr. Pilcher chose a new and wholly different date. He went over the history of the Hebrew alphabet, freely illustrating as he went. And he came to the conclusion that 'palæographically the Siloam Inscription falls somewhere near the beginning of the Christian era.' Then he went closer. He examined the letters by the side of those on the 'Seal of Haggai.' This gem was discovered by Sir Charles Warren in 1868 among the foundations of Herod's temple at Jerusalem, at a depth of twenty-two feet from the present surface of the ground. Its discoverer supposed it to be at least as old as the time of the Maccabees. Mr. Pilcher fixed upon a date not older than 17 B.C., when Herod's temple was completed. And inasmuch as this Seal and the Inscription bore letters that were exactly alike, Mr. Pilcher assigned the Inscription to the reign of Herod also, and to Herod's own instructions.

Col. Conder answered in the *Quarterly Statement* for July. He set aside Mr. Pilcher's chief argument by setting aside his date for the 'Seal of Haggai.' He then went over the ground of the Hebrew alphabets after him, illustrating his way also as he went, and came to the conclusion that on palæographical evidence the Siloam Inscription comes down from about 700 B.C. He further argued that both tunnel and Inscription belong to Hezekiah, not only because in 2 K 20^{20} Hezekiah is said to have 'made a conduit,' but also because in 2 Ch 32^{30} this conduit is described as leading from Gihon to the *Nakhal* or Kidron ravine, 'and it has never been proved that there was a second tunnel to Gihon.'

In the current *Statement* Mr. Pilcher replies. He contends that the whole question turns upon the date at which the old Hebrew characters ceased to be used. He holds that they were still in use (especially for official inscriptions) in the time of Herod the Great. And he finds a new item of evidence in the fragments of Aquila, which Mr. Burkitt has discovered among the parchments recently brought from Cairo. There the name of Jehovah is given in Hebrew letters, and Mr. Burkitt has observed that the letters are in the Old Hebrew form, not the New or Square Hebrew, as it is called. He therefore abides by his position. Since the Siloam Inscription was engraved in New Hebrew characters it cannot be older than the Christian era.

But the same issue contains another letter on the subject. It is by Mr. Ebenezer Davis. Mr. Davis argues for the early date, and he argues from the Seal of Haggai. In his original article in the *Proceedings*, Mr. Pilcher found that the letters on the Seal of Haggai and the letters on the Siloam Inscription were identical. He fixed the Seal of Haggai to the reign of Herod, and made the Inscription follow it. But Mr. Davis denies the Herodian date for the Seal of Haggai. For it contains one word which is as fatal to such a date as the word 'its' was fatal to the poems of Rowley. That is the word *ben*. In the days of Hezekiah the Hebrew word for 'son' was *ben*, but in the days of Herod it was *bar*. We have evidence enough of that, says Mr. Davis, in the New Testament. There we find Bar-jesus, Bartimæus, and many more names with Bar, but never a name with Ben. Mr. Pilcher's letter in this issue does not mention the Seal of Haggai.

The *Presbyterian and Reformed Review* for the current quarter (January to March) contains an article by Professor G. T. Purves on 'The Witness of Apostolic Literature to Apostolic History.' The article has just come in time. For at the moment that the school of thought which makes so little of the historical Christ is rising into greatest influence, one of its most distinguished adherents has placed in our hands the weapon that should work its overthrow. It only remains that we use the weapon aright. And Professor Purves has come to show us the way.

Professor G. T. Purves is a liberal and scientific theologian. He has little love for the powerful Ritschlian school of theology, but he does not

caricature its position. He uses the weapon which Professor Harnack has placed in his hands, but he uses it with fairness and sobriety. He even affords us abundant opportunity to cross his reasoning or reject his results. For he makes no preliminary demands. He does not ask us even to believe in inspiration. He simply takes the writings of the New Testament which lie before us; he accepts Professor Harnack's dates for them; and then he gives us the opportunity of choosing between a historical Christianity, and a Christianity that is either a philosophy or a practical life.

To the Ritschlian school of theology Christianity is either a philosophy or a practical life. It had an origin of course, as all things human; but it is independent of its origin, and it needs no support from its history. To the Church of Christ in general, Christianity is a historical religion. It grew out of a great historical movement, inaugurated by a great historical Person. It came into being by means of definite historical events. On these events it lives still, and even though they are to a large extent supernatural, they are none the less actual in fact or fixed in time. Their supernatural character does not destroy their reality; it gives them their unparalleled importance. So between these two conceptions of Christianity there is a great gulf fixed. If the one is true the other is false. And there is no way of choosing between them but by an unprejudiced examination of the literature to which they both appeal.

That literature is found in the New Testament. Until quite recently, however, we were not permitted to use it freely. So late was the date assigned to most of it by theologians of the Ritschlian school, that no confidence could be placed in its witness. But now Professor Harnack has revised his dates. St. Matthew's Gospel is earlier than A.D. 75, St. Mark's than A.D. 70, St. Luke's than A.D. 90. Even the Fourth Gospel, though still refused to St. John, is 'the Gospel of John the Apostle through John the Presbyter,' and not later than the very beginning of the second century. The Acts lies somewhere between the years 78 and 93. The Pauline Epistles are genuine, every one, except the Pastorals, and even they have a Pauline kernel. Hebrews is not later than 95, and may be as early as 65; while the Apocalypse is restored to its traditional date at the close of Domitian's reign, and comes from the same hand as the Fourth Gospel. The Catholic Epistles are still denied to the apostles whose names they bear. But there is enough for our purpose without them.

Those dates are offered by Harnack in his recent book *Die Chronologie der altchristlichen Literatur*. It is possible that in his next book Harnack will give us earlier dates and more New Testament literature. But we need not wait for that. Those books and those dates are sufficient. If in an honest and good heart the books of the New Testament are examined with those dates to work upon, it will be possible now to determine whether the Christian religion rests upon ascertainable facts in history, or whether we must be content with a philosophical system and a code of cheerless morality.

Now when Professor Purves examines the New Testament in the light of those dates, the first thing he discovers is that its books bear traces of having sprung out of events that were then in actual progress. The New Testament is not a single book, written long after the events it chronicles, by a systematizing and philosophical historian. It is a library. Its contents are the work of many authors. They belong to different periods. They arose out of various and immediate needs. Thus the Epistles were written to particular communities or persons, situated in definite circumstances, beset by peculiar necessities. Even the historical books show that they were written for the immediate religious use of their readers. Whether historical or epistolary, their motives are various, they are mostly quite independent,

their literary style is individual and distinct. They are, in short, the product of circumstances, not of theory. They betray the events that drove them into existence. And they clearly enough reveal that those events were of the earliest in the history of Christianity. For, to mention but one significant circumstance, they are, with a single exception, the work of Hebrew minds, unfamiliar with the philosophy, untouched by the social life, of the Græco-Roman world. And even the single exception, St. Luke the confessed Gentile, is saturated with Hebrew modes of thought, and Hebrew views of life.

In the second place, this literature discloses an actual progress in the history which gave it birth. The books of the New Testament are arranged in a certain order. The order is not strictly chronological; but, beginning with the historical books and ending with the Apocalypse, it exhibits in a rough way the rise and progress of apostolic Christianity. The present order of the New Testament books is as old as the second century, and is clearly entitled to some respect. Let us be content, however, to receive from it the suggestion that the history, out of which the literature grew, had a certain progress, and let us examine the books themselves for the signs of it. Now the books themselves disclose a progress in doctrinal teaching. They also reveal certain definite historical situations, and especially definite conflicts, which respond to every test of reality.

Take these two witnesses and examine them separately. That the Pauline Epistles present a progress in doctrine is a commonplace of every school of theology. But the historical books, so far as they contain doctrinal elements, do so no less. The speeches of Peter in the early chapters of the Acts evince such an undeveloped statement of the faith, that they cannot but be located at the beginning of the process of apostolic teaching. And even the teaching of Christ in the Gospels, when judged internally, provides the rich germ, out of which the other doctrinal statements of the New Testament may be explained as growing. Again, this literature discloses definite historical situations. To take the earliest, the reported teaching of Jesus carries us back to the Palestine of the beginning of the first century, with its sects and parties, its social customs and religious beliefs, its characteristic faults, and its well-known hopes. And then to pass to the latest, 'the Johannine writings,' says Professor Purves, 'exhibit the Church's world-consciousness, as we may call it, its sense of being universal in its mission and in opposition to the world, which precisely corresponds to the situation, as it must have existed at the close of that century.'

These things—and they are but broken lights of the evidence that lies before us in this fine article—are alone sufficient to stay our steps. Until we are driven to it, Professor Purves seems to say, we shall not embrace a form of Christianity which casts doubt on the possibility, and denies the necessity, of finding a historical foundation for it. That we shall ever be driven to it, is far less likely now than it has been for many a day.

The Notes this month might have ended here. But a series of 'Readings in the Epistle to the Galatians' is being contributed at present to the *Record* by Principal Moule of Cambridge; and it chanced that on finishing the Note that has just been given, our eye caught the *Record* for 28th January, and one of Dr. Moule's readings. Its subject is Gal 1^{15-16}. Its words, in what Dr. Moule calls his 'baldly literal' translation, are these: 'But when it pleased God, who separated me from my mother's womb, and called me by means of His grace, to unveil His Son in me, that I might (lit., may) gospel Him among the nations, forthwith I did not compare notes with flesh and blood.'

'I read this passage,' says Dr. Moule, 'for a very practical and simple purpose. It gives us the crucial moment in the most wonderful of all Christian biographies from its inner aspect.

Where St. Luke records the light from heaven, and the audible voice of the glorified Jesus (all endorsed by St. Paul himself in 1 Co 15^8, where he ranks himself among the witnesses of the *objective and historical* Resurrection [the italics are Dr. Moule's]), St. Paul here thinks only of a light and a voice in the sphere of his soul: "He revealed His Son *in* me." My comment,' ends Dr. Moule—and no comment from us is needed—'my comment, offered in great humility, and above all with self-application, is obvious. To our Christian message-bearing, so that it shall be indeed a εὐαγγελισμός, one thing is supremely necessary; the revelation *in us* by the Father of the Son.'

The Mind of a Child.

By the Rev. J. Kelman, M.A., Edinburgh.

Sunday-school teaching is a branch of education with opportunities, advantages, and difficulties of its own. It is not our present business to discuss these, but rather to insist that it *is* a branch of education, and therefore a thing to be taken seriously and, as far as possible, scientifically. It is a work sometimes taken up by Christian people who have no real interest in the mind of a child, and who have never made a study of how it may be interested. It is done by such people to help the minister; to spend Sunday satisfactorily; to satisfy the Christian conscience that is in them. And accordingly the class becomes either a dull routine or simply a juvenile evangelistic meeting. In the former case no good can be expected; in the latter case much good may be done and often is done, but not that particular *educative* good which is the peculiar work of the Sunday school, and which is more needed to-day than it ever was before. To *interest* children with a view to *educating* them is the ideal we shall now consider.

Our subject restricts us, in the first place, to the question of interest. The need for this, apart from any other thing, or rather in order to all other things that can be done for children, is paramount. We are apt to forget or undervalue the importance of being interesting. When grown-up people set children to read, and expect them to appreciate, their own favourite books; and, still more, when they use the Bible in punishment, giving a bad boy 'a chapter to learn,' they are enlisting all the force of the young mind against religion. And it is to be feared that some of our prayers and lessons, if we only knew, simply mean nothing whatever to those who hear them, as is proved too plainly by the discipline needed to keep the class quiet, or the mechanical and stupid answers that sometimes grieve the teacher.

Of course a certain part of our teaching is and must be uninteresting to the children, especially the learning of the Catechism, and perhaps some of the Psalms or verses. A teacher may, indeed, so explain these as to hold the attention of his pupils. But I rather think it is the explanation that is interesting in such cases more than the thing explained. Theological definitions, and expressions of adult experience, are not and cannot be brought within the child's world. They belong to a world he has not entered yet.

So it would seem that it is not the best plan to try to make this part of the work interesting. We set our children to learn these,—and long may we continue to do so!—not for their childhood but for their after years. All we need to concern ourselves about in this part is, that the words be learned accurately. The meaning will come into them when it is needed. Meanwhile, we should pass on from this pure memory-work generally and concentrate the interest in the 'lesson.'

The most significant fact in connection with modern developments of the science of education, is its close connection with psychology. It is now many years since Richter wrote *Levana*, but that wonderful book is only now being fully appreciated. Later works, among which may be noted particularly Perez's *First Three Years of Childhood*, may be said to regard education as an applied psychology.[1] Psychology is the science of the human mind, and the principle which is more and more fully being established is, that the knowledge of a

[1] When this paper was written, Professor Sully's well-known work on the subject had not been published.

child's mind is the foundation of all right education. The only accurate way of knowing a child's mind is by the study of its development. Accordingly, scientific educationists begin with infancy, or even with the study of mind in savages and lower animals. They do this that they may see intelligence not formed but forming, believing that 'the only opening by which you can see truly into the mind of a child is from behind.' And they are agreed that the characteristics which are most influential in a soul, and which the teacher will find most important, are those which appear earliest; that first impressions are strongest, most formative, and most lasting; that a 'circumnavigator of the world gains less culture from all nations taken together than he did from his nurse.'

Of course few of us are in a position to make a technical study of any considerable extent along these lines. There is, indeed, a good deal of delightful literature within the reach of all. But every teacher should, at least, take this point of view for his work, and endeavour to realise, at least from observation, something of the make of the minds he is educating, that he may be able to reach and hold them. It is as an essay in this direction that the following thoughts are given, for which much acknowledgment is due to the two books mentioned above.

The mind of a child is at birth an utter blank, *tabula rasa*, or unwritten sheet. We speak of 'innate ideas,' and it used to be supposed that babies were born with a certain number of ideas in their heads already, such as those of God, matter, right and wrong, etc. This view is not held now. The most that believers in innate ideas mean by that phrase to-day is, that every child-mind is so made that when certain ideas are presented to it at a later stage, it accepts them and knows them to be true.

One by one, as intelligence awakens, ideas come into the empty mind and occupy its spaces. For a long time the child goes on gathering ideas into his empty storehouse. There is plenty of room for them; they do not as yet crowd each other nor conflict. And while this is so, the child is in what has been called a state of 'psychic inertia,' and is implicitly trustful. He is taking things as they come. It has not dawned upon him that there is anything else to do. What he is told he believes instantly; what he is bidden (unless it be unpleasant) he does mechanically.

While this receptive condition lasts,—and it lasts more or less until the change comes which makes the child into an adult,—the impressions received are strong and intense. It has been pointed out, for example, that a sentry on a battlefield feels the cold of a cold night far less than a baby feels a much smaller amount of cold. The sentry has many thoughts to divert his attention, while the baby has few thoughts, and the sensations he has are consequently stronger.

This whole period is 'the seed-time for ideas,' and the teacher's first business is to see that right ones enter and that wrong ones are kept away. I wish we could sufficiently realize the pathos and the importance of this time of childhood. The child is, as it were, lonely in his thinly-peopled world of ideas. He is eager for new ones, and he utterly and unquestioningly gives himself up to you in trust. You have his mind and soul in your hands. Whatever you do to it, it will bear something of that with it to the grave.

Here we are met by a fact in the very make of human nature which is of the first importance. That fact is that certain things are naturally more interesting and vivid to children than others, some of these naturally vivid things being bad and some good. The growing mind is perpetually under the play of these vivid things which impress it, and from the impressions thus naturally received it is building up its world of ideas.

Now, our task is to educate the growing mind into religious culture by making right ideas interesting to it and wrong ones uninteresting. But this cannot be done without taking these natural lines of interest into consideration. The interest of children must be directed from within, by one, as it were, standing among their natural interests, leading some of them forward into clearer vividness, and others back into indistinctness. A well-known preacher is reported to have said in a sermon to parents: 'Tell your children that if they want to go to heaven they must be natural.' The saying is relevant here and memorable. Besides imparting new ideas to children, our still more urgent task is to render interesting what is heavenly of thought and character within them. The secret of education has been learned when a child regards the best ideas, not as good things imposed upon him from without, but as the natural favourites of his life within.

First of all, then, we have to deal with bad

things which are naturally interesting. One of the most vivid natural phenomena of mind is the morbid fascination which anything horrible, repulsive, or gruesome has for children. Fear is said to be the earliest of all the passions to show itself, a fact whose explanation probably lies far back in heredity. The fascination is powerful and terrible accordingly. Looking back into our childhood, most of us picture, with a distinctness that would be priceless if its light fell on sweet memories, this and that thing that terrified us. A dream of some dear one being killed, the furious roar of the nursery chimney when it was on fire, a bad face looking through a window—some such instances will suggest themselves to all.

Much use was formerly made of this source of interest in religious teaching, and teachers will always find it easy to interest children so. It is a temptation, perhaps, to take a quick way of enforcing truth. It seems reasonable to say that if you tell children some horrible thing about sin or some tragic story about the death or punishment of sinners, it will frighten them from the sin. As a matter of fact, it will not do so any more than public executions deterred criminals from crime. The horrible image will be much more vivid than the thought of the sin, and it will live on in memory quite apart from the moral it was meant to teach. We have all known children who lay in bed for many a dreadful hour haunted by some picture of a devil they had seen, perhaps in an old-fashioned religious book; but which of us can point to any child who was kept from any sin by such means? Frightful thoughts and images can do no good of any kind to children. Their power is a survival of hereditary evils and not a legitimate means of education, and our duty with regard to them is to keep them out of children's way.

Another thing naturally vivid to children is pain. Most children are prone to a sentimental interest in whatever is sad.[1] Probably we have all known young children who were fascinated by the most melancholy stories and even poems. *Pet Marjorie* was the Genius of an element of sorrow that is in all the little people.

This has proved a temptation to teachers apparently almost irresistible. Most of our children's hymns—and these are often the favourites—are about death and the happy land that is 'far, far away.' Now, it is easy to trade on this. Nothing is more cheap than to make children cry with touching stories, and upon rare occasions it is permissible. But it is well to remember, as Richter tells us, that we owe it to the children that they shall have a joyous childhood. We know not how much sorrow may be waiting them in the years to come. It is a debt which nothing can cancel that they shall have gladness when they can. And Richter also reminds us that to trade upon their childish tenderness is to interest them at the cost of their hearts. The sensitiveness of children, if it be abused, will soon lead to hardening; and the eyes that wept in babyhood over imaginary sorrows, will have fewer tears of sympathy afterwards for real ones. The sentimental side of child-nature should be checked rather than encouraged—never checked by chiding it, still less by mocking, but by giving it little occasion. No teacher should try for it, and when it comes it should always be turned into some practical channel. Sentiment of this sort should in every instance be guided so as to find outlet in *doing* something for some actual sufferer. Children's tears and tender compassions are far too sacred to be used as mere expedients for keeping a class attentive.

There is another thing that is, in some cases, only too interesting naturally to children. That is impure and sensual thoughts. It goes without saying that the interest of these is the fascination of the serpent, and that the teacher's duty is rigorously to suppress them. This can be done best by simplicity, and by not encouraging curiosity with the impression that something interesting is being concealed. It is a good rule to tell no lies in answer to awkward questions, but it is even a better rule to throw around such subjects no glamour of unholy mystery.

These are all bad things whose interest is natural and strong, but happily there are good things whose interest is naturally as great. There is in children a delight in joy as strong as their delight in sorrow, an exhaustless hero-worship and a power of admiration as strong as the fascination of the ghastly. We can all recall charming instances of this. There is a familiar story of a child who asked if, when he went to heaven, he would sometimes get a holiday to go down and

[1] Perez explains this also on grounds of physical inheritance, quoting Darwin's statement that tears appear not before the 20th day of a child's life, smiles by the 45th, laughter not until the 65th.

play with the little devils! But along with that there always recurs to me a little wistful face and a hand pointing out to her mother some long, white fleecy clouds that were floating in the sky. 'What are these?' she asked; and on being told that they were clouds, she looked disappointed, and said, 'I thought they were the shadows of the angels.' Many of the original ideas of children, like Plato's, 'dwell in heaven.'

The drawback is, that it takes some trouble to get at the beautiful ideas of a child's mind, and to impart to it beautiful ideas so as to make them interesting, while the vulgar and horrible and bad is gaudy and catches the eye easily. Even Dante has succeeded in getting many more readers for his *Inferno* than for his *Paradiso*. But to take this fact for guide is, to say the least, a lazy man's way of interesting children. A little thought and study will reveal ways of making the fair side of life attractive. Before discussing these, I wish to insist on the fact that it *can* be done. Selfish and animal though many of a child's instincts are, yet a divine spirit dwells within the house of clay. It is our glory as teachers to set the spirit free. It is the ideal self—and all children are idealists, each along some line. Find out the particular heroic side of life which the child is born to admire, be at pains to catch exactly some aspect of it, and describe it; and the ideal self will break through all the flesh-bonds and leap upwards to it in enthusiastic interest. That is how to raise children above the earth. When they see some ideal of their own lifted up from the earth, they will be drawn after it. They rebel against the evil that is in them and long after the good. And if the whole of any teacher's work results only in giving one living idea to a child—in calling out the ideal self of him—that work is a thousand times repaid. If he can succeed in making courage, or self-sacrifice, or honour, or gentleness, or, better still, the Son of God, in Whom the fulness of all these dwells, permanently interesting to a child, he has not failed in his life-work. 'A man,' says Richter, 'may be governed through his whole life by one divine image of his childhood.'

In this work the teacher can only be the guide, never the creator. The child must idealize for himself; he must be his own poet, his own idealist. From out the multitude of his own ideas some one or other is ever brightening into an ideal for him. The lamplighter, the engine-driver, the doll's house, the new frock—one or other of the ideas is certain to be set upon the throne, and to receive unbounded homage for the time. It is for us to select, and so to present images of things that are pure and lovely and of good report; so to illuminate the walls of the chambers of his daily thought with healthy, manly, and finer images, that these will catch his interest, and some of them will become his ideals.

But how may this be done? The answer is given by the fact that 'interesting' here means 'vivid.' Whatever a child is vividly impressed by will interest him.

Of course the most vivid things are *concrete* things—things that are material and that appeal to the senses. Children's bodies are complete and perfect long before their minds are. All their mental experiences come to them first through sense, and their senses are strong upon them. The first beginnings of intelligence are all sense-impressions, such as hunger, or heat, or cold; and these, which have so long a start in life, retain their vividness all through youth.

Thus our first necessity is to be concrete in speaking to children. Take them as they are and utilize this characteristic of their intelligence, avoiding all abstract words—every word ending in 'ness,' or 'tion,' or 'ism,' and the rest of the like properties of the grammars, is useless to them. Do not expect them to be interested in any idea, religious or otherwise, about what cannot be seen, or heard, or handled. Yield to this, and help them to picture to themselves the invisible in what material shapes are most natural and clear. Especially lead their mind and imagination to the supreme concrete revelation of the Invisible God, which He made when 'the Word became flesh.' Jesus Christ is God's great concession to the demands of sense. Children, old and young both, can know Him best there: led to Him through sense and imagination, which are the ministers of faith.

Another commonplace, which nevertheless needs emphatic mention, is that things distant, invisible, or unfamiliar, are not naturally interesting to children. The child's world is thinly peopled, but corresponding to the scantiness of his ideas is the vividness of those he has. Whatever a child recognizes as a thing he has had experience of, at once appeals to him as real—is naturally interesting. Everyday things, such as chairs, tables, fire, toys,

or food, are invaluable to a teacher, and there is a great art in rightly using them for interest. Introduce such images into your descriptions of lives and scenes unknown to him, and you will make him feel himself at home in the region to which you have led his thought. No greater master of this art could be quoted than Robert Louis Stevenson. 'The Land of Counterpane' and 'The Little Land' in his *Child's Garden of Verses*, are masterpieces in the art of making the unfamiliar vivid by the help of the familiar. Sports and exercises are, of course, always interesting, and they are always *à propos*. Riding, jumping, swimming, even walking—in all of them there is the whole law and the gospel if, like St. Paul, you know how to find these there. Speak to them of houses and all the works of men's hands, that so the streets may have meaning and intelligence to reveal to them. Especially enlist Nature in your service, with her living creatures, plant, and animal. What child can resist the eloquence of O. W. Holme's 'wooden preachers'—the trees? And where will you find a better ally for imparting any sort of truth than your dog, if you have one and are human enough to see the human nature that is in him? The immense popularity of *Uncle Remus* bears witness to the truth of this, and an acquaintance with his inimitable Brer Rabbit will greatly help the teacher. A famous preacher to children introduced one of his well-known sermons with this sentence: 'My dear children, did you ever see a hen?' It was a stroke of real genius. By these means the far-off scenes and even the lofty truths of the Bible may be made to reproduce themselves among the furniture of home. The Fitzroy pictures have achieved this result in a remarkable degree, notably that one entitled *The Story of the Cradle*, where, kneeling beside the infant Christ the artist has introduced a little London crossing-sweeper with his rags and his broom.

These methods, it will be noticed, involve a constant reference to the senses. Almost any of the senses will be of use, but some may be more effectively utilized than others. *Sound* may help to interest, but only in children naturally musical will sound call forth ideas freely. In the case of most children sound will help more by accent than by sweetness or melody. Speaking should be brightly and carefully done, with lively and flexible intonation, and strong fall of emphasis on important words. The voice and accent in which you teach is well worthy of study and pains.

The sense of *smell* is a greater force in life than most of us think. 'A noseless man is devoid of sentiment,' says Rudyard Kipling, and it is an undoubted fact that scents, bad or good, are closely connected with memory, and will recall a past impression so vividly as to become, in some instances, 'a presence rather than a scent.' If you can associate a beautiful thought in a child's mind with the scent of a familiar flower, you may set that thought coming suddenly on him now and then through long years to come.

But *colour* is our greatest help. Children think in pictures: their 'imagination is an inward seeing rather than hearing.' And colour is far more vivid and impressive to the eye than form or outline. All the ideas of children are coloured. There is a quaint volume called *The Coloured Bible for the Young*, whose wild studies in black and green, etc., are apt to excite the ridicule of adult readers; but it fascinates the children's eyes. Viollet le Duc used to tell how, when he was a child, he was carried into the cathedral of Nôtre Dame. The organ was playing, and a flood of colours was pouring in upon him through the great stained glass window. The child, gazing at the window, was so filled with its lights that he thought the sound came from it, each note being a separate colour.

Accordingly, colour all your descriptions. Two lines of the old ballad poetry with its 'green, green grass' and 'milk-white foam' will tell a story better than pages of uncoloured description. This is one of the reasons why *Jesus the Carpenter of Nazareth* is so successful a book with children. It is full of colour, sparkling with the reds, and whites, and blues, and yellows, and greens of landscape and clothing.

So far we have referred mainly to the ideas in children's minds, which may be so dealt with as to build up about them an interesting and pure world of knowledge and of thought. There is, however, another great department of education, that concerning the stimulating and directing of their moral and mental activities. Here the work is perhaps easier, and less needs to be said. Children are great egoists, and are naturally interested in all that they feel and do and think. The teacher's task is to direct these strong interests to right issues in character and in thought.

The natural instincts and passions are all vividly interesting, and the interest of each should be utilized. Take, as examples, three of those which are earliest and strongest, and at the same time dangerous, and apt, if unguided, to be disastrous: anger, envy, and impatience. Often these, and others like them, are chances of education thrown away. They are not set within a child simply that he may have the discipline of suppressing them. They may be cultivated to noble purpose. If you can so describe a sin, a meanness, a cruelty, as to make a child thoroughly angry about it, you have done him a great service. If you can get a child to wish with all his heart that he were the one who had done some brave or honourable deed, you may transform an envious little soul into a true knight of the Holy Ghost. And impatience may lend an interest to the dullest of subjects. One can remember the feverish excitement produced by a gift wrapped up in many coverings, which have to be torn off one after another. Such suspense may be easily created. It is wise often 'to convert a special object into a riddle, and so make it attractive.' Questions that will require a little thought are as easily asked as questions that can be answered by 'Yes' or 'No.' In telling a story, or explaining a truth already familiar, it may, for instance, be advisable to omit the names, and let it be understood that when the story is told the children will have the chance of guessing whom it is about. Thus instead of attention flagging at the outset, because the children think they know all about the thing, suspense will sustain interest, and childish impatience will have become an instrument of education.

This has already led us in the direction of *mental processes*. Indeed, the whole subject of *interest* is but the 'obverse' of *attention*; and all that has been stated might have come under that heading. It is much to attract the attention of a child, but to hold that attention sustained and steady is far more. This is the hardest demand we can make on young humanity. The attention of a child is naturally scattered. Quick, sudden, unaccountable as the movements of his limbs, are the changes of his attention. His mind cannot help wandering. Among all the many records of juvenile insanity, it is said that there never has been known a case of monomania.

If this difficulty be met by scolding and punishment, silence will be produced but not interest. If the teacher imitates the child, and flits about unconnectedly from subject to subject, he will produce interest but not education. Yet a sort of compromise may be come to here. The teaching may be made changeful by breaking it into short pieces. When one piece is finished, break off and appear to start quite a different subject, but lead it back always along its own line to the point you are resolved to impress. A lesson may thus be repeated and pressed home time after time without the loss of interest which is the bane of repetition. Of course it is evident that this style of teaching involves careful and even elaborate preparation. Another point in this connection will tax the teacher's earnestness even more severely, yet it is worthy of serious consideration. The length of time during which a child will pay attention to any given subject will depend upon the natural make and tendency of his mind. Each child has his own special and individual line of interest. A good deal of pains may be well spent by every teacher in making himself acquainted with the individual minds under his charge, finding what each is most interested in, and remembering that while instructing them. Every lesson should be carefully planned so as to touch upon the favourite interests of at least some of the children, and sometimes it may be worth while even to continue a line of teaching a little way beyond the point at which it is generally interesting to the whole class.

But, by whatever means attention is to be secured, it is imperative upon the teacher not to give in to the lack of attention, and to become either dull or unconnected and flighty. He is there in order to educate, and that means that certain things are to remain known things as the result of each lesson. The things may have to be few, and they should therefore be well thought out. But no teacher should consent to end a lesson without having taught what he intended to teach.

Besides attention, there are processes of original thinking in a child's mind with which a teacher must deal. Reference has already been made to the starting of such processes by wise questioning. It may be added that sometimes a child's own thought may be stimulated by speaking a little beyond his intelligence. Certainly not often, nor far beyond; but an occasional word or sentence that a child has not understood will sometimes stick to him until he sets about getting at the meaning of it. Most children have a curious and

well-known delight in long words, and some use, though indeed it must be very cautious and sparing, may be made of this.

Now and then you will find a child in the act of thinking, and get a glimpse into the workings of his mind. Most of our precious child-stories are records of such privileged moments. And they are indeed golden moments for the teacher. Reverence their questions and difficulties, their oddities and mistakes. Never silence them, nor treat them simply as jests and *bons mots*. By all means take them seriously, and encourage fearlessness of thought. Nothing that a child has thought out for himself is ever really irreverent or trifling, and by encouragement and sympathy we may educate him more by one of his own adventures in thinking than by a great deal of other teaching.

Richter makes one striking exception to this rule, which it may be well to leave to the consideration of teachers. His contention is that *morality* is the one point on which questioning should be suppressed; morality, not conventional etiquette or behaviour. In morality the teacher should be a fate to his pupil. No reasons should be given nor questions allowed; but 'It is right' and 'It is wrong' should be final. To give reasons for morality, showing a boy or girl that it will pay, that it will get them on well in the world etc., is to lend to morality the interest of selfishness. But that is not the proper interest of morality. It has a solemn interest of its own, the awful interest of 'must' and 'ought,' which is the interest of a fate, a necessity, a doom. Consequently, the enforcement of morality should be deliberate, clear, authoritative, final. Small politenesses need to be backed by reasons; great moral principles, never. To obey moral laws in order to gain selfish ends is 'to shoot wild-fowl with diamonds, to knock down fruit with a sceptre.'

One other point must be touched upon, namely, the interest of *imitation*. Your personality is more vivid to your pupil than your teaching. There is a counter-interest running side by side with the interest you are able to awaken in the subject: he is mainly interested in *you*.

This has a great deal of teaching for teachers. Anything striking about dress or person, or any little nervous habit of movement in face or hands, may spoil the ablest of lessons. But far more deeply than that does this principle hold. The children are reading their teacher. They are looking into the very depths of his soul and character. Some of them perhaps know him better than he knows himself. This leads the teacher solemnly back to his own soul and its own interests. For every man's own interests—the things to which he gives heartiest and most willing attention—these and nothing else are his influence. Too often this is ignored, and people try to make the interests of children and others whom they influence better and purer than their own. It cannot be done, and upon all teachers the responsibility lies of having their own souls such that the interested little souls shall be better for their interest in them. For the atmosphere that a child feels about him in presence of his teacher, and the discoveries he makes in his teacher's soul, are the things which will most strongly fascinate his interest and mould his character.

Recent Foreign Theology.

The Christian Doctrine of Sin.[1]

There are signs that the attention of theology is once more to be specially concentrated on the doctrine of sin. To this reawakening of interest various factors have been contributing: modern philosophy, which has its own speculations about the origin and necessity of evil; Darwinism, which compels further reflexion upon the original condition and the Fall; and the Ritschlian theology, which has attempted to lighten and reconstruct the traditional Protestant doctrine. And it may be expected that the discussion now going on will be quickened by the treatise of which Dr. Clemen of Halle has published a programme and an instalment. For not only is Dr. Clemen's book planned on the scale of the great doctrinal monographs of the century, not only does it display the learning and give some promise of the power needed for the task, but it challenges in the name of Scripture almost every head of the doctrine of sin associated with evangelical Christianity.

The published instalment is an exposition of the

[1] *Die christliche Lehre von der Sünde.* Von Lic. Dr. Carl Clemen. Erster Theil. Göttingen: Vandenhoeck und Ruprecht, 1897.

biblical teachings on the subject of sin. For the O.T. the critical standpoint is that of the school of Wellhausen, for the N.T. the substantially conservative position to which the main body of German scholars have reverted. The method is, distinguishing the three heads of the nature, the origin, and the consequences of sin, to track each topic in turn through the successive strata of the O.T. and the N.T. Scriptures. And the result of the investigation is that, if Dr. Clemen is right, the biblical writers hardly agree upon any point, except in discountenancing the cardinal positions of the Augustinian system.

Beginning with the *nature*, he finds wide diversity of utterance in Scripture as to the idea or kinds, the gradations and the prevalence of sin. As regards the conception of what constituted sin, it is pointed out with manifest truth that the standard varied at different periods, and that acts tolerated by O.T. standards were condemned as sinful when the perfect norm was given in the teaching and example of Christ. But upon the next point—the distinction of sins according to degrees of heinousness, even the N.T. is alleged to be divided against itself. That sins of ignorance are not sins at all, is thought to be maintained by Paul against the teaching of his Master and of Peter, who treated them as merely more venial; while the unpardonable sin is said to be represented by Jesus as the condition of hardened impenitence, in Hebrews as apostasy, and in 1 John as denial of the Divine Sonship of Jesus (pp. 99, 100). The biblical teaching as to the prevalence of sin in general acknowledges it to be a universal fact of human experience, but with this qualification, that the prophets taught the possibility of its future subdual, a section of the O.T. history told of men who had overcome it in the past, while Paul not only declared sinless perfection to be now possible, but conceived himself to have attained it (p. 122). To sum up the doctrinal bearing of this section, Dr. Clemen finds in the scriptural references to the kinds of sin no trace of a condition of depravity inherited from Adam which has the character of guilt, and only very slender authority for the imputation of Adam's guilt to his posterity,[1] while he cites the authority of Paul as a perfectionist against the doctrine that a 'corruption of nature during this life doth remain in those that are regenerated.'

But if thus far the authority of the Bible seems to support the rankest Pelagianism, a further surprise is in store in the discussion of the *origin* of sin. The hyper-Calvinistic tenet of supralapsarianism rather understated what Dr. Clemen takes to be the prevalent biblical view as to the responsibility of God for human sin. According to the prophets, God was directly the author and promoter of sin; and although in the N.T. God's agency seems to be restricted to foreseeing and permitting it, it is held that the theory there dominant, viz. that sin has its seat in the flesh, leads to the same result (p. 215). For if man was destined to sin because a being of flesh, and if he derived this nature from God, the necessity of his sinning is carried back to God. That there is another account of the origin of human sin, viz. through an abuse of free will on the part of our first parents, is registered with the comment that the story of the Fall, except for two Pauline references, is virtually ignored in Scripture (p. 179).

The section dealing with the *consequences* of sin begins with an interesting study of the punishment of sin by its multiplication, and especially of the N.T. conception of the σκάνδαλον. Under this head attention is drawn to the gradual development of the teaching as to the relation of sin and suffering—the latter being originally interpreted as purely penal, described by Jesus as in the main salutary, and exhibited by Paul under both points of view (p. 233). On the subject of death, on the other hand, thought moved on the whole in the opposite direction; while in the O.T. only the premature or violent death was regarded as punitive, in the N.T. it had come to be regarded generally as 'the wages of sin,' at the same time that the point of view is never entirely lost that death is normal or natural (p. 254). Thus the biblical evidence would be strong but not decisive for interpreting all the miseries of this life with physical death as entailed by human sin.

In an epilogue Dr. Clemen indicates which of those results are to be utilized in the positive treatment of the doctrine of sin. The more important negative requirement is the abandonment of the ideas of imputed guilt and of original sin,

[1] Clemen uses 'Original Sin' in the restricted sense of the imputed guilt of Adam's sin, while for that which with us is 'commonly called original sin,' he uses the term 'angeborne Sünde' (p. 2). In the old Reformed Theology, it may be noted, original sin usually included both the imputed guilt and the transmitted corruption of nature.

and of the penal character of death; while positively the dogma will be handled in the light of the assumption that God is the author of sin, and that perfection is possible under the gospel.

It would be out of place here to attempt any detailed criticism of Dr. Clemen's propositions, but a few observations may be added upon some outstanding features. And, speaking generally, he cannot be acquitted of a disposition to exaggerate the points of difference in the successive types of biblical doctrine. The book is influenced by the fact that the modern ear itches for the novelty and the paradox. In the critical schools the old-fashioned harmonist has long been a standing subject of ridicule, and he did a good deal to deserve it; but at least he was not more culpable than his direct opposite—might we call him a firebrand?—whose office is to stir up strife among prophets and apostles, and persuade us that they differed as widely and as strongly as the members of warring German schools. From biblical theology we have all learned that the Scriptures are not a homogeneous text-book of doctrine, that on the contrary they mirror a progressive revelation of God, of salvation, and of human ideals, nay, that there is abrogation and reversal in the transition from the old to the new covenant; but clearer still is the evidence that the movement of thought had its primal source in the one spirit, which is the Spirit of God. That Dr. Clemen exaggerates the diversity is evident in many cases: what he treats as alternative views, *e.g.* as to the origin of sin, have as a fact been blended as supplementary aspects of a truth in a way satisfying to the most profound Christian thinkers. To pass to another cardinal point, the principal idea which he proposes to utilize in amending the doctrine of sin, is simply incredible to a mind educated by the Bible. That God foresees sin, permits and overrules it, and gives men over to their lusts, we have always known, but the doctrine that He necessitated it from the outset is repudiated by the profound testimonies to personal responsibility which pervade the Hebrew Scriptures, as well as by Christian assurance of what is possible and impossible for God.

That the traditional doctrine of sin and punishment will require modification need not be denied. It is a weighty though not a new observation that, with the exception of Paulinism, no type of biblical doctrine makes use of the story of the Fall in its teaching about sin; and there is something to be said for a treatment of Hamartology which should deal exclusively with the facts of the spiritual experience of man as we know him. Further, the difficulty increases of bringing all human suffering, and not least the event of death, under the category of penal retribution. Yet further, the idea of an inherited condition which bears the character of guilt antecedently to self-determined activity is one which many would be glad that Dr. Clemen should be able to prove unscriptural. And if his stimulating book helps to mature thought on these matters, it will do no small service to the two divisions of Protestantism.

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Loofs on the Relative Value of the Resurrection-Narratives.

In the series of pamphlets issued as *Hefte zur Christlichen Welt*, Dr. Friedrich Loofs has published the results of his prolonged and searching examination of the narratives of the Resurrection of our Lord,[1] including in his comparative study not only the canonical Gospels and 1 Co, but also the *Gospel of Peter* and the *Gospel according to the Hebrews*. A very difficult subject is handled with conspicuous ability and with a sweet reasonableness which, if generally imitated, would soon infuse a new spirit into such controversies. Critics from whom Loofs differs, *e.g.* Harnack, are met on their own ground; 'the question of the origin of the Easter-faith in the minds of the disciples is in a certain sense a historical question,' nevertheless, 'when there is in the heart real faith in the Risen Lord, it behoves the reason to advance its imperfect arguments with reserve.' Some problems he is content to leave unsolved: 'I do not know, and I hold that this confession of ignorance is not dread of the truth.'

The first part of the inquiry is concerned with St. Paul's account in 1 Co 15 of the Resurrection-appearances of Christ. With the exception of the apostle's allusions to his own experience on the road to Damascus, this is the only passage in which he refers to the appearances of the Risen Saviour, and definitely states that Christ was 'raised *on the third day*.' But how precious are these half-dozen verses which we owe to the doubters at Corinth! Without them how much

[1] *Die Auferstehungsberichte und ihr Wert.* Von Dr. Friedrich Loofs. Leipzig: J. C. B. Mohr.

easier it would be for critics to make short work of the Gospel narratives! In the judgment of Loofs, St. Paul mentions in chronological order all the appearances of Christ to the witnesses of His Resurrection *of which he had any knowledge*. That the apostle merely says, 'Christ appeared,' and quotes none of His words, is explained by the fact that he is briefly reminding the Corinthians of what he had 'delivered' unto them; on this ground no suspicion can justly be cast on the Gospel records which tell of our Lord's conversations with His disciples. Moreover, 'that Paul conceived of the Resurrection of Jesus only in the form of a reanimation of the body which had been laid in the grave, seems indisputable' to Loofs, the reasons for this conclusion being the use of the expression 'He hath been raised' in antithesis to 'He was buried,' and the parallel drawn between Christ and believers,—the statement that He is 'the first fruits of them that are asleep,' implying that He has experienced what we shall experience.

In the Gospel narratives of the Resurrection, two distinct groups are recognized: on the one side, Mt, Mk, and the Petrine fragment; on the other side, Lk, Jn, and Mk 16. The relation to these two groups of Mt $28^{9.10}$, Jn 21, and the *Gospel according to the Hebrews* is considered in a separate section. Loofs contends, in opposition to the numerous critics who assume the superiority of Mark's account, that Mark imperfectly represents 'the Petrine, perhaps a Galilean, tradition'; he is also of opinion that more account must be taken of the fact that the evangelists had not their literary sources in their hands but in their memories, for 'in the years between 60 and 80 A.D. the MSS of the Gospels were not so widely circulated as New Testaments are in our time.'

A comparison of the narratives of Lk and Jn with 1 Co 15 yields much more favourable results; the trustworthiness of the accounts of the Risen Saviour's appearances to the two travellers to Emmaus and to Mary of Magdala is defended, but, on the other hand, Loofs regards Luke's statement that our Lord after His resurrection ate 'a piece of a broiled fish' as 'secondary.' His conclusion, in regard to the relative value of the two groups of authorities, is that 'on purely critical grounds Lk and Jn are to be preferred as sources to Mk and Mt.' Occasionally the solutions proposed raise new difficulties, as when Jn 21 is explained as a combination of the story of the miraculous draught of fishes (Lk 5) with Christ's appearance to Peter, and when the accounts of our Lord's eating are rejected as inconsistent with the nature of His resurrection-body; but the whole discussion is full of interest, and is provocative of thought even when it does not command assent.

In the course of his argument, Loofs reaffirms his conviction that the Apostle John was the author of the Fourth Gospel, but whilst maintaining that in the Johannine discourses genuine sayings of our Lord form the nucleus of the thought, he asks, 'is it so inconceivable that John should have expressed his own profound perception of what Christ was to him and to his fellow-believers in words of the Lord Himself?' On the other hand, whilst conceding that parts of the Fourth Gospel may be 'unhistorical in form,' Loofs holds that they are 'true in substance,' and he finds in Jn 16^{14} the key to the solution of the problem.

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Among the Periodicals.

Israel's Return from Exile.

Historical criticism may be said to have reached relatively final results concerning the Hexateuch and the pre-exilic history of Israel. But regarding the history of the Return and the period immediately subsequent to it, there will probably be a division of opinion for some time to come. Meanwhile, any competent expression of opinion that may help us to a final decision, is welcome. To this category belongs the review of Meyer's *Entstehung* in the *Theol. Rundschau* of February last, by Professor Löhr. It will be remembered that Wellhausen severely criticised Meyer, and that the latter published a reply.

Regarding the alleged Persian documents whose genuineness Meyer so strenuously defended, Löhr seems scarcely to have made up his mind, but he agrees with Wellhausen that the argument founded on the presence of Persian loan-words is not a strong one. As little weight does he attach to the use of the retrospective demonstrative pronoun

'that' and the expression 'one named Sheshbazzar' (Ezr 5^{14}). He quotes Nöldeke and Fraenkel to show that there is nothing so characteristic about these usages as to justify Meyer's conclusions. Upon the questions how the Aramaic translation, which Meyer postulates, of the Persian documents originated and was accessible to the Jewish writer, Löhr agrees with Wellhausen in rejecting as preposterous the notion that inquiries addressed to the king by officials were honoured with the same publicity as royal rescripts. At the same time he does not regard any of these considerations as closing the question of the genuineness of the documents.

As to the first of the documents, the alleged copy of the letter of Tattenai to Darius (Ezr $5^{6ff.}$), Löhr is disposed partly to agree with Meyer that there is no real contradiction between the issue of a permit or command by Cyrus (in 538) to rebuild the temple and the fact that according to Haggai and Zechariah the building was not begun till the second year of Darius (*i.e.* 520). Circumstances might well have prevented the carrying out of the original intention. But there is one of Wellhausen's arguments against Meyer which Löhr considers the latter has failed to meet. How, especially in view of the publicity given, according to Meyer, to official documents, were the Jews unable to produce the edict of Cyrus straight away? Surely a document like this, had it ever existed, would have been jealously guarded.

The arguments by which Meyer defends the second document (Ezr $6^{1ff.}$) appear to Löhr to be stronger than Wellhausen admits. In particular, he calls attention to one point which seems unlikely to be due to a forger—that the edict was found not at Babylon but at Ecbatana, the summer residence of the Persian king.

The report of Rehum and the reply of Artaxerxes (Ezr $4^{7ff.}$) raise difficulties, to some of which Meyer has found it difficult to offer a plausible reply, and Wellhausen has here put his finger on some of the weakest points in the whole narrative, yet Löhr thinks that the latter has been a little too hasty in condemning the careful and well-weighed argument of Meyer.

And now for the last of the documents: the firman which Ezra received from Artaxerxes. Because Ezra never used the powers given to him, and allowed thirteen years to elapse before he introduced the law, Wellhausen infers that, while the scribe probably received some kind of firman from the king, yet the particular document that lies before us in Ezr 7 is not genuine. A conclusion which Löhr again thinks too hasty.

Much difference of opinion has prevailed regarding Sheshbazzar and his relation to, or identity with, Zerubbabel. Löhr thinks Meyer is right in viewing Sheshbazzar as a Jew and not a Persian, but cannot agree with him that he is the same as Zerubbabel.

A chief merit of Meyer's book, in the estimation of Löhr, is the way in which its exhibition of the general history of anterior Asia throws light upon the work of Haggai and Zechariah. It was the political crisis in the Persian empire at the beginning of the reign of Darius that stirred up these prophets, that awakened Messianic expectations and incited to the building of the temple.

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Maryculter.

An Archaeological Commentary on Genesis.

By A. H. Sayce, LL.D., Professor of Assyriology, Oxford.

XXV. 1. The descendants of Keturah, a name which means 'incense,' occupied the western coast of Arabia from the Gulf of Aqabah southwards. Along it passed the caravan-road from the incense-bearing countries of the south, and Minæan inscriptions have been found as far north as Medain Salih, near Teima, the Tema of ver. 15, in the north-west.

3. For Sheba and Dedan, see note on x. 7. The Asshurim are mentioned in an early Minæan inscription (Halévy, 535) from Barâqis, in which mention is made of 'Ammi-zadiqa, who was appointed by Abi-yada', king of Ma'in, governor of Zar, on the Egyptian frontier, of Ma'n Mizran or the Sinaitic Peninsula, and of Aasur or the Asshurim. We gather from the inscription that they

lived not far from the northern part of the Peninsula. See ver. 18.

4. Ephah is the Khayapâ of the Assyrian monuments, who are made a tribe of Northern Arabia by Tiglath-Pileser III. and Sargon. Khayapa is also met with as the name of an individual in the Tel el-Amarna tablets.

Abidah is the Minæan Abi-yada'. Two kings of the name are met with in the Minæan texts. Like El-daah, many Minæan names begin with the element El; see note on x. 26.

6. For Qedem, 'the east country,' see note on xv. 19. Here it is identified with that portion of Arabia which was inhabited by the Ishmaelites and the descendants of Keturah.

12–18. The Ishmaelite tribes inhabited Northern Arabia, and were a settled and commercial people, dwelling in 'walled enclosures and high-built castles,' such as exist in Southern Arabia to-day. They are to be carefully distinguished from the Amalekites or Bedouin. Inscriptions show that their language was Aramaic. The most important of them were the Nabatheans, who extended from Babylonia to Petra. The Nabatheans settled in Babylonia are called Nabatu on the Assyrian monuments, those of Arabia being termed Nabâtu and Nibahatu. In the second century B.C. they formed a kingdom at Petra, which had become in their hands a great centre of trade. It was of this kingdom that Aretas was sovereign (2 Cor. xi. 32), and it was destroyed by Trajan in A.D. 105. The so-called Sinaitic inscriptions, which have been found as far north as Petra, are of Nabathean origin; one of them was left at Pozzuoli in Italy by a Nabathean soldier. Kedar is the Qidri, Qidrâ, and Qadru of the Assyrian texts, whose king, Ammu-ladin, is commemorated by Assur-bani-pal, as well as Hazael, Bir-Dadda (Bar-Hadad), and Yautah. Adbeel is the Idibihilu and Idibahilu of Tiglath-Pileser III.; and if Professor Friedrich Delitzsch is right, Mishma' must be connected with the Iśammeh of Assur-bani-pal. All these tribes were in Northern Arabia, 'the country of Aribi' of the Assyrian inscriptions. Massa is the desert of Mas or Arabia Petræa (see note on x. 23), perhaps also the Mashâ of Tiglath-Pileser III. and Assur-bani-pal. Tema (now Teima) is called Temâ by Tiglath-Pileser, who associates the tribe with the Mashâ. Jetur gave a name to Ituræa, and in Kedemah we have Qedem, 'the east country.' For Havilah and Shur, see notes on x. 7 and xvi. 7. The Asshur mentioned here must be the Asshur of ver. 3, not Assyria.

20. 'Forty' represents an indefinite or unknown number in Hebrew as in the idiom of the Moabite stone, and must not be pressed. Thus in 2 Sam. xv. 7, 'forty years' signifies only a few months. Padan-aram, 'the field of Aram,' is a Babylonian, as Aram-naharaim is an Egyptian, mode of designating Mesopotamia. While the Egyptians called it Naharina,—a name borrowed from some Aramaic people,—in early Babylonian it was known as Padanu, 'the field' or 'acre.' In the lexical tablets of Nineveh, *padânu* is explained by *eklu*, 'a field,' as well as by the ideographs GIR-GIR, which are also stated to signify 'the country of the Amorites' (*W.A.I.* ii. 38. 28, 50. 59); but in the latter case the meaning attached to the word was that of 'the highway.' It was thus a synonym of Kharran. In the contracts of the age of Khammurabi, the word is used in the sense of 'an acre,' the modern Arabic, *feddân*. *Padânu*, in fact, was originally the amount of land a yoke of oxen could plough in a given time; hence the various significations which it came to possess. Agu-kakrime, one of the early kings of the Kassite dynasty, entitles himself not only king of the Kassites of Akkad and of Babylonia, but also of Guti (Kurdistan) and of 'Padan and Alman.' Alman is probably Arman, the land of the Aramæans, since an old Babylonian geographical list (*W.A.I.* v. 12. 47) states that Padin lies 'in front of the mountains of Arman.' The use of the term 'Padan-aram' in Genesis, therefore, implies the employment of an early Babylonian source, while that of 'Aram-naharaim' transports us to Canaan and Egypt in the Mosaic age. There is consequently no truth in the conclusion of the 'philological analysts' that Padan-aram is peculiar to the Elohist, Aram-naharaim to the Jehovist, both hypothetical writers being of a comparatively late period, any more than there is in a similar 'result' of purely philological criticism as to the use of the names 'Amorite' and 'Canaanite.'

25. The name of Esau has been connected with that of Usôos, who, according to Phœnician mythology, was born of the mountains Kasios and Lebanon, and was the first to invent a clothing of skins, to sail on the water in boats, to adore the

fire and winds, and to consecrate pillars of stone. But Usôos is merely the eponym of the town of Usu (probably Palætyrus) near Tyre.

26. Mr. Pinches has discovered the names of Jacob-el and Joseph-el in Babylonian contract-tablets of the Khammurabi period (written Ya'-aqub-il or Ya'kub-il and Yasupu-il, with a few variants), and it is probable that Iqib-il in the cuneiform tablets of Kappadokia is another form of Ya'aqub-il. Such specifically Hebrew names demonstrate the existence of a Hebrew-speaking people in Babylonia in the age of Abraham. It has long been known that Jacob and Joseph are abbreviated forms of Jacob-el and Joseph-el, since places bearing these names are recorded by Thothmes III. among his conquests in the south of Palestine. The fact was first pointed out by de Rougé. The names are written Ya'-aqob-el and Yoshep-el in the hieroglyphs. Ya'-aqob-el is also mentioned among the conquests of Ramses II. and Ramses III., and seems to have been between Gaza and Hebron. Quite recently Professor Flinders Petrie has found scarabs with the name of a Pharaoh 'Ya'aqob-el,' or Jacob-el, called 'the good god' on one, 'the son of the sun,' 'the life-giver' on another, which he assigns to the period between the sixth and the tenth Egyptian dynasties. But how a king, with so specifically Hebrew a name, could have been ruling over Egypt at such an early period is difficult to understand, and he more probably belonged to the Hyksos.

26. Sixty years, the age of Isaac when Jacob was born, represents the *soss*, the Babylonian unit of number, and corresponds with the decimal unit of one hundred years, the age of Abraham when Isaac was born.

30. The country of Edom derived its name from the city called Udûmu in the cuneiform texts. We find it first mentioned in one of the Tel el-Amarna tablets, where it is described, along with Aduri (Addar), Magdalim (Migdol), and other Edomite cities, as independent of Egypt and hostile to the Egyptian governor at Ashteroth-Karnaim. One of the 'fortresses' connected with it is Khinianabi, *i.e.* Ên-han-nabi, 'the spring of the prophet,' where the Hebrew article makes its appearance, showing that in this respect Edomite differed from Phœnician and agreed with Hebrew. Esar-haddon still speaks of 'the city of Edom'; but in the inscriptions of Tiglath-Pileser, Sennacherib, and Assur-bani-pal, it is called 'a country.' In the time of Tiglath-Pileser, Kaus-melech was the Edomite king; in that of Sennacherib, Â-rammu, 'the god Â is exalted'; in that of Esar-haddon, Kaus-gabri. Kaus was the name of an Edomite god, which appears as Kos in Greek inscriptions. Edom was included in Desher, 'the red-land' of the Egyptian monuments.

XXVI. 1. The name of the Philistines is used incorrectly here; see note on xxi. 32. The correct title is given in xx. 2.

22. Rehoboth is mentioned under the name of Rehoburta in the Egyptian *Travels of a Mohar*, between 'the lake of Nakhai' and Raphia. It has been identified with Ruheibah, south of Beer-sheba.

34. According to xxxvi. 2, 3, Bashemath was the daughter of Ishmael, Adah being the daughter of Elon, while Aholibamah the daughter of Zibeon the Horite (not Hivite) takes the place of Judith. In xxviii. 9, the daughter of Ishmael is called Mahalath. Judith (Yehûdith), 'the Jewess,' is somewhat out of place in the age of Esau, and perhaps we ought to read 'Adah the daughter of Beeri, and Bashemath the daughter of Elon the Hittite.' But it must be remembered that the Tel el-Amarna tablets have revealed the existence of Yaudâ, or 'Jews,' in Northern Syria, in the neighbourhood of Tunip, in the time of the eighteenth Egyptian dynasty, though these Yaudâ are probably to be referred to the land of Ya'di which the Aramaic inscriptions, recently discovered at Sinjerli (north of the Gulf of Antioch), have shown to have been the name of the country in which they have been found. Beeri would mean a 'native of Beer,' the well, so that it is noticeable that the list of the conquests of Thothmes III. places a Beeroth, or 'wells,' in the vicinity of Hebron.

XXVII. Here the philological 'analysis' seems to be justified. The account of Isaac's blessing not only interrupts the context, but makes the words of Rebekah in ver. 46, which ought to follow ch. xxvi., unintelligible. Moreover in ch. xxviii. Isaac's blessing is of a wholly different character from that in ch. xxvii. (though the analysts pronounce both to be 'Elohistic'), and is given at a different time. We must therefore regard xxvii. 1–45 as an interpolation. This will explain

the words in ver. 40, which point to a period subsequent to the revolt of Edom from Judah in the reign of Jehoram (2 Kings viii. 20). Before their conquest by David the Edomites had always preserved their independence, even against the Egyptian Pharaohs. It may be added that in chs. xxxii. and xxxiii. there is no reference to the theft of the blessing, and that Jacob's fear of his brother was naturally occasioned by the approach of a great robber-chieftain with four hundred armed men. The same thing would happen to-day in districts infested by the Bedouin.

XXVIII. 12–13. Beth-el, now Beitîn, was built on the slope of a limestone hill, from the summit of which there is a very extensive view. The bare rocks are naturally split and piled one on the other like a great staircase, doubtless suggesting the 'staircase' (not 'ladder') of Jacob's dream.

17. Beth-el, 'house of God,' was the name given to the stones consecrated with oil, in which the Semitic peoples believed the deity to be immanent, and to which, accordingly, worship was paid. In Greek the word was written *bætyli*. Many of the stones are believed to have 'come down from heaven.' Even Mohammed was unable to extirpate the Arab belief in the sacredness of the 'Black Stone' of Mecca, and it is still venerated by Mohammedan pilgrims. At Medain Salih, near Teima, Mr. Doughty found three upright stones which, according to an inscription, were the *mesged*, or 'mosque,' of the god Aera of Bozrah. A Beth-el is mentioned, apparently near Hebron, in the list of the conquests of Thothmes III. in Palestine, where it is called Beth-sha-el, showing that the hieroglyphic name has been copied from a Babylonian document or scribe's memorandum, since the Hebrew Beth-el would be Bit-sa-il in Babylonian. The name is mentioned again in the *Travels of a Mohar*, under the form of Bita-sha-el. The other name of Beth-el, Beth-On (Josh. vii. 2; Hos. x. 5), may be derived from On or Heliopolis in Egypt. 'Gate of heaven' reminds us of the name of Babylon, 'gate of God.'

22. For the Babylonian *esrâ*, or 'tithe,' see note on xiv. 20.

XXIX. 1. Here the term 'sons of the east' is extended northwards, so as to include Mesopotamia. See note on xv. 19.

16. Leah is the Babylonian *lîtu*, 'cow'; Rachel means 'sheep.'

27. The 'week' of seven days was an institution familiar to the Babylonians from early times. The days of the week were dedicated to the seven planets, which included the sun and moon. Among the Ssabians of Kharran, in a post-Christian age, the order was: the Sun, the Moon, Nergal or Mars, Nebo or Mercury, Bel or Jupiter, Beltis or Venus, and Kronos (Kaivân) or Saturn.

30, 31. Compare the dirge over the dead hero at the end of the Chaldæan Epic of Gilgames: 'The wife whom thou lovest thou kissest no more; the wife whom thou hatest thou smitest no more.'

33. Two places in Palestine of the name of Simeon (Shma'na) are mentioned in the list of the conquests of Thothmes III. One of them, as Mr. Tomkins has shown, must be identified with the modern Semûnieh, called Simonia in the Talmud, Simonias by Josephus, and Symoôn in the Septuagint (Josh. xi. 1, xix. 15, where Shimron, the reading of the Hebrew text, is corrupt); the other was near the Sea of Galilee.

34. The name of Levi probably comes from a Hebrew root, which signifies 'to attach,' 'adhere,' and so means one who is 'attached' to the temple and its services. Similarly in Assyrian, *śangu*, 'a priest,' is literally 'one who is attached,' from *śanâqu*, 'to chain.' Ramses III. mentions a place called Lui-el, on the Phœnician coast, north of Beyrout.

35. For the Yaudâ, or 'Jews' of Ya'di, in Northern Syria, north of the Gulf of Antioch, see note on xxvi. 34. There was a town called Jehud in Dan (Josh. xix. 45), which seems to be referred to in the list of Shishak's Palestinian conquests at Karnak, where it is called Yehud-ha(m)-melek, 'Jehud of the king.'

The Great Text Commentary.

THE GREAT TEXTS OF ST. JOHN'S GOSPEL.

JOHN xvi. 12, 13.

'I have yet many things to say unto you, but you cannot bear them now. Howbeit when He, the Spirit of Truth, is come, He shall guide you into all the truth: for He shall not speak from Himself; but what things soever He shall hear, these shall He speak: and He shall declare unto you the things that are to come' (R.V.).

EXPOSITION.

'I have yet many things to say unto you.'—They are His friends (15^{16}), and there is nothing which He wishes to keep back from them; He would give them his entire confidence. But it would be useless to tell them what they cannot understand; cruel to impart knowledge which would only crush them. 'Now' is emphatic: at Pentecost they will receive both understanding and strength. The word here used for 'bear' appears again in 19^{17}, of Christ bearing the cross.—PLUMMER.

'But you cannot bear them now.'—Therefore they are deferred; truth can be received only by those who have already been prepared for its reception. ''Tis the taught already that profit by teaching' (Ecclus 3^{7}, 1 Co 3^{1}, He 5^{11-14}). The Resurrection and Pentecost gave them new strength and new perceptions.—DODS.

'When He, the Spirit of Truth, is come.'—*He*, the personal Agent, not an emanation or influence—*the Spirit of Truth*, assuring by His own nature the truth that He teaches—*when He is come*, not merely given, but coming, and that at a definite time, when His fresh instructions will be opened.—BERNARD.

'He shall guide you into all the truth.'—The word rendered 'guide' occurs in Mt 15^{14} and Lk 6^{39}, 'Can the blind *lead* the blind?'; Ac 8^{31}, 'How can I, except some man *guide* me?'; Rev 7^{17}, 'The Lamb . . . shall *lead* them to living fountains of waters'; frequently in the Old Testament. The thought conveyed is a progress, gentle and gradual; a persuasion of the whole man; an absence of constraint, enlightening the mind, and stimulating all the mental faculties, and cherishing true affections in the heart, without which the discovery of Divine things is impossible. The Spirit of Truth is also the Holy Spirit. Step by step this Divine Guide leads the Church forward on its appointed path of profiting in the word of Christ revealed, and of service through the exercise of her manifold gifts.—REITH.

'For He shall not speak from Himself; but what things soever He shall hear, these shall He speak.'—The test of His true guidance lies in the fact that His teaching is the perfect expression of the one will of God: it is not 'of Himself.' That which is affirmed of the Son is affirmed also of the Spirit (cf. chaps. $8^{26.\ 40}$ 15^{15}). But it may be observed that the message of the Son is on each occasion spoken of as definite, while the message of the Spirit is continuous or extended. The message of Christ given in His historical, human life, was in itself complete at once. The interpretation of that message by the Spirit goes forward to the end of time.—WESTCOTT.

'He shall declare unto you the things that are to come.'—Past, present, and future; the Christian's relations to all these are determined by Christ, and the Spirit interprets them. He recalls Christ and expounds Him: He guides into the present, necessary knowledge or action; He reveals the future. It is a promise, in fact, that the Church of Christ shall control the future; that no coming event shall disconcert it, or dislodge it from its true place in the history of the world; that the Church shall be ever abreast of the age,—presenting Christ to the age in the special form suitable to its needs and tendencies.—REITH.

METHODS OF TREATMENT.

I.

By the Rev. John Ker, D.D.

Some of the truths which could not yet be borne—

1. The lifelong separation of the disciples from Christ. In their dependence on His outward presence the prospect would have been intolerable before the descent of the Holy Spirit, and the felt presence of Christ in their hearts enabled them to endure His absence.

2. The fall of the Mosaic dispensation and the scattering of the Jewish nation. Only the unfolding of Christianity in its spiritual power, the fulfilment of types and sacrifices in more glorious realities, the transference of their affections to a higher fatherland, and the view of the heavenly beauty of the Jerusalem above could enable them to bear the loss of their glorious ritual, and the dispersion of their race.

3. The admission of men of all nations upon equal terms to the privileges of the children of God. Only the spirit of universal charity,—the perception of Christ's relationship to man as man, the love to souls kindled at the cross, could lead them to count nothing God has cleansed common or unclean.

4. The full truth of His Divinity. To walk consciously with the Son of God, in all their human sin and frailty; to exchange common converse, to reason and remonstrate with Him, would

have been impossible. They must look back and see His tenderness and condescension as well as His purity and grandeur, as revealed by the Spirit, before they could realize the Incarnation.

II.

By the Rev. Henry Allon, D.D.

Spiritual life, like physical life, is a mystery. We see its phenomena, but of its source we know nothing unless we accept from the Scriptures its Divine origin. Christ has revealed that the life of the soul, like that of the body, is the product of Divine energy. We must be 'born of the Spirit,' and this spiritual life is sustained by the Spirit of God. In the terms of our Lord's teaching that Spirit is not an influence, but a Person, the cause of our spiritual life, and its permanent Teacher and Guide.

I. The Holy Spirit is not an external or temporary inspiration, but permanent indwelling; not a deposit of truth like the Bible, but a personal teacher; not a general influence, but the indweller of individual souls.

(1) Hence the teaching of the Spirit is not exhausted in the inspiration of prophets or apostles, nor in the Bible. The Bible contains the loftiest teaching concerning God, salvation, and immortality. In it we feel we have God's infallible truth. The power of all sanctity, strength, comfort, and hope is in the Bible.

Yet it is not the living Spirit. It is outside our personal life. It is only the record of God's revelations. The New Testament did not exist when Christ was on earth, nor on the Day of Pentecost. If it had never been written, the revelation of God in Christ, the personal gift of the Spirit, would have been the same. It is, then, subordinate to the spiritual life of the Christian—an instrument for the use of his religious life—but does not exhaust the inspirations of the Spirit.

(2) The Spirit's teaching is not confined to any Church, council, or pope.

The promise of His presence is not to organized Churches as such, but to individuals. He teaches the Church through His teaching of individuals, not as an additional personage in a Church assembly. No infallible external teaching is to be found, but the indwelling spirit sanctifies the heart and purifies the moral vision. One must seek guidance from those able to teach him, that his faith may be intelligent, but he must use his own reason, form his own judgment as to what he receives. He cannot evade his personal responsibility.

(3) The Spirit's guidance is not exhausted in the formation of creeds or Church liturgies.

Creeds are a provision for making all men think alike. In attempting to make men of the nineteenth century think as the Nicene Fathers, as Cranmer, or as Calvin or Wesley, do we not limit the Spirit of Truth to the measure of light He bestowed on them? If He dwells also in us, is His teaching to be limited to the boundaries and forms of their thought? To each succeeding generation He has higher truth to teach, developing out of the thoughts and experience of men. So also in liturgies the Spirit is not limited to forms of the past.

(4) Preachers may be instructors, but no one may implicitly receive beliefs from them, but only as they commend themselves to his conscience.

II. The Spirit guides us into truth only by working on our moral nature—by purifying our religious affections, quickening our love of truth, purging our carnality; not by miraculously revealing new truth, but by quickening us for higher discernment of truths already revealed.

(1) It is possible, then, to know truth adequate for religious life.

(2) All religious joy is conditioned on true knowledge.

(3) Truth is our only preservative from peril. If a man's notions be false, his practical life will be damaged.

(4) Truth is essential for religious usefulness. If a religious teacher, however sincere, teaches error, his work is devoid of moral power.

(5) Truth is not mere intellectual agreement in creeds or dogmas, but bringing all things to the test of Scripture and to the interpretation of the Spirit.

III.

By the Rev. David Davies.

The Spirit of Truth.

The Advent of the Holy Spirit is spoken of (1) in relation to the world, and (2) in relation to the disciples. In relation to the world, the ministry is to be *convictive*. 'He will reprove (or convince) the world of sin, and righteousness, and of judg-

ment.' In relation to the disciples: (1) in their sorrow the Spirit would be their *Comforter*; (2) in view of the imperfect disclosure yet given of Christ's mind and will, and in anticipation of their work, the Spirit is called the *Spirit of Truth.*

1. *The significance of the name.*—Truth was almost dead in that degenerate age. Faith had all but vanished. The doctrine of the Rabbis was like a mummy in a sarcophagus, which had once lived, but had long been dead, and embalmed and wrapped in the winding-sheets of tradition. The philosophers of the Gentile world despaired of finding truth. Pilate asked, 'What is Truth?' Christ gave no definition. It is difficult to define life, much more to define truth and grace, love and faith, to a man who has not the spiritual conception to grasp the meaning apart from the definition. Christ gave no definition but a promise of the *Spirit of Truth.* Definitions do for truth what the botanist does for the flower when he dries and classifies it. The latter killeth, the Spirit giveth life.

2. *The characteristics of His ministry*—

(1) Gentleness. He would come as Comforter and Guide, but the one guided must be acquiescent, as the thought-reader submits himself blindfolded to the slightest suggestion of the will of the medium.

(2) Progress. 'Into' denotes direction rather than attainment. It does not express finality. Even in heaven we look for progress.

(3) Scope. (*a*) 'All Truth.' The evil of the ages is to mistake sectional truth for *the* truth. The history of the Church shows the gradual correction of this evil. As the physical universe seems vaster now than to any preceding age, as new worlds are opened up to our vision, so the the Spirit of Truth reveals new wonders in the spiritual realm. Truths flash like new worlds upon those who wait upon the Spirit. (*b*) 'Things to come.' So as to awaken hope and expectation in the disciples, and teach them that the past has not exhausted God's purposes. There are glorious fulfilments of promises yet to come. (*c*) 'Glorify Me.' In the very Incarnation there were drawbacks. Christ's human associations must be brought into the proper light, as the earth is glorified by the light of day. His humiliation must be interpreted. And the Spirit will do this. 'He shall take of Mine, and declare it unto you.'

Illustrations.

If a man has nothing of the poet in his nature, no sentiment, no imagination, I waste my breath in trying to persuade him by argument that he ought to admire Gray's *Elegy* or Shelley's *Skylark.* The man of mathematical mind who, after reading *Paradise Lost*, simply asked, 'Well, what does it prove?' was incapable of being brought by any process of reasoning to an appreciation of the music and the majesty of that great epic. If he did not perceive it on his own reading, he would never perceive it. You cannot get spiritual ideas into men by the same process as that by which you would demonstrate that the three angles of a triangle are equal to two right angles. I remember once sitting beside a man at a concert, listening to a symphony by one of the greatest masters, and he called it 'queer stuff.'—J. Halsey.

It has been a slow method, I know, and fraught with pain, while the cry for God to lay bare His holy arm and make all things new has ever gone up—

> From the spirits on earth that adore,
> From the souls that entreat and implore
> In the fervour and fashion of prayer,
> From the hearts that are broken with losses,
> And weary with dragging of crosses
> Too heavy for mortals to bear.

But the slowness has been in man and not in God. The sorrow of delay and the burden of human need must have weighed more heavily upon God than ever upon man. Surely He hath borne our griefs, and in all our afflictions He is afflicted. Not in the will of God, but in the self-will of man, is the answer to the cry, 'How long, O Lord, how long, must the prayers and sacrifices of Thy saints await the day of their prevailing!'—G. D. Herron.

> Christ has many things to say
> To souls that can His message bear;
> But He throws not pearls away,
> Where He finds no listening ear.
>
> As the soul can more receive,
> Still the more does He bestow;
> As our faith doth more believe,
> Still His revelations grow.
>
> All the thirsting soul doth seek,
> All the wakened thought can hold,
> That doth Jesus freely speak,
> That to listening hearts unfold.
>
> Thus the light to Christians given,
> Measured by their power must be
> To receive this gift of heaven;
> By each one's capacity.
>
> The Master to His saints will speak
> All their souls as yet can bear;
> Wanting more, themselves must make
> Worthy, able more to hear.

S. Greg.

CONSIDER the history of our own country. What lessons has God been teaching it during its fifteen centuries! Lessons of order to the England of the Heptarchy; lessons of patience and hope to the England of the Norman kings; lessons of the value of freedom to the England of the Tudors and Stuarts; lessons of the need of seriousness in life and conviction to the England of the Georges. And surely in our time He is saying many things, stern and tender, to those who have ears to hear, in the events amidst which day by day we are living now. He is teaching us that morality should never be divorced from politics; that the duties of property rank higher than its undoubted rights; that races which trifle with the laws of purity are on the road to ruin; that 'righteousness exalteth a nation' much more truly than any financial, or diplomatic, or military success. And much that God teaches us of to-day would have been unintelligible to our ancestors. As we look out on the surface of our national life, on its hopes and fears, on its unsolved, to us apparently insoluble, problems, on its incessant movement, whether of unrest or aspiration, we hear from behind the clouds the more or less distinct announcement of a future which will be at anyrate as unlike our present as our past. 'I have many things to say to thee, but thou canst not bear them now.'—H. P. LIDDON.

MANY persons are alarmed at the idea of a 'new theology.' Because God is eternally the same, the science which treats of His Person and of His dealings with men is regarded as stationary. Theology, however, represents man's thoughts about God, and these may change as knowledge grows from more to more and as the power to understand spiritual things is increased. The elementary substances of nature are the same to-day as when the earth was a mass of fiery vapour; but to-day there is a 'new chemistry,' which professors who died a score of years ago would find difficult to read. So there is a 'new astronomy' and a 'new geology,' though worlds and the crust of our earth are the same.—T. V. TYMMS.

So year by year, and age by age He sends
  The Spirit true and pure,
To guide the souls of those He owns as friends
  In pathway straight and sure,
Unfolding still to souls that love the light
The glories of His wisdom infinite.

So we, too, yet have many things to learn
  Which now we scarce can bear,
And though at times our hearts within us burn
  We soon forget to hear,
And look with vision dim and wondering eyes,
As, one by one, new fears and doubts arise.

Only do Thou, O Lord, Thy word fulfil,
  And let Thy Spirit's might
Through all life's wars and storms be with us still,
  And lead us to the light;
Through mists and shadows guide our wandering feet,
And with Him come Thyself, Thou first great Paraclete.

E. H. PLUMPTRE.

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A Wave of Hypercriticism.

By Professor W. C. van Manen, D.D., Leiden.

III.

Has Dr. Davidson walked in another and better path in the third edition of his *Introduction*? The latter is supposed to be revised and improved. We saw already how this honoured author would not leave unnoticed 'this wave of hypercriticism.' But in his separate treatment of the epistles scarcely anything is evident of this.

In 1 Co only these words: 'The authenticity of the First Epistle to the Corinthians has not been called in question except by Bruno Bauer and the Dutch writers Pierson and Loman' (vol. i. p. 46).

In 2 Co: 'The authenticity of the letter has not been questioned except by Bruno Bauer' (vol. i. p. 65).

In Gal: 'The authenticity of the Epistle has been admitted by all except Bruno Bauer, who imagines that it was compiled from those of the Romans and Corinthians; followed by the Dutch scholars Pierson and Loman' (vol. i. p. 88).

In Ro: 'The authenticity of the Epistle has been called in question by Evanson and Bruno Bauer' (vol. i. p. 117).

The other names which might be taken account of remain unmentioned, even that of Steck in Galatians, and so of course mine in Romans. Our arguments are not enumerated, and consequently not examined or met. The same remark indeed applies to the arguments of the oft-mentioned Bruno Bauer, Pierson, Loman, Evanson.

In seventeen of the twenty-one N.T. Epistles Dr. Davidson has spoken in more or less detail of the objections raised against their authenticity, as well as against Ro 15–16, and either approved or tried to refute them. He has not done this, however, with the Epistles to the Romans, Corinthians, and Galatians. Nevertheless he could not apparently assent to the opinion of many people, that all demonstration of the authenticity of these must be looked upon as superfluous. He devotes in each instance a paragraph to the question, and thereby shows how much he was in earnest in his judgment rejecting Baur's arbitrary acceptance of four Epistles whose authenticity did not want research and on which that of the others depended. That adverse judgment was expressed in the words: 'He (Baur) takes four Epistles, unquestionably authentic and forming a group by themselves, as the standard of measurement for groups of later and earlier origin' (vol. i. p. 20 .

Of what does Dr. Davidson's demonstration of the authenticity of the leading epistles now consist in the pages bestowed upon it? He appeals almost exclusively to the old witnesses to prove the existence of the epistles. Beyond this no word in 1 Co. In 2 Co the assurance but no proof: 'It (the authenticity) is confirmed by the contents of the First (canonical) Epistle.' In Gal no further explanation than: 'The contents and style bear the apostle's stamp.' In Ro the words without a peg to hang on: 'The authenticity . . . is amply attested . . . by internal evidence' (p. 117), and 'The internal character of the epistle and its historical allusions coincide with the external evidence in proving it an authentic production of the apostle. It bears the marks of his vigorous mind, the language and style being remarkably characteristic' (p. 119).

This last sounds very well, if we only knew now how we could become acquainted with the apostle's 'vigorous mind,' so long as we do not know whether the transmitted epistles, of which we are to discover the authenticity, are actually his. If Dr. Davidson knows it he has omitted to tell us it. A 'remarkably characteristic language and style' may just as well have been the property of another as of the Apostle Paul. So long as we do not know whether we possess epistles from him we are not able to judge his language and style. Till we do know, it becomes us to be respectfully silent about the contents and style of a certain writing bearing 'the apostle's stamp.' Nothing is proved by reasoning in a circle except that he who resorts to it does not want proofs himself, because he does not doubt and keeps to hat he had accepted without asking on what ground the hypothesis rests.

Have we more certainty in the external evidence? One would think so, when one observes the admirable calmness with which Dr. Davidson makes his most ancient witnesses speak one by

one in favour of the authenticity of the Epistles to the Corinthians, Galatians, and Romans (vol. i. pp. 46, 47, 65, 66, 88–90, 117–119). Unfortunately the illusion disappears very soon when one hears the same learned man in the same work, speaking of the Second Epistle to the Thessalonians, which he does not attribute to Paul, declare: 'External evidence attests the letter's authenticity' (vol. i. p. 251). At the conclusion of the examination of the oldest witnesses in favour of the Epistle of James, which he supposes to be written about the year 90, he writes: 'Their evidence simply attests the existence of it when they wrote' (vol. i. p. 289).

In the First Epistle of Peter, supposed to originate from Rome 113 A.D., we find: 'The authenticity of the epistle is well attested by external testimonies both ancient and numerous' (vol. i. p. 538). Writing on the Pastoral Epistles, which must have originated between 120 and 125, he says: 'During that time (70–130 A.D.) they may have been written and accepted as Paul's without opposition, not only because the age was uncritical, but because they were thought useful and edifying letters with a Pauline stamp. The decision respecting their authenticity must turn upon internal evidence' (vol. ii. pp. 41, 42). After the examination of the witnesses for the Epistle to the Colossians, dated 125 A.D., we read: 'As far as external evidence goes, the authenticity of the Epistle is unanimously attested in ancient times. But the fathers of the second and third centuries were more alive to traditional beliefs than to critical investigations' (vol. ii. pp. 241, 242). In introducing the witnesses for the authenticity of the Epistle to the Ephesians, which we must consider written in the year 130 A.D., he writes: 'Antiquity is agreed in assigning the Epistle to Paul' (vol. ii. p. 272). In other words, the external evidence of the most ancient witnesses is of great importance when we are convinced of the authenticity and do not want proofs, but it has no significance as soon as we have reason to doubt the exactness of the tradition, or ask earnestly for proofs. Then it must be acknowledged, the ancients were not critical; they accepted what they liked, without asking for the origin of the writings which they read for their edification; their evidence does not reach further than the declaration that the works mentioned or quoted existed when they were writing.

Would it not be more sensible, in speaking of the authenticity of the 'Epistles' generally, to decline every appeal to the external evidence of the most ancient witnesses, to escape as critics the accusation of measuring with double measure or weighing with unequal weight?

At any rate, those who are outside cannot attribute value to an appeal to witnesses who are in turn approved and rejected, not on account of the kind and contents of their declarations, but because they are sometimes in accordance with what one expects and sometimes not. If, then, we observe that Dr. Davidson, in speaking of the authenticity of the leading Epistles separately, did not take into account other people's scruples, or render these superfluous by adducing convincing proofs of the authenticity, we cannot offer as excuse for him that he was perhaps not acquainted with the doubts that had been cast upon the authenticity. The above-quoted words, derived from vol. i. pp. 150–152 of his *Introduction*, prove the reverse of this. There, it is true, this learned man hides behind 'the best critics of Germany.' He says, however, seemingly independently, after having mentioned our names before: 'The arguments adduced against Paul's leading Epistles are for the most part arbitrary and extravagant, showing inability to estimate the true nature and value of evidence.'

The accusation is not a trifling one. Has Dr. Davidson tried to show its justice? No. Has he made an earnest effort to make himself familiar with the contents of the writings which he unhesitatingly pillories as a 'wave of hypercriticism' which 'it is needless to describe, or to show its futility,' 'devoid of interest for English theologians'?

Having consulted both the volumes carefully, I find no evidence of it in his *Introduction*. A letter kindly sent to me enables me to add that he had not had my study on the Epistle to the Romans under his eyes. This last must also have been the case with two other learned men called to instruct the English-speaking public with regard to 'this wave of hypercriticism'—Dr. W. Sanday and Rev. A. C. Headlam, the authors of *A Critical and Exegetical Commentary on the Epistle to the Romans* (Edinburgh: T. & T. Clark. 1895). They mention my book, *Paul II.: The Epistle to the Romans*, Leiden, 1891, as well as my magazine essays on Marcion's Epistle from

Paul to the Galatians (p. lxxxvii, note), and seem to derive from it, in the text, this impression, as unjust as comical, 'van Manen is distinguished . . . for basing his own theory of interpolations on a reconstruction of the Marcionite text, which he holds to be original.' Just as if I had not opposed these theories of interpolations at least as strongly as Sanday and Headlam, and had not done something quite different, in seeking to explain the origin of the Epistle to the Romans, than starting a new theory of interpolations. However, all that these learned authors say on the first three of the thirteen pages bestowed by them on a discussion of the integrity of the Epistle is an incomplete and faulty critical survey of what was written by Evanson, Bruno Bauer, Loman, Steck, Weisse, Pierson-Naber, Michelsen, Völter, and myself, either on the question of the authenticity or on the history and composition of the text of the canonical Epistle to the Romans. Now, as all this had to be said within two pages, it is really not to be wondered at that the criticism is introduced with the sigh: 'It has been somewhat tedious work enumerating these theories, which will seem probably to most readers hardly worth while repeating, so subjective and arbitrary is the whole criticism.' One must pity the authors who had to compose these pages as much as the readers who had to make themselves acquainted with their contents. Three pages are devoted to the description and treatment of the question of the authenticity, including the history of the criticism of the origin of the canonical text, against ten pages on the old question concerning chs. 15–16. And no further word about the authenticity of the Epistle in the whole work, in itself perfect in other respects. No word in the introduction, no word in the commentary. It is continually supposed, and without any vestige of proof accepted as certain, that the Pauline origin cannot and may not be doubted. All research relating to that is superfluous. Already the thought of it is 'a somewhat tedious work.'

Only complete ignorance on this point can make one speak of 'an interesting account' by Dr. Sanday and Mr. Headlam 'of the attempts recently made in Holland, as well as by one or two German scholars, to impugn the authenticity of the Epistle as a whole, or to show that it has been interpolated to a serious extent' W. E. Addis, *Inquirer*, Nov. 16, 1895). I suppose that the learned authors have not read, or even had in their hands, any or hardly any of the works of whose contents they speak (pp. lxxxvi, lxxxvii), except Evanson's *The Dissonance of the four generally received Evangelists*. Else it would, for instance, not have been possible for them to say of C. H. Weisse: 'His example has been followed with greater indiscreetness by Pierson and Naber (1886), Michelsen (1886), Voelter (1889–90), van Manen (1891).' Not one of the men mentioned has defended the 'style-criticism' of Weisse, and 'professed to be able to distinguish by the evidence of style the genuine from the interpolated portions of the Epistle.' Even Dr. E. Sulze, the most grateful pupil of the German professor, and the publisher of his *Beiträge*, 1867, did not defend it when he, in his criticism of Steck's 'Galaterbrief' (*Protest. Kirchenzeitung*, 1888, Nos. 41, 42), recommended the hypothesis that many objections to the authenticity of the leading Epistles could be explained by accepting 'Interpolationen und Ergänzungen' (interpolations and supplements). An opinion to which Steck, appreciating Sulze's good intentions, objected with reason (*Prot. Kirchenztg.*, 1889, No. 6).

In a note at the end of their rejection of the partly mentioned arguments alleged against the authenticity of the Epistle to the Romans, Sanday and Headlam add the following: 'The English reader will find a very full account of this Dutch school of critics in Knowling, *The Witness of the Epistles*, pp. 133–243. A very careful compilation of the results arrived at is given by Dr. Carl Clemen, *Die Einheitlichkeit der paulinischen Briefe*. To both these works we must express our obligations, and to them we must refer any who wish for further information.' Must we conclude from this that Knowling and Clemen have conducted them as guides through the lightly spoken of 'Dutch school of critics'? How could they know, then, that the first of the two had given 'a very full account,' and the other 'a very careful compilation of the results arrived at'?

Knowling's work is not known to me. Clemen did not occupy himself with the question of the authenticity. Others had done that already sufficiently in his opinion. 'Das war ja das nötigste, aber freilich auch das leichteste,' p. 4. (That was the most necessary thing, but also the easiest.) The more difficult task for which he

girded himself was to consist in considering all that belongs to the sphere of conjectural criticism, alleged interpolations, and supposed composition of Pauline Epistles from larger and smaller fragments, essays, and older epistles. He performed his task with talent to a considerable extent, but not faultlessly. One cannot leave unread the books used by him, if one does not want to receive many times an incomplete and faulty impression of what is said in them. For instance, he spoke constantly of a part of my criticism of Romans, namely, what I wrote about the composition of the Epistle, as if I wished to purge the canonical text from an endless number of interpolations. And this notwithstanding that he—unlike many others, especially German learned men — had understood my intention very well, judging from what he said about it (p. 73): 'We are not able to point out what has been added at different times, and to say whether it came from the author himself, or from a source used by him.'

At the same time, Sanday and Headlam in their *Commentary*, as well as Dr. Davidson in his *Introduction*, have professed to instruct their fellow-countrymen and those speaking the same language, and all these, trusting to the well-known erudition of these illustrious men, consider themselves now acquainted with 'the details of the study of the text, and the criticism of the various Dutch schemes of disintegrating the Epistle' to the Romans (M. W. Jacobus, *New World* (June, 1896), p. 372). This is further proved by their being able to perorate in this fashion: 'Such theories'—as those developed by us concerning the authenticity of Romans—'deserve attention only on psychological grounds; they serve to remind us that learning may go hand in hand with the wildest extravagance of opinion, that the blindest prejudice may be united with an utter absence of dogmatic belief' (W. E. Addis, *Inquirer*, Nov. 16, 1895). They rest, without a single word of protest, on what their grey-headed, and indeed most reverend and learned, Dr. Samuel Davidson said: 'This wave of hypercriticism . . . is devoid of interest for English theologians' (*Inquirer*, August 25, 1894).

IV.

It is not my business loudly to assert a contrary opinion to that of Dr. Davidson, but I may utter a warning against misunderstanding based on faulty instruction. This 'wave of hypercriticism' has not for its aim 'attacks' on guiltless epistles, or to 'condemn' them. It does not stand opposed to the Pauline leading Epistles, but has in view nothing more or less than learning to understand those valuable memoirs of Christian antiquity better than has been the case up till now, in order to make the rich contents fertile for our knowledge of the oldest Christianity, its character, development, and history. Those who are considered to belong to this 'wave of hypercriticism' are no 'ingenious seekers after novelty.' They are too busy with the fulfilment of their functions and varied scientific research for this kind of work. Although they do not consider themselves ingenious, they are not simple enough to seek for '*imaginary* dependencies on the Gospels,' nor do they wish to remove by any artifice whatsoever the 'credibility' of certain writings. They do ask occasionally whether other writings might be found to depend on the Gospels, and how it is with their supposed 'credibility.' Their standpoint is that of a perfectly free, and as far as possible impartial, research, which cannot be bound by any tradition, either dogmatic or scientific. If they err, they will be glad to be instructed, but with arguments, not with great words, or with appeals to critics who have been unable to make themselves acquainted with their studies up till now, because as far as they read them they did so 'im Bann der Vorurteile.'

They hold that criticism can and must scrutinize everything, even what some people who may belong to the 'best critics' in a certain circle consider the most critical, that is, superior to any criticism, and about which a strict *noli me tangere* ought to be taken into consideration. They do not know any reason why, in the research into the origin of the 13 or 14 Pauline Epistles, an exception should be made in favour of the four to the Romans, Corinthians, and Galatians. They consider it their duty to ask these writings as well for their credentials. With all respect for Baur and the great merits of the Tübingen school called after him, they cannot see any guarantee for the justness of their way of considering the matter, nor any reason for exempting the leading Epistles from research as to their birth, in the fact that they are faithfully accepted by these men. They judge that if in inquiries about authenticity in other instances no positive value is allowed to external

evidence, it cannot be done here either. The so-called old witnesses generally prove only that the works under examination were extant when these witnesses wrote. The very utmost that can be added in their favour is that they considered that these works originated from the persons under whose names they mention them. But this is no guarantee for the justness of that opinion, as is generally acknowledged by the 'best critics' as soon as they come to deal with writings whose authenticity seems suspicious to them. The ancient witnesses were not critical in the sense which we give to that word. When the contents pleased them, the epistle or the book was welcomed by them, irrespective of its author. They did not make any inquiry as to its authenticity. It is even a question whether they did not often know that they had to do with pseudepigrapha while they were busying themselves with the creation of new pseudepigrapha. Besides, they lived, as a rule, too long after the time in which the supposed apostolical authors must have worked for us to found anything of importance on their conviction, if they had one, as to the authenticity of the intended writings. We do not know the exact period at which the oldest witnesses for the Pauline leading Epistles, Clemens Romanus, Basilides, and others lived. But they belong, at anyrate, to the second century. Generally, we adopt the opinion that Paul died in A.D. 64. The witnesses are bearers of a tradition connected, rightly or not, with a particular writing. That tradition must be looked into independently, its truth examined as exactly as possible.

As often as the question is about the authenticity or non-authenticity of any writing, the essential part of criticism has to do with the internal grounds. Internal evidence must decide. However, once more to confine ourselves to the Pauline leading Epistles, this does not compel us to see an identity of language and style, dogmatic and religious contents with the supposed Pauline language and style, the description given by ourselves of his religion, persuasions, and thoughts. As long as we do not know whether we possess authentic Epistles from Paul or not, we cannot form a judgment about this and that. Until that time, perfect silence is indispensably necessary. When one sets oneself to free and impartial research as to the authenticity of the Pauline leading Epistles, there is no greater self-deception than making oneself in all simplicity believe that one hears Paul speaking, recognizes his language, his image, recalls his spirit, and with rich oratorical turns declares further things of that kind because —because one had learned previously to form an idea of Paul, of his religious physiognomy, of his appearance in writings, of his customs and manners, way of speaking and thinking, etc., with the help of those Epistles whose authenticity was not then doubted. This is the great fault of Baur and his school, for which already he has been so often reproached alike by orthodox and liberal theologians, and also by Dr. Davidson (vol. i. p. 20), but of which, all the same, the 'best critics' have made themselves continuously guilty on this side of the ocean as well as the other.

Internal evidence does not come from outside. It does not communicate itself to us except by earnest and thorough examination of the writing or writings in question. Whoever wants to become aquainted with the Pauline leading Epistles in order to put himself and others in the way of a possible answer to the question as to their origin, ought to read and study them according to form and contents without cherishing beforehand a decided opinion as to their origin. Either begin by accepting the authenticity or not, but always leave room for the opposite opinion. The exegesis of one who does not do this is not free but bound, bound to tradition, bound to a fiction. The one proper basis, the only truthful internal evidence fails him. These are the principles on which this 'wave of hypercriticism' should be conducted. If there are unconscious mistakes, let one point them out. But one need not get angry. The indignation of a learned man proves nothing except his momentary inability to refute his scientific opponent.

V.

This wave of hypercriticism, Dr. Davidson assures us, 'will soon pass away, if indeed it has not already done so.'

This last can be contradicted safely. He who says it shows himself not well up in the particulars on which his assertion rests. Up till now not one of those who are considered as belonging to this 'wave' has, as far as I know, proved faithless. They go on, keeping high the banner under which they strive, proclaiming their conviction and defending it when necessary.

Will that be of any avail, or will this 'wave' not

soon pass away altogether, notwithstanding their zeal every possible way? Who can tell? Prophesying is dangerous work, especially when the question turns on things which one does not know at all or only in a very faulty manner. It is safest to leave the result to time and the power of truth. 'Tandem bona causa triumphat.' 'Magna est veritas et praevalebit.' All can depend upon that.

Those of this 'wave' are of good courage. They copy with gladness their Paul, while they are looked upon as written down to death: ὡς ἀποθνήσκοντες καὶ ἰδοὺ ζῶμεν (2 Co 6^9).

'Nubicula est, transibit' was the motto of the great Dutch theologian, Gisbertus Voetius, in heart and soul orthodox, with which he, like an earnest, pious man, does not only try to comfort himself for the sorrows of earth and the disappointments of life, but also tried to console himself and others as often as any apparition of something new in the ecclesiastic or scientific world troubled them. 'Nubicula est, transibit' a great many before and after him have cried, in the same or similar words, with regard to several 'waves,' which have soon afterwards got the ascendency over them or have sometimes carried them away with their irresistible speed. Such prophets have never been able to obstruct the course of scientific research.

'Nubicula est, transibit' 'the best critics of Germany' declared when Baur and his companions appeared, and, with their new contemplation of the old Christian past, seemed to ridicule science, its best representatives, and most firmly established results. 'A wave of hypercriticism, devoid of interest for English theologians,' added the Davidsons of those days. Their namesakes, now already for a long time grown grey in the service of science, have come forward as the best interpreters of the Tübingen school for the thoughtful party of theologians of Great Britain and America. Why should it be otherwise with the 'wave of hypercriticism' now spoken of, whose task it is to continue the work commenced by Baur and to scrutinize once more the grounds on which the foundation of our knowledge of the oldest Christianity rests?

Notwithstanding much disappointment coming from many a circle where the contrary might be expected, signs which give courage are not wanting. To recall a single instance: H. J. Holtzmann, one of the 'best critics of Germany,' in the first edition of his *Lehrbuch der hist.-krit. Einl. in das N.T.*, published in 1885, said this wave of hypercriticism was already hidden away in the grave of history. He bestowed only these words upon it: 'Die von Evanson, B. Bauer, und A. D. Loman unternommenen Angriffe gehören der Geschichte der Kritik an' (p. 224). It could not be more decisively and sparingly touched upon.

But stop; in the third edition, published in 1892, the words quoted are altered. The objections raised against the authenticity of the leading Epistles are no longer relegated to the 'history of criticism.' 'The attacks undertaken by Evanson (1792) and Bauer, later by A. D. Loman, A. Pierson, S. A. Naber, and W. C. van Manen, afterwards also by Steck and Völter,' are discussed in some detail, albeit incompletely and indecisively (pp. 206–208). We even find (pp. 183–186) a new paragraph bestowed upon the description of 'the radical criticism,' by which, in distinction from the 'critical school,' ours is meant.

Others do not forbear to express their sorrow over the discord which has arisen in the international camp of liberal scholars in consequence of our views on the origin of the Pauline leading Epistles, although we, as they remark, are all standing on the same scientific ground, and start with the same critical principles. If they could only resolve now, led by this conviction, to make themselves better acquainted with our main contentions, and with the books which we have written, laying aside the 'Bann der Vorurteile,' they would certainly, though not at once or perhaps ever in all points, give us their approval. At first they might perhaps even continue to protest with powerful arguments, but at length, I have no doubt, they would acknowledge that we have seen rightly on the main point. They would soon help us to remove the mistakes made by us in elaborating our new ideas, to fill the gaps remaining after our research, to erect as firmly as possible the building of our knowledge of the oldest Christianity according to this modified plan on true grounds. Peace would be restored between friends congenial in mind, and this wave of hypercriticism brought a notable stage farther on its way towards blessing the literary, theological, and scientific research peculiar to our days, with the precious talent of distinguishing between truth and error entrusted to it, to the advantage of all.

At the Literary Table.

The Polychrome Bible.

For some years Old Testament scholars have watched the arrival of another and another volume of a series which someone nearly immortalized by the nickname of the Rainbow Bible. It was a serious undertaking, however, and not likely to be too remunerative, and the nickname was not persisted in. 'The Rainbow' may still be the familiar private designation, but in public reference is used the sonorous title, 'The Sacred Books of the Old Testament,' or shortly, *SBOT*. These volumes have been edited by Professor Paul Haupt of the University of Baltimore. They contain a revised Hebrew text, printed in colours to exhibit the various hands, and brief textual notes, which chiefly served to explain the changes that had been made in the Massoretic reading. Of that series there have now appeared Genesis, Leviticus, Joshua, Samuel, Chronicles, Job, Psalms, Jeremiah, and Daniel.

Meantime, it was well known that Professor Haupt was preparing an English (or German) edition. Now at last three volumes of that edition are ready, and they have been issued together.[1] They are the *Psalms* by Professor Wellhausen, *Isaiah* by Professor Cheyne, and *Judges* by Professor Moore. They contain a new translation of the Hebrew, printed in colours, exegetical notes, and pictorial illustrations. And there is to be no risk run regarding the general title, for a general title is given in large letters on the binding of every volume—*The Polychrome Bible*.

If the earlier was a serious undertaking, this is more. The various books are entrusted to the ablest scholars that are alive; when the translator is a German (as in the case of the *Psalms*) the English rendering is done by an accomplished scholar, or by accomplished scholars (as that of the *Psalms* by Dr. H. H. Furness, Dr. John Taylor, and Dr. J. A. Paterson); the colouring of the various strands is carefully attended to, and must have cost much anxiety to adjust exactly; there is an elaborate system of critical marks, which has demanded extraordinary skill and patience in devising and verifying; the notes are not numerous, but fresh and penetrating (occasionally the general editor adds a useful note in brackets); the illustrations are liberal and nearly always useful, some of them being in colours and highly attractive to the eye; and once and again there will be an appendix of valuable matter, as that in the Psalms volume on the music of the Hebrews.

It is an undertaking of unusual magnitude and exceptional merit. The spirit in which it is conceived is scientific, liberal, reverent. The general editor is sparing neither himself nor his workers but seeking with persistent endeavours to reach the highest possible results. It is a sign of the time both in its conception and in its execution. No previous age, so far as we can see, would have dared this detachment from party spirit and Church tradition; no band of scholars could have been found either able or willing to carry it out. If we have lost something of the personal piety of our fathers, we have gone beyond them quite in simple devotion to the naked truth.

Our purpose at present is not to sweep the volumes diligently till we find a misprint, or even a misstatement. They will lie beside us, and often be referred to here. Our present purpose is to direct emphatic attention to a bold and generous enterprise, and to bespeak for it as generous and thankful a reception.

[1] 1. *The Book of Judges*. By George F. Moore, D.D. 6s. net. 2. *The Book of Psalms*. By J. Wellhausen, D.D. 10s. 6d. net. 3. *The Book of the Prophet Isaiah*. By T. K. Cheyne, D.D. 10s. 6d. net. English Translations, with Notes and Pictorial Illustrations. James Clarke & Co.

Old Latin Biblical Texts.[2]

Few scholars have done more excellent work on the pre-Hieronymian Latin text of the N.T. than Mr. H. J. White, whose latest contribution to this subject lies before us. While busily engaged with the Bishop of Salisbury in editing the great Oxford edition of the Vulgate, he has found time to in-

[2] *Old Latin Biblical Texts*. No. IV. Portions of the Acts of the Apostles, of the Epistle of St. James, and of the First Epistle of St. Peter from the Bobbio Palimpsest *s*. Edited, with the aid of Tischendorf's and Belsheim's printed texts, by Henry J. White, M.A. Oxford: Clarendon Press, 1897

vestigate and decipher important portions of the Old Latin N.T. The Fragments of Acts, St. James, and St. Peter from the Bobbio Palimpsest *s* at Vienna give an additional example of Mr. White's thoroughness, patience, and accuracy. Some of these Fragments had already been published. The veteran critic, Tischendorf, after spending toilsome efforts on this exceptionally difficult Palimpsest, gave the results of his labour in the *Wiener Jahrb. d. Literatur*, Bd. 120 (1847), Anzeige-Blatt, p. 36. J. Belsheim, a well-known Norwegian student of the O.L. versions, was the next to take up the work. After two periods of study, he was able to decipher about a dozen pages more than Tischendorf, which he published as *Fragmenta Vindobonensia* in 1886. Yet after all these labours, M. Samuel Berger, in his admirable edition of the Perpignan Latin text of Acts (p. 15), was obliged to affirm that it was still impossible to derive from the Bobbio MS. 'all the profit for criticism which it ought to furnish.' Happily this need no longer be said. At M. Berger's suggestion, Mr. White set himself to study the Palimpsest. Two visits to Vienna enabled him to decipher several pages both in Acts and the Epistles, which had not hitherto been published, as well as to revise the work of Tischendorf and Belsheim, and to add 'more where they had given only part.' It is interesting to find that after going over Tischendorf's pages two or three times he was only able 'to detect very few and slight errors.' Belsheim's edition he found much more hasty and inaccurate.

Mr. White's own edition is equipped with a complete scientific apparatus. Besides publishing the texts and, by the use of blank spaces, italics, and brackets, showing clearly what is undecipherable, what is conjectural but practically certain, and what is doubtful, he gives a valuable list of 'Notulae,' containing minute observations on particular pages and lines, and supplies a complete account of the appearance, size, and probable date of the Fragments. 'Out of forty existing pages,' Mr. White says, 'twenty-four have had either the whole or the greater part of their contents deciphered; in eight more a few lines or a few words can be made out; and only four still seem absolutely hopeless.' The Fragments published are: Ac 23^{15-23} $24^{6.\,8.\,13}$–$25^{2.\,23}$–$26^{2.\,22-24.\,26}$–27^{32} $28^{4-9.\,16-31}$, Ja 1^{1}–$2^{10.\,16}$–3^{5-13}–$5^{11.\,19-20}$, 1 P 1^{1-12} 2^{4-10}. The probable date is the sixth century.

We naturally turn with special interest to the discussion of the nature and relations of the text of *s*. This only occupies four pages. Within its limits it is most thorough and valuable. But we cannot help regretting that so careful and competent an investigator as Mr. White has not treated this part of the subject with something of the fulness with which he has discussed the internal character of *q* (Cod. Monacensis) in his masterly edition of that MS. (*Old Latin Biblical Texts*, No. iii., Oxford, 1888). He points out very clearly the grouping of texts in Acts, a matter recently brought into prominence by the works of Blass, Corssen, and others. He shows the family to which *s* belongs. But we should have liked to know the judgment of a critic so experienced on the mutual relations of the members of that family.

According to Dr. Hort's well-known classification (*N.T.*, vol. ii. 81–83) *s* belongs to the 'European' group of O.L. texts, whose most celebrated representative for Acts is the Gigas (*g*), familiar to those acquainted with Blass' *Acta Apostolorum*. To this group are also assigned the Perpignan Fragments, published by M. Berger (Paris, 1895), the Milan Lectionary (g_2), the quotations in Lucifer of Cagliari, and the Speculum (*m*). But even the roughest survey reveals striking differences between these various texts. Undoubtedly *s* is most intimately connected with the *Gigas*, as Mr. White shows, and the quotations in Lucifer agree closely with this group. The Perpignan Fragments (MS. lat. 321, Bibl. Nat. Paris), on the other hand, in the only continuous passage where a comparison is possible (28^{16-31}), show a very marked divergence from *s*. This is so both in readings and renderings. And, strangely enough, the older or African elements seem to preponderate decidedly in the former, although M. Berger believes that *s* is nearer the oldest text. No doubt there is a certain definitely local character belonging to the Perpignan Fragments, which may be discovered from their remarkable agreement with the older readings of the Bible of Rosas on the Catalonian coast, only a few miles from Perpignan. The relation of this local element to the 'African' text is worthy of investigation. The Vulgate shows a long list of agreements and differences both as regards *s* and M. Berger's Fragments. No text of Acts appears to be extant which would fill the gap between these 'European' MSS and the Vulgate.

Indeed, the mutual resemblances and differences of these O.L. texts in Acts raise once more the

general question, Can the distinction between 'European' and 'Italian' types of text, which is comparatively clear in the Gospels, be maintained for the Acts and the Epistles? Several phenomena in the O.L. texts of the O.T. seem to favour a negative answer. Only when some clearness is reached on this question shall we be able rightly to estimate the critical value of the various authorities.

The texts of James and 1 Peter in *s* are practically Vulgate. Not that that lessens their importance from the point of view of the O.L., for Jerome's revision of the Epistles was evidently most hurried and incomplete. In both, however, there are interesting variations from the Vulgate, a certain late-African strain, which consists in agreements with Fulgentius of Ruspe and Facundus (late sixth century), being plainly discernible in 1 Peter.

Mr. White has attained with marked success the object at which he has aimed. He has put into the hands of students of the O.L. versions an important text in a most trustworthy and adequate form. It is only with such materials as basis that any true progress in research can be achieved.

H. A. A. Kennedy.

Callander.

A New Critical and Devotional Commentary on the Psalms.

The great value of Dr. King's new work on the Psalms[1] is that it gives the intelligent English reader a good idea of what the Psalms really are. This may seem faint praise; but those who are familiar with the Psalms in their original Hebrew, and know how largely different are the impressions made by the English translations and the majority of modern commentators, will realize what a difficult task he had before him, and how well he has succeeded, as a whole, in accomplishing it. The reader is enabled in a remarkable degree to realize both the thought and feeling of the Psalmists, and also the peculiar methods by which these were expressed—methods sometimes strangely artificial, and singularly unlike those of the present day. But this is by no means the whole purpose of Dr. King's work. The main interest and value of a Psalm, in his eyes, lies in its devotional and religious character. The writer realizes intensely that the Psalms have a living history; that they have been used, and rightly used, both by Jews and Christians, in their religious services at all times as vehicles of prayer and praise; that they have exercised a permanent influence on religious feeling, and may be legitimately used to express the riper thoughts and needs of modern Christianity. Probably he would not himself put it quite in this way, but something very like it is implied throughout the book.

Dr. King is not afraid of biblical criticism. He accepts its general principles as the unavoidable result of modern scholarship, and on religious grounds he sees no reason for rejecting them; on the contrary, he finds in criticism the true key to the interpretation of the Psalms. With him the older Psalms are 'Davidic' rather than Davidic. The titles, being added in an uncritical age,—though interesting on other grounds, and relatively old,—are of no value in determining the date, authorship, or occasion of the Psalms. Even the fact that Ps 18 is ascribed to David in 2 S 22, is not sufficient, in Dr. King's opinion, to vindicate its Davidic origin. On the contrary, the Psalmist 'was clearly familiar with the Book of Deuteronomy. This alone makes the Davidic authorship absolutely impossible; unless we are prepared to set aside all the results of modern scholarship.'

Ps 35 is ascribed to Jeremiah, on account of its close resemblance in thought and language to parts of Jeremiah's prophecies, esp. 18^{18-23} 20^{7-13} 33^{11-12}. This connexion leads the writer to some very suggestive remarks about the imprecations of this Psalm. 'When we read the imprecations of the tender-hearted Jeremiah, we must "compare them with the bettering of the times," and do him the justice to remember that those who hated him were hating their own good. Still for us, the fact remains that the One who alone could say, "He that hateth Me hateth My Father also" (Jn 15^{23}), was the One who "when He was reviled, He reviled not again" (1 P 2^{23}).' Ps 40 is believed to be a composite Psalm. Part i., vv.$^{1-12}$, is referred to 'the early days of the Return from the Captivity'; the 'pit' and the 'miry clay' being poetical figures expressing the

[1] *The Psalms in Three Collections.* Translated, with notes, by E. G. King, D.D. Part i. First Collection (Ps 1–41), with Preface by the Bishop of Durham.

humiliation of the people in Babylon. The last part only, vv.[15-17], which occurs separately as Ps 70, is thought to belong to the time of Jeremiah. Again, it is suggested that Pss 26 and 27 are pilgrim Psalms. Dr. King always speaks with great caution, however, and is loth to ascribe any definite dates to the Psalms. Thus, in a note to Ps 11[1], he writes: 'Nothing is more easy, nothing more dangerous, than to suggest historical allusions; but without assigning the Psalm to Nehemiah, we may illustrate it from the noble answer he gave to his faithless advisers (Neh 6[11]). History repeats itself. It is rash to assume that because a Psalm suits a certain occasion it was necessarily written for that occasion.'

But it is not only in questions of date that Dr. King is at variance with traditional views. He freely suggests omissions, transpositions, and even corrections of the text, some of which show considerable originality and independence of judgment. Thus in Ps 19 he not only omits v.[3] as a probable gloss, with Wellhausen and other critics, but also vv.[13. 14] for the sake of obtaining, or in his view of recovering, a closer parallel in *form* as well as in thought between 'the Light of Nature' and 'the Light of Revelation.' In Ps 40[6b] he is inclined to read אז גו כוננת לי, 'Then a body Thou didst prepare (or make strong) for me.' This is very similar to the reading אז גוה כרית לי, suggested by Kennicott (quoted in *Turpie's Old Test. in the New*, p. 121). If, as quite possible, this reading is at any rate the origin of the LXX σῶμα δὲ κατηρτίσω μοι, it seems likely that the אז has found its way from [7a], where it is certainly in place, whereas here it is very clumsy. Dr. King further argues in favour of his view from the use of גו in connexion with the Suffering Servant by the Deutero-Isaiah (Is 50[6] 51[23]), and adds: 'This part of the Psalm is, as we have seen, full of the thought and language of Deutero-Isaiah. Such a conception, therefore, of Israel as offering His body to suffer and fulfil God's will would be quite in accordance with the spirit of the Psalm.' Certainly. But would the words suggested, 'a body Thou hast prepared for me,' imply the thought that the body was to *suffer*? Nor would this thought agree so well with other parallels. Thus in Pss 50[23] 51[14-15] the contrast is between sacrifice and praise; in Ps 51[17] between sacrifice and penitence; in 1 S 15[22] between sacrifice and obedience. The latter is the thought which best suits the context of Ps 40[6], [6a] being parallel with [6c], and [6b] with 7, and in He 10[5] the obedience of Christ to the Father's will is what is most insisted upon. In spite of its quaintness, 'ears hast Thou dug for me,' is at least intelligible, and if understood as meaning 'hast given me the power of obedience' certainly suits the context.

Dr. King does not divide the Psalter into the usual five books. This he believes with Graetz to be a more or less artificial and comparatively late arrangement, made for liturgical purposes in imitation of the five books of the Pentateuch. But he regards the Psalms as the combination of three separate collections, which are, roughly speaking, 1–41, 42–89, 90–150. Thus the second collection very nearly comprises books ii. and iii., the third books iv. and v. The first two Psalms are, in their present position however, an introduction to the whole Psalter—the first having been, as it is supposed, transferred from the Asaph collection. The first part of Dr. King's work, that now published, comprises the first collection; but in addition to the first two Psalms, he has found it convenient to comment upon all the alphabetical Psalms in order more easily to compare them and point out their common peculiarities. The discussion of these Psalms is particularly interesting. It is pointed out that many of the alphabetical Psalms consisted originally not of twenty-two verses, one for each letter of the alphabet, but of twenty, *i.e.* twice ten, the latter being regarded as a sacred number, as by the writer of the Priestly Code for example. Thus it is contended that in Ps 25 vv.[11. 22] are later insertions. The last begins with פ (whereas the alphabet ends with the ת (v.[21])), and has no particular connexion with the subject of the Psalm. V.[11], though it begins with the right letter, ל, breaks the sense, and is practically a repetition of v.[7]. But I cannot think that Dr. King is quite accurate in saying that the Psalmist intended to omit either the ו verse or the ל verse. It seems to me that he attempted to maintain completely the alphabetical character by introducing these letters as initials in the second lines of vv.[5. 10]. The one begins with ולמדני, or may be considered as so beginning without great violence to the sense (Dr. King himself omits the third line), the other with לנצרי.

The distinction between this and Dr. King's view is important, because it affects similar questions in other alphabetical Psalms. Thus he argues that in Ps 34 there were originally no ו or ל lines. But here, again, we find the ו commencing the second line of v.[5]. There is certainly not, as in Ps 25, an initial ל in the second line of the verse preceding the present ל verse; but a כ is the initial letter of the second line of v.[9], *i.e.* before the present כ verse. It seems therefore probable that the interpolated verse was not the ל verse ([11]), but the כ verse ([10]). Beautiful as this verse is, it seems to me on the whole less necessary to the context than v.[11], which begins the explanation of the 'fear' of v.[9]. If so, it only shows that the editors were quite as capable of introducing inspired religious feelings as the original writers. The Psalms are to us not merely what the original Psalmists wrote, but what their later editors made them. I should also very much doubt the correctness of the conjecture that the פ verses, [16. 22] of Ps 34, have been transposed, and that v.[16] was interpolated by an editor at the end of the Psalm, while v.[22] was originally between vv.[15. 17]. For (1) 'the face of YHVH' in v.[16] corresponds to the 'eyes of YHVH' and 'the ears' of v.[15], and (2) v.[22] expresses nearly the same thought as the interpolated Ps 25[22], and begins with the same verb. It seems, therefore, likely that the same editor inserted them both.

If what I have said above about the ו and כ verses in Ps 34 is true, it cuts away the ground on which the supposed interpolation of the ו and ל verses in Pss 37, 111, and 112 is based, and also in Ps 37 that of the supposed omission of the second ד, כ, ע, and ק verses. It appears to me far more probable that in Ps 37 the original writer, in order to obtain a total of forty verses, instead of forty-four, gave these four letters one verse instead of two, just as for the same purpose the writer of Ps 25 gave ה, ו, כ, and ל only half a verse each, and the writer of Ps 34 treated ה, ו, י, and כ in the same way. In Ps 37 the tendency to strengthen the alphabetical character by alliteration, though not carried out consistently, is sufficiently noticeable in vv.[3. 10. 18. 19. 20. 23. 29. 32. 35]. In v.[19] it is probable that the last five words (LXX reads כעשן) all began with the letter כ. In this case the shortness of the quantity assigned to the letter is fully compensated for by its quality.

What is said of the transposition of the letters ע and פ is very interesting. These letters are transposed in La $2^{16.17}$ 3^{46-51} $4^{16.17}$; and, as Dr. King justly argues, a better sense is obtained if they are transposed in La $1^{16.17}$. From this it is argued that this represents the earlier arrangement of the alphabetical letters, and was the original order in the earlier Psalms, that is those of the first collection. It is also argued that originally there was some variety in the order of the letters ק and ר, but the argument here is of a more complicated character and less convincing.

I am inclined to think that Dr. King has sometimes gone too far in discovering symmetries of thought, as well as of outward structure, in the different parts of the Psalms; but on questions of this kind one has to discount a great deal for mere habit of thought; and it may well be that his long and minute study of the Psalms has given him powers of seeing what others cannot, or at any rate do not, see.

The parts of this work which will excite the most general interest are those which deal with the Christian interpretation of the Psalms. That a writer who realizes so fully that the Psalms were written in an age in many respects so different from our own, should value them so highly as expressions of Christian thought and feeling, will be a matter of surprise to those who have been accustomed to believe that the Bible student has only the choice between two alternatives: biblical criticism with rationalism, on the one hand, and traditionalism with faith on the other. No reverent critic will be surprised at Dr. King's attitude. Very many of the Psalms breathe the same feelings of self-abasement, need of Divine help, and praise to God which belong to all religions worthy of the name. One who feels from his personal experience of sin the beauty and value of the *miserere* (Ps 51) will, as far as his religious thought is concerned, care little whether it was, as the title says, written by David after Nathan had convinced him of his double crime, or, as vv.[18. 19] seem to imply, by a Psalmist voicing the feelings of penitent Israel during the Babylonian captivity.

It is not, however, in such Psalms, but in those which have been, by the writers of the New Testament and other Christians, referred to incidents in the life and work of Christ, that any real difficulty occurs; and it is here that there

must necessarily be differences of opinion among religious critics. The first question we have to ask is, How far were these writers justified in so explaining the Psalms? and the second, How far are we right in accepting their interpretation? Some will say that these writers, being men and limited by the habits of thought belonging to their times, were mistaken in the attempt to find in the Psalms and the Scriptures generally definite predictions of the several events in our Lord's life. But this does not express the view of Dr. King. He would say that the Psalm, whatever it meant in the mind of the writer, naturally lends itself to this further Christian interpretation, or rather that the latter has a real connexion with the former. For example, of Ps 24^{3-6} he writes (p. 109): 'If we ask, "How has this been fulfilled?" the answer is, "One man *did* 'ascend the mountain of the Lord.' He was 'clean of hands . . . pure of heart . . .' He did 'bear away a blessing from YHVH.'"' And, again, at the bottom of the page, he writes, after giving other applications of the Psalm, such as that of the Gospel of Nicodemus, which ascribes it to the entrance of Christ into Hades: 'But by far the most obvious use of the Psalm is for Ascension Day, as is appointed in our own Church.' By this he clearly does not mean that the Psalmist had the Ascension of Christ in His mind, or had any knowledge of it. On the contrary, it is a Dedication Psalm which poetically describes YHVH as coming to take up His abode in His temple in the spirit of Ezk 43^5. The temple is the earth itself (vv.$^{1, 2}$), from which God had been driven away by sin. The way between God and man is only possible if some messenger be found of absolute purity and holiness ($^{3-6}$) who may make a way between God and man. Then the scene changes, and the triumphal entry of the 'King of Glory' is described. It will be obvious that such an interpretation suggests many Christian thoughts, the Incarnation, for example, as well as the Ascension, without supposing that the Psalm *describes* either.

In many Psalms the medium through which the Christian interpretation is found is the people of Israel. Dr. King strongly maintains the view that the Psalms written in the first person singular reflect the feelings, or supposed feelings, of the nation rather than of the individual. But Christ is the representative of Israel. Therefore, much that is said of Israel personified is true of Christ. We can thus easily understand how the 'Suffering Servant' of YHVH of Is 40–66 holds a prominent place in Dr. King's commentary. Thus on Ps 22, he writes (p. 101): 'But though I would maintain most strongly that the full meaning of the Psalm is to be found alone in Christ, I have no wish to close my eyes to the fact that, in the mind of the writer, the Sufferer was Israel. . . . Meanwhile, there is no fact in the life of our Lord more certain than that He regarded Himself as sent to fulfil God's ideal of Israel.' The same thought appears also, at least once, when dealing with the triumphal character of the King. Thus on Ps 2 he writes (p. 3): 'If God can say, "Israel is My son, My firstborn" (Ex 4^{22}, cf. Jer 31^9), the Christian need not fear to confess that the Messianic Psalms have a relation to Israel as well as to Christ; indeed the application to Christ will often best be seen by first considering the application to the Messiah nation.' He afterwards objects strongly to the rebellion of v.^{1} being 'narrowed to the service of any historical allusion.' In Ps 21, however, he considers that the description is directly that of the ideal King, or in other words of the Messiah Himself.

The Psalms are so full of interest of every kind, and give rise to so many questions that a reviewer of such a book can do little more than pick out here and there what will serve to show the spirit and drift of the writer's mind, and give some idea of the general value of the work; I must content myself therefore with adding, in conclusion, that the discussions of Pss 23, 24, and 39 are among the best in the book. To say that this is so because these Psalms are themselves so beautiful is to give the commentator the highest praise; for surely the best thing that a commentator can do is to make the reader feel the beauty which he feels himself, whether the reader agrees with him or not in the details of his exposition. For example, the remark at the beginning of Ps 29, 'It is impossible to understand this Psalm until we can dismiss from our minds the prevalent idea that it is a magnificent description of a thunderstorm,' is so refreshingly independent that it makes one wish to be convinced by it; but I cannot honestly think that Dr. King has made good his reference of the seven voices of YHVH to the seven months from April to October, and I fancy that many who still hold that the original thought of the Psalm was at least suggested by a thunder-

storm (which is a different thing from regarding it as a mere description) will continue to feel its beauty, and feel it all the more when they have caught the infection of Dr. King's enthusiasm. Certainly, his interpretation of v.[9a], which refers it to the oaks casting their leaves, is infinitely preferable to that of our familiar versions, but this makes it all the more applicable to the storm.

We can unreservedly recommend this book to preachers and intelligent students of the Bible. It will both enable them to understand the real character of the Psalms, and it will also help them to think and to feel. For religious feelings need direction quite as much as religious thought.

F. H. Woods.

Chalfont, St. Peter Vicarage.

The Book of the Twelve Prophets.[1]

Professor Smith is to be heartily congratulated upon the completion of his fourth volume of the *Expositor's Bible*—the 48th and last of this valuable series. We have read this book with the greatest enjoyment. It may be safely said that since Dean Stanley's time we have had no Old Testament scholar with such an eye for the picturesque and the human as Dr. Smith has. Whatever he touches lives and glows. As a popularizer of hitherto out-of-the-way Scriptures he carries the palm. One does not know which to admire the more, the historical imagination by which he sees things for himself, or the graphic style by which he sets them before his readers. His faculty for vivid exposition was made patent enough by his *Isaiah*. It is now equally clear that as a scholar in the stricter sense of the word, Dr. Smith occupies the first rank. His abundant critical and linguistic discussions,—many of which for the general reader's sake he mercifully relegates to footnotes,—leave one in no doubt that he can hold his own among the original investigators of Britain, Germany, and America.

Where there is so much that is interesting, it is difficult to select any passages for special notice. Scholars will be delighted with a masterly chapter in which Professor Smith criticizes Kosters' now famous theory of the Return. His conclusion is: 'We must hold that the attempt to discredit the tradition of an important return of exiles under Cyrus has not been successful; that such a return remains the more probable solution of an obscure and difficult problem; and that therefore the Jews who with Zerubbabel and Jeshua are represented in Haggai and Zechariah as building the temple in the second year of Darius, 520, had come up from Babylon about 537. Such a conclusion, of course, need not commit us to the various data offered by the Chronicler in his story of the Return, such as the edict of Cyrus, nor to all his details.'

Dr. Smith knows how to whet our appetite by giving descriptive titles and mottoes to his chapters —'The Prophet as Sceptic,' 'Tyranny is Suicide,' 'The Great Rufusal,' etc.—and never fails to provide the expected banquet. A chapter on Edom, *à propos* of the Book of Obadiah, may be taken as a specimen of his method. The country is first brought before our eyes as scarcely anyone but the author of the *Historical Geography* could bring it: '"Salvator Rosa never conceived so savage and so suitable a haunt for banditti." From Mount Hor, which is their summit, you look down upon a maze of mountains, cliffs, chasms, rocky shelves and strips of valleys. . . . The interior is reached by defiles, so narrow that two horsemen may scarcely ride abreast, and the sun is shut out by the overhanging rocks. Eagles, hawks, and other mountain birds fly screaming round the traveller. Little else than wild-fowl's nests are the villages,' and so on. Then for the people: '*The wise men of Edom, the cleverness of Mount Esau* were notorious. It is the race which has given to history only the Herods—clever, scheming, ruthless statesmen, as able as they were false and bitter, as shrewd in policy as they were destitute of ideals. *That fox*, cried Christ, and crying stamped the race.'

Dr. Smith adheres to his custom of drawing illustrations from modern history, though he regretfully notes in his preface that considerations of space oblige him to curtail his practical applications. He remains true to Mazzini (p. 53). Comparing Great Britain with the old commercial empires, he does not see much reason for alarm. 'It is true that we are not without some risks of their peril. No patriot among us can observe without misgiving the large and growing proportion of foreigners in that department of our life from

[1] *Expositor's Bible.* By George Adam Smith, D.D., LL.D., Professor of Hebrew and Old Testament Exegesis, Free Church College, Glasgow. Hodder & Stoughton.

which the strength of our defence is largely drawn —our merchant navy. But such a fact is very far from bringing our empire and its chief cities into the fatal condition of Nineveh and Babylon. Our capitals, our commerce, our life as a whole are still British to the core. If we only be true to our ideals of righteousness and religion, if our patriotism continue moral and sincere, we shall have the power to absorb the foreign elements that throng to us in commerce, and stamp them with our own spirit.'

His exposition of the Book of Jonah will, we believe, please the great majority of his readers. It is singularly judicious, lofty and spiritual. The writer of course regards the book as a parable, whose purpose is to illustrate the mission of prophecy to the Gentiles and God's care for them. 'And this,' he remarks, 'is the tragedy of the Book of Jonah, that a book which is made the means of one of the most sublime revelations of truth in the Old Testament should be known to most only for its connexion with a whale.'

Professor Smith will never be conventional. His *bête noire*, if he can be said to have one, seems to be respectability. He thinks that 'it is not the violent and anarchical whom we have to fear in the war for human progress, but the slow, the staid, the respectable. And the danger of these does not lie in their stupidity. Notwithstanding all their religious profession, it lies in their real scepticism. Respectability may be the precipitate of unbelief' (p. 54). The Professor does not object to an occasional slang expression if it be effective. He remarks, in the same page, that 'God's causes are never destroyed by being blown up, but by being sat upon.'

The original translation, which accompanies the exposition, is admirably done. It brings out all the life, movement, and colour of these grand old prophets, whom the writer refuses to call minor. In the translation of Nah 3—

> Hark the whip,
> And the rumbling of the wheel,
> And horses galloping,
> And the rattling dance of the chariot!
> Cavalry at the charge, and flash of sabres,
> And lightning of lances, etc.

he remarks, in a footnote, that the fourth line is 'literally *and the chariot dancing*, but the word "merakedah" has *a rattle* in it.' One of the peculiar merits of Dr. Smith's translation, and they are many, is that it never leaves out the rattle.

At p. 118 the battle of Carchemish is dated 506 instead of 605.

J. Strachan.

St. Fergus.

THE BOOKS OF THE MONTH.

THE LIFE OF PHILIP SCHAFF. By David S. Schaff, D.D. (*T. & T. Clark.* 8vo, pp. xv, 526. 10s. 6d.)

Next to the novel there is no kind of book that comes and goes so rapidly as the biography. And like the novel there comes at rarest interval a biography that can stay. Then its subject is of less account. It stays with us because it is a book, because it takes its place in the ranks of literature.

Professor D. S. Schaff has written such a biography of his father. Why we think it is to be one of the permanent additions to that most delightful of all forms of living literature, is because it reflects the life of this century on two continents, —the life of scholars with greatest fulness, but also the public and the literary life,—and that with charming clearness and kindness. It is perhaps a fault in the biography as a biography, but it adds to its worth as a book, that it is not Schaff himself we feel most interest in, it is the world in which Schaff moved. Schaff was a scholar, a professor, an editor, but we do not remember him in any capacity of that kind, we scarcely remember him at all. He is lost in the world he created around him in his letters and his speeches; he is a part of all he said. He is memorable chiefly because his sunny naturalness set men at ease in his presence, and when they had revealed themselves, he turned his sunny and natural face to us and told us what they were.

There are great movements that have a kind of history here. There is the Revision of the Bible, for example. Nowhere else is the story of that great enterprise told so clearly, so fully, so manifestly from within. To all future readers and writers on the English Bible this volume will be indispensable.

FRAGMENTS OF THE BOOKS OF KINGS ACCORDING TO THE TRANSLATION OF AQUILA. By F. Crawford Burkitt, M.A. (Cambridge: *At the University Press.* Folio, pp. vii, 34, with Six Facsimiles. 10s. 6d. net.)

When Mr. Schechter brought home to Cambridge the contents of the lumber-room of the synagogue in Cairo, he allowed Mr. Burkitt to poke therein. And Mr. Burkitt found some leaves of an old disused synagogue copy of Aquila's version of the Old Testament. It was the second picking from that rubbish-heap, the first being the leaves of Sirach, which have been already described here. Mr. Burkitt proceeded to transcribe, edit, and issue his find; and here it is in as sumptuous a form as a great university press can produce it. First, there is a Preface by Dr. Taylor; next the text of the fragments; then a general description of them; after that a comparison of Aquila with the Hebrew and the Septuagint; and, finally, notes on selected readings. The facsimiles close the volume.

One short specimen of these fragments was quoted in The Expository Times last month, and something was then said of the worth of Aquila and of this find. To that we must now add a little. The MS. is a palimpsest. The upper writing belongs to the eleventh century, and is of no account. The under is the Aquila. It covers 1 K 20^{7-17} [LXX 3 K 21^{7-17}] and 2 K 23^{21-27}. Mr. Burkitt dates the writing in the end of the fifth or the beginning of the sixth century A.D. Apart from the value of Aquila for restoring the original text of the LXX, these fragments serve to prove that, as the Fathers say, this translation of the Old Testament was actually used by the Jews. They also prove that Origen and Jerome were right (though they have been taken to task for it), when they said that in the Greek versions of the Old Testament the name of God was sometimes transcribed in old Hebrew. And they prove that Aquila's translation was quite as pedantically literal as the scattered notes in the Hexapla would lead us to expect.

BIBLICAL QUOTATIONS IN OLD ENGLISH PROSE WRITERS. By Albert S. Cook, M.A., Ph.D., L.H.D. (*Macmillan.* 8vo, pp. lxxx, 330. 17s. net.)

'This first instalment of a reasonably complete collection of the biblical extracts scattered throughout the Old English prose-texts has been undertaken in the interest of the biblical scholar, the professional student of English speech, and the person who desires to gain in the easiest possible manner a slight reading knowledge of Old English prose. For this volume the two representative prose authors of the two chief epochs, Alfred and Aelfric, have been chosen; and the Latin originals, the indispensable medium of interpretation and comparison, have been printed at the foot of the page.'

That paragraph from the Preface explains the work. In case it should be thought that we have quoted it to save us the trouble of reading the book, let us say that this is a subject we are particularly and intensely interested in. We have not read through the work, certainly. The book was not written to be read right through. But we have read every word of the long Introduction, and tested the rest of the volume in many places.

The Introduction gives an account of the prose and poetical translations of the Bible that can be discovered to have been made into English from the seventh to the tenth centuries. It is an original and painstaking contribution to a subject that has often been skimmed. It is a genuine and even highly important contribution to the study of the English versions. We are safe to say that no writer on the English translations of the Bible will be wise to neglect it. Some day it may be superseded. At present it supersedes all other authorities for its period.

THE DICTIONARY OF ENGLISH HISTORY. Edited by Sidney J. Low, M.A., and F. S. Pulling, M.A. (*Cassell.* 8vo, pp. 1128. 10s. 6d.)

It is one thing to learn English history; it is another thing to retain it. And then when one has forgotten it, what is one to do? As it is not the motives and the moments that are most easily forgotten, but the persons, events, and dates, what one is recommended to do is to buy Cassell's *Dictionary of English History*. There all the persons and things that are worth knowing in English history are to be found by remembering the order of the English alphabet. If there is any person, place, or thing not found there, it is not worth knowing or remembering. The articles are brief, for it is a small book for so great a subject, and so they are done by the ablest men and women. At the end of each important article there is a record of literature upon it. That is brief also, being often but the mention of a single

book. But then it seems to be always the right book, and that is better than a thousand unsifted references.

A SUMMARY OF THE PSALMS. By David Dale Stewart, M.A. (*Elliot Stock.* 8vo, pp. 146.)

The Psalms have often been published with heading summaries and marginal notes, and often without either. This is the first time, so far as we know, that the headings and notes have been published without the Psalms. The summaries are in the words of the Psalm itself, or nearly so; the notes are mostly quotations from English commentators, though the author occasionally adds a theological remark of his own. And this very simplicity is the book's best recommendation and its widest usefulness.

ATLAS OF CLASSICAL PORTRAITS. By W. H. D. Rouse, M.A. (*Dent.* 8vo, Two Vols., pp. 35, 64. 1s. 6d. each.)

The one volume is Roman, the other Greek. Both volumes are meant as aids in school to the study of Greek and Roman history or the reading of Greek and Roman authors. The portraits are from the most authentic sources, and without being highly elaborated, are artistic and pleasing. The letterpress gives enough of information, and no more.

WHO'S WHO, 1898. Edited by Douglas Sladen. (*A. & C. Black.* Crown 8vo, pp. xviii, 846. 3s. 6d. net.)

By this laconic title we introduce the book that in the handiest possible shape tells you all you need to know, about nearly all the people you need to know about. It gives you their age, education, occupation, recreation, publication, address—and it gives all that with accuracy. We have not searched it minutely, but we have read a few of the names we know, and found but one trifle of misspelling, the address of Mr. W. W. Read, the cricketer, being given as *Kensington* Oval.

LECTURES ON ECCLESIASTES. By the Very Rev. G. G. Bradley, D.D. (*Clarendon Press.* Crown 8vo, pp. viii, 199. 4s. 6d.)

This is a new edition of Dean Bradley's Lectures on Ecclesiastes; and there is not a little risk that the great success of the book will encourage other men to publish the Lectures on this or some other book of the Bible which they delivered to their people long ago, and have beside them still, written on one side of the paper only. Well, there would be no harm done, if they were as good as Dean Bradley's. If they got alongside their author as happily, and gave him to us as memorably, the sooner they publish their Lectures the better for them and us. And in their new editions they need make no more changes than Dean Bradley does, who simply prints the text of the Revised Version in front of each of his Lectures.

THE SONG OF THE SHEPHERD. By R. S. Duff, D.D. (*Oliphant Anderson & Ferrier.* Crown 8vo, pp. 190. 2s. 6d.)

The first thing that catches the eye in this volume is its very successful outward form. But within there is beauty also. How could there fail to be when the twenty-third Psalm is the theme, and simple practical meditation upon it the subject?

INTENT ON PLEASING THEE. By A. R. Kelley. (*Kelly.* Crown 8vo, pp. 160. 1s. 6d.)

A 'manual for would-be Christians' may be commonplace enough (as this is) and yet serve an excellent purpose. We know very well that the most brilliant preacher and the most successful soul-winner are often found at different ends of the city. It is not the knowing that is blest. If ye know these things, happy are ye if ye do them.

SUNDAY SCHOOL TEACHING. By James Bailey. (*Culley.* Crown 8vo, pp. 136. 1s. 6d.)

There are Sunday-school teachers who are born and need no instruction. There are others who think they are born, and will take none. But there are some left, and this is the book for them.

THE FOUR LAST THINGS. By J. M. Gibbon. (*Allenson.* Fcap. 8vo, pp. 87. 1s. net.)

First cometh death and after that the judgment. And these are two. Then cometh the end, and that is heaven or hell. And these are all the four. What has Mr. Gibbon to say about them? Nothing more than you or I could say if we would study Scripture as diligently and control our imagination.

GUESSES AT TRUTH. By Two Brothers. (*Macmillan.* Globe 8vo, pp. lvi, 576. 5s.)

It is long since both brothers found the truth they guessed at here. But they will not rise from the dead to tell us, and we take to their guesses

still and still find them, like Ophelia's pansies, good for thoughts. It is the latest and most attractive of all the reprints or editions — the 'Eversley.'

LIGHT AND LEAVEN. By H. Henley Henson, M.A. (*Methuen.* Crown 8vo, pp. 329. 6s.)

'Historical and Social Sermons to General Congregations.' That is the sub-title, and it is somewhat new. The other way would have been nothing new, for most sermons are general, and most congregations are social and historical. But Mr. Henson's sermons are not general, they are most particular and even peculiar. The historical sermons are so, but the social sermons are much more so. For Mr. Henson does not believe in Socialism. He does not seem to care for isms of any kind, and he distinctly stands aloof from the C.S.U. And so his social sermons are fresh and separate. Vigorous they are too, and plain of speech, especially the series addressed to the gas-workers. To them he says, among other plain things, that if they will not work neither must they eat, which is almost as audacious as the word of that Frenchman who said they might go and eat grass. And the striking thing is that his gas-workers seem to have taken kindly to his social sermons, and come to hear him again and again.

THE COVENANT OF LIFE AND PEACE. By Dora Greenwell. (*Gibbings.* Fcap. 8vo, pp. 155. 2s. 6d.)

Messrs. Gibbings have found encouragement to proceed with their convenient and comely editions of Dora Greenwell's works. May they be encouraged to give us every one. How wonderful is their combination of head and heart, of genuine piety and incisive thought.

Contributions and Comments.

Hena' and 'Awwâ.

In the narrative of 2 K 18^{13}–19^{13} = Is 36^{1}–37^{13} we meet with two verses which contain merely a kind of repetition of the same thought (2 K 18^{34} = Is 36^{19}, and 2 K 19^{13} = Is 37^{13}). The first runs—

2 K 18^{34}.	Is 36^{19}.
אַיֵּה אֱלֹהֵי חֲמָת וְאַרְפָּד אַיֵּה אֱלֹהֵי סְפַרְוַיִם הֵנַע וְעִוָּה.	אַיֵּה אֱלֹהֵי חֲמָת וְאַרְפָּד אַיֵּה אֱלֹהֵי סְפַרְוָיִם.
LXX. *ποῦ ἔστιν ὁ θεὸς Αἰμὰθ καὶ Ἀρφάδ; που ἔστιν ὁ θεὸς Σεπφαρουαΐμ Ἀνὰ καὶ Ἀβά;*	LXX. *ποῦ ἐστιν ὁ θεὸς Ἐμὰθ καὶ Ἀρφὰθ; καὶ ποῦ ὁ θεὸς τῆς πόλεως Ἐπφαρουαΐμ* (Var. *Σεπφαρείμ*).

Here evidently הֵנַע וְעִוָּה (or better הֵנַע וְעִוָּה; cf. 2 K 17^{31}) is an addition, intended to designate not two other places but the two chief gods of the three Syrian cities just named.

The second passage runs—

2 K 19^{13}.	Is 37^{13}.
אַיֵּה מֶלֶךְ חֲמָת וּמֶלֶךְ אַרְפָּד וּמֶלֶךְ לְעִיר סְפַרְוַיִם הֵנַע וְעִוָּה.	אַיֵּה מֶלֶךְ חֲמָת וּמֶלֶךְ אַרְפָּד וּמֶלֶךְ לְעִיר סְפַרְוַיִם הֵנַע וְעִוָּה.
LXX. *ποῦ ἔστιν ὁ βασιλεὺς Αἰμὰθ καὶ ὁ βασιλεὺς Ἀρφάδ; καὶ ποῦ ἔστιν ὁ βασιλεὺς τῆς πόλεως Σεπφαρουαΐμ Ἀνὰ καὶ Ἀβά* (Var. *Αἰνὰ καὶ Αὐτά*);	LXX. *ποῦ εἰσὶ βασιλεῖς Ἐμὰθ καὶ ποῦ Ἀρφάδ; καὶ ποῦ πόλεως Ἐπφαρουαΐμ* (Var. *Σεπφαρείμ*), *Ἀναγουγάνα* (Var. *Ἀνὰ Ἐγγουγάνα*);

In another passage, 2 K $17^{24.31}$, a city named עוה appears indeed to be mentioned. But H. Winckler (*Alttest. Untersuch.* pp. 100–103) has rightly observed that the whole notice there relates to Assurbanipal (Osnappar), and that originally there was mention only of בָּבֶל, כּוּתָה, and ספר (not סְפַרְוַיִם in Syria, but Sippar). Hence, in my opinion, the original reading of 2 K $17^{30f.}$ was וַאֲנַשֵּׁי בָבֶל עָשׂוּ אֶת־סֻכּוֹת בְּנוֹת וַאֲנַשֵּׁי כוּת עָשׂוּ אֶת־נֶרְגַּל וַהַסְפַּרְוִים שְׂרְפִים בְּנֵיהֶם בָּאֵשׁ:

To this in course of time were added several glosses, which later crept into the text. First of all, in the idea that ספר was the Syrian city Sepharvaim, came the addition לְאַדַּר הַמֶּלֶךְ and וְעִוָּה הַמֶּלֶךְ (so perhaps instead of וענ). A reminiscence of the article (*ham-melech*) is still preserved in the Massoretic vocalization *'Adrammelech* and *'Anammelech.* Of course *ham-melech* (cf. Moloch) means 'the god,' as Is 37^{13} (= 2 K 19^{13}) compared with אֱלֹהֵי of Is 36^{19} (= 2 K 18^{34}) clearly shows.

The other addition proceeded from the notion that Hamath should naturally go along with ספר = Sepharvaim, and hence arose וַאֲנַשֵּׁי חֲמָת עָשׂוּ אֶת־אֲשִׁימָא וְאֶת־תַּרְתָּק. Between the names of the latter two gods a later copyist wrote the gloss עַוָּה

וְנִבְחַז, and then still later came another copyist who, no longer understanding this, had recourse to another עָשׂוּ (=they made), corresponding to his notion that עַוָּה was another place name which he naturally converted into הָעַוִּים 'the Avvites.'

And now I have yet to explain how I am led to conclude that in *Hena'* and *'Awwâ*, in *Adar* and *'An* (both with the addition 'the king,' perhaps originally influenced by the personal name אַדְרַמֶּלֶךְ in 2 K 19[37]), and finally in *Ashîma* and *Tartaḳ* (observe in both the prefixed אֶת־), we should see three identical pairs of names of gods (*i.e.* stars). It can be no accident that with the Arabs the 6th and 13th stations of the moon are called respectively *al-han'a* and *al-'awwâ*, i.e. precisely הַנַּע and עַוָּה. *Han'a* is situated, properly speaking, in *Gemini*, but, according to the Arabic conception, in *Orion* (כְּסִיל), and *'Awwâ* in *Virgo* (see my article, 'Ursprung u. Alter der arabischen Sternnamen,' in *ZDMG*, xlv (1892), pp. 601, 604). Now כְּסִיל (Orion) means also 'foolish,' 'impious,' which is the meaning also of the Persian *asîma*. *Tartakhu*, again, is a Babylonian star-name, that of Procyon, which is constantly mentioned in the closest connexion with Sirius (the latter dedicated to *Istar*), so that a very natural gloss to *'Awwâ* in *Virgo* (also dedicated to, or better, identical with, *Istar*) would be the name of the spear-star *tartakhu*.

As regards אדר and ען, this pair (unless we regard ענמלך in ען as an error for עוה) are the Phœnician god *Adar*[1] and (his consort?) *'Anat* (on the latter of which one may compare W. Max Müller, *Asien und Europa*, p. 313 f.). *Nibhaz*, finally, is probably, as I have suggested in my *Gesch. Bab. u. Assyr.* (p. 666), a mutilated form, or a popular abbreviation, of *Nipkhu-Ṣalmu*, (*WAI* iii. 66. 9), and, inasmuch as with the Syrians the *Gemini* are called תרין צלמא ('the two images'), it would likewise designate הַנַּע, situated between *Gemini* and Orion.

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[1] Whose existence as yet is inferred only from the personal name יתנאדר (Baethgen, *Beiträge*, p. 54); no Bab.-Assyr. *Adar* exists.

On Hos. xiv. 8 [9].

THIS difficult passage is thus given by Professor G. A. Smith (*Twelve Prophets*, i. 316)—

> Ephraim, what has he to do any more with idols!
> I have spoken (for him), and I will look after him.
> I am like an evergreen fir;
> From Me is thy fruit found.

His correction of לִי into לוֹ in line 1 needs no justification (see LXX). But 'I have spoken (for him)' is not clear. Professor Smith remarks that 'in this case the "speaking" would be intended in the same sense as the "speaking" in chap. 2 to the heavens and earth, that they might "speak" to the corn and wine.' The reference to Hos 2[21. 22] [23. 24] is indeed apparent, and has been recognized by several commentators. But ואשורנו remains unaccounted for. In a note Professor Smith suggests, 'and I will look to Him' (*i.e.* to God). Wellhausen corrects, ואשרתו, 'and his Ashērā,' which involves correcting עניתי into ענתו, 'his Anath.' Probably, however, few will accept this strange reading, 'I am (an equivalent for) his Anath and his Ashērā.' Paul Volz (*Die vorexil. Prophetie*, p. 36) seems to me to have seen for the first time the bearing of Hos 2[21. 22] [23. 24] on our passage. He would read אני עניתיו תירוש ודגן, 'I answer him with grape-juice and corn.' In the preceding verse we read that the Ephraimites will 'again refresh themselves with corn, and sprout like a vine' (ירויו, as LXX, on which see Perles, *Anakkten*, p. 59, and Nowack on Hosea). But, as Nowack well remarks, the use of ענה with a double accusative, is here at least improbable. This, however, can be met by reading אני עניתי דגנו ותירושו, 'I answer (*i.e.* grant prosperity to) his corn and his grape-juice,' which is a condensation of the promise in 2[21. 22] 'I will answer the heavens, and the heavens shall answer the earth, and the earth shall answer the corn, and the grape-juice, and the oil.' For a corruption like ותירושו into אשורנו scores of parallels might be adduced.

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John ii. 4.

QUITE recently I read in an English paper an explanation of *τί ἐμοὶ καὶ σοί*, which appeared new

to me, that the words did not mean 'what have I to do with thee,' but 'what have I and thou to do (in this matter)'; not *quid mihi tecum*, but *quid mihi et tibi in hac re.* Neither in Holtzmann nor B. Weiss, the modern commentators, nor in Bengel's *Gnomon*, nor in M. Poli Londinensis' *Synopsis Criticorum* do I find any trace of it. But it was suggested centuries ago by Luther. One of the marginal notes of his Bible, which are not repeated in the modern reprints, says on this passage, '*Forte*: was gehet es mich und dich an' (what does this matter to me and thee)?

I do not believe the explanation is right, but it is worth considering; at all events, it is an interesting circumstance that Luther had already thought of it.

EB. NESTLE.

Ulm.

The Enigma of Life.

1 COR 13^{12} refers to this subject by this very name; but, unfortunately, both in the A.V. and in the R.V. the word which is such in the original, and ought to be retained in the translation, has been suppressed. The writer, as in preaching, spoke to the times and to the place, and the word 'enigma' had a close connexion with Corinth, while it is well understood in our language as well. Had there been an 'Epistle to the Thebans,' the word would have been even more appropriate and telling. The human mind then as ever was puzzled by some of life's aspects. So the story of Œdipus and the Sphinx with its enigma or riddle gave expression to man's bewilderment. 'What animal,' was the riddle propounded by that strange creature, 'moves on four feet in the morning, on two at noon, and on three in the evening?' It is man, replied Œdipus, who had been brought up at Corinth, and who had just left that city and its palace, when after crossing that isthmus, he met and slew unwittingly his own father Laius. What an enigma!

Now Paul's message was that all such enigmas of life had been solved by the incarnation of the Eternal Word, and by His vicarious death on the great world-altar of Calvary. As 'Manlius must not be judged in view of the Capitol,' which he had risked his life to save, so Jesus must not be judged in sight of the Cross on which for man He sacrificed His life. It is this wondrous Love Divine which solves all the mysteries of life and providence. So in writing to the Romans (8^{28}), St. Paul said, 'We know that all things work together for good to them that love God.' Love is the safest interpreter of the Divine doings and purposes. Love and knowledge are to increase by action and reaction now and hereafter. The more we love, the more we shall know. The more we come to know, the more we shall love. Even Plato, in speaking of human knowledge as reflected and imperfect in the Cave, sighed for more light. Now that has been already in part revealed, and is in full guaranteed by the Resurrection and Ascension of our crucified Redeemer. While 'now we see through a glass *in an enigma*,' we have the assurance that then we shall see 'face to to face,' and know even as also we have been known.'

W. MILLAR NICOLSON.

On 'Belial.'

THE two points on which I wish for fresh light are: (1) Is such a Hebrew compound as בְּלִיַּעַל 'worthlessness' (perniciousness) probable, having regard to all those circumstances which I have indicated; and (2) *if not*, whence can a foreign word resembling בליעל in sound have come to the Hebrew-speaking people of Palestine? I know what has been said by the older and the more recent scholars (including Graf v. Baudissin), and am not satisfied. I have no inclination to enter into controversy with Professor Jensen. I am, of course, well aware (thanks to Jensen's *Kosmologie*, p. 124) that the Babylonian equivalent of בלי is *bal* (*balú*). I have also long been cognisant of the Syriac form of מבול, but I do not see that I have any occasion to consider my present theory (which was first proposed by Haupt in Schrader's *KAT*^{2}, p. 66) subverted by it. I hope these remarks contain nothing which Professor Jensen need answer. I have no time to add more, though I think that I have a little fresh material.

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Acts ii. 23.

I.

SURELY the misprint in the Vulgate text of Acts 2^{23}, to which your correspondent from Bedford refers in the February number of THE EXPOSITORY TIMES, is less commonly found than he fancies. In both the editions I possess the right word is

given; both in the ordinary text published by Plon here in 1865 with the imprimatur of the Archbishop, and in an old copy of 1587, 'ex officina Christophori Plantini, Antverpiae.'

CHARLES E. GREIG.

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II.

If your correspondent will look at any edition of the Vulgate which shows various readings, he will find the true reading of this passage quoted. For instance, Stier and Theile's Polyglot has *affligentes* in the text, but A (= Codex Amiatinus) *adfigentes*, A*b* (= other copies) *affigentes*, in the margin. But Plon's edition (Paris, 1865), a very popular one in the Church of France, has *affigentes* correctly in the text.

The fact that both the true reading and the corruption make sense, is paralleled by the *everrit* (corruption, *evertit* in Lk 15^{8}). I remember an Australian bishop (Broughton or Tyrrell), when some 'aggrieved parishioners' complained of a clergyman's doings, replied to them, 'In sweeping the house to find the lost coin, the Church sometimes has to turn it upside down as well as to sweep it.'

GEORGE FARMER.

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Some More Minutiae on the 'Greek Testament' of Westcott-Hort.

IT is an awkward thing not to be sure what is to be considered the last definite form of a book, say of a critical New Testament. As to Tischendorf's *editio octava*, O. v. Gebhardt remarked (*editio stereotypa*, Lipsiæ, 1881, p. vi): *Sublatis mendis typographicis, stereotypa Tauchnitiana* eam textus octavae formam repraesentat, quam postremo Tischendorfius probavit. Yet, if we compare the 'Addenda et Emendanda,' which Gregory published (1894) in the third volume of the *Octava*, we find several passages where he bids us read Tischendorf's last text otherwise than we do in the reprints of O. v. Gebhardt:—

Mt $7^{13.14}$, dele [ἡ πύλη] cum *Syn.* a. 1871, et muta apparatum.
,, v.^{15}, lege ἐνδύμασι et vide *Synop. ev.*, ed. 3 a. 1871, p. liv, adn.
Jn 16^{27}, dele τοῦ et muta in apparatu.
Ac 17^{29}, scribe χρυσίῳ et muta in apparatu.
2 Th 3^{1}, δοξάζεται.

Not even as to the numbering of the verses are the two editors, Gregory and v. Gebhardt in agreement (comp. Mt $15^{5.6}$ $21^{25.26}$, Mk $13^{8.9}$ 1 Jn $2^{13.14}$, 2 Co $5^{14.15}$ $8^{13.14}$, He $1^{1.2}$, Rev. $18^{16.17}$). Nay, Tischendorf himself remained uncertain, according to Gregory, about Lk $23^{30.32}$, Jn 8^{51}, Ro 8^{20} 12^{8}, 1 Th 5^{12}. In minor things, like interpunction and accentuation, O. v. Gebhardt took still greater liberties.

There is no such danger as to the text of Westcott-Hort, which has been famous since its first publication for its stability. But, as I have already pointed out (THE EXPOSITORY TIMES, viii. 497; ix. 95), there are even in this book some little points about which it would be well to have the last definite decision of the venerable surviving editor, and therefore I beg permission to lay some more trifling notes before the public:—

1. Mt 14^{3}. — After πολυτελοῦς, the colon is wanting in *a*; it stands too high in *αβ*; it is inserted in *b*, and correct in ℵ. Therefore, the collations of O. v. Gebhardt and Weymouth must be changed.

2. 2 Co 7^{3}, συνζῆν.—The *simplex*, ζῆν, is always spelled with the *iota adscriptum*; but here συνζῆν without it (in all impressions). I fail to understand the difference. Bruder's *Concordance* has ἀναζῆν, p. 41, but ζῆν, p. 384*ss.*, and συζῆν, p. 781. Moulton-Geden is not yet at my disposal.

3. Ῥαββεί.—One of the typographical niceties which distinguish the *Greek New Testament* of Westcott-Hort is the practice of printing the Hebrew words in the Greek text with *spaced* type; for instance ῥ α κ ά, ἀ β β ά, ῥ α β β ο υ ν ε ί. Thus we see at once in Mt 5^{22}, where Μωρέ is printed beside Ῥ α κ ά, that Westcott-Hort do not approve of the explanation which sees in Μ ω ρ ε the transliteration of Hebrew מֹרֶה *moré*, but take it as vocative of the Greek μωρός.

In accordance with this practice, ῥ α β β ε ί is printed everywhere with spaced type in Matthew and Mark—in the Third Gospel it does not occur, ἐπιστάτα being there its equivalent,—but nowhere in the Gospel of John, except in the first instance of its occurrence (1^{39}), where it is expressly explained by ὃ λέγεται μεθερμηνευόμενον Διδάσκαλε. In common type it stands in all editions in Jn 1^{50} $3^{2.26}$ 4^{31} 6^{25} 9^{2} 11^{8}, but again in 20^{16} we have Ῥ α β β ο υ ν ε ί (ὃ λέγεται Διδάσκαλε). I fail to see a reason for this difference; is it only an accidental

inconsistency; or if intentional, why was it done so?

4. Not with spaced, but with common type, Westcott-Hort print everywhere the frequent ἀμήν or ἀμὴν ἀμήν. But τὸ Ἀμήν is spaced 1 Co 14^{16}; not spaced 2 Co 1^{20}, nor ὁ Ἀμήν Rev. 3^{14}. How, on the other hand, is the fact to be justified that Κηφᾶς (Jn 1^{42}) is printed with spaced type, but not so Μεσσίαν in the preceding verse (or Μεσσίας, 4^{25})? Or Γαββαθά and Γολγοθά in $19^{13.17}$, but not Σιλωάμ in 9^{7}?

5. Jn. 14^{7}.—A misprint ἤδειτε (without *iota subscriptum*) in *aa*, is corrected in *βא*, but is still to be found in *b*.

6. Ac 15^{18}.—Probably not all students who use Westcott-Hort's *Greek Testament* are aware that the List of Noteworthy Rejected Readings in the minor editions (*αβא* according to my notation) contains matter not to be found in the 'List of Readings noticed in the Appendix' at the end of the first volume of the large edition (*ab*), or on the margins of this volume. One such instance is Ac 15^{18}. Where the text has ⌜ γνωστὰ ἀπ' αἰῶνος . ⌝ the margin of the larger edition gives only the Western reading ⊣ • γνωστὸν ἀπ' αἰῶνός [ἐστιν] τῷ κυρίῳ τὸ ἔργον αὐτοῦ . ⊢ The List of the smaller editions adds: 'also γνωστὰ ἀπ' αἰῶνός ἐστιν τῷ θεῷ [πάντα] τὰ ἔργα αὐτοῦ.' To find this latter reading the owner of the larger edition must turn to the Notes on Select Readings in the *second* volume, whence it was taken into the smaller edition; but in all prints (*ab*) *αβא* there is wanting the colon before γνωστά, without which we should be obliged to construe it with the preceding ποιῶν ταῦτα.

7. Ac 20^{15}.—A real inaccuracy has crept in this verse into the List of the Noteworthy Rejected Readings of the smaller editions *αβ* (p. 597) א (p. 527). We read there: τῇ δὲ] ⊣ καὶ μείναντες ἐν Τρωγυλίῳ τῇ ⊢ There are two τῇ δὲ in the verse; hence the reader cannot be sure whether he is to read ἄντικρος Χίου καὶ μείναντες ἐν Τρωγυλίῳ τῇ ἑτέρᾳ παρεβάλομεν εἰς Σάμον, τῇ δὲ ἐχομένῃ ἤλθομεν εἰς Μίλητον, or ἄντικρος Χίου, τῇ δὲ ἑτέρᾳ παρεβάλομεν εἰς Σάμον καὶ μείναντες ἐν Τρωγυλίῳ τῇ ἐχομένῃ ἤλθομεν εἰς Μίλητον. The latter reading is intended; therefore '2°' must be inserted after τῇ δὲ.

8. Ac 24^{6}.—In *αβ*, p. 597, τον without accent, and p. 598, ἐπί σε against the general custom.

EB. NESTLE.

Ulm.

The Witness of Amos to David as a Psalmist (Amos vi. 5).

THAT David wrote Psalms I should not care to deny, but we must not, I fear, appeal to Amos as a witness to his capacity, either for writing Psalms or for 'devising musical instruments.'

Dr. J. P. Peters of New York, and long after him, independently, Dr. Hugo Winckler, have suggested that כדויד, 'like David,' may be a late gloss. This view I thoroughly accept, but the verse is not thereby brought into a satisfactory form. How strange is the reference to the devising of instruments of music in this description of a banquet! Those who have had much experience of corrupt passages will not, I think, consider the following restoration improbable:—

הַמְזַמְּרִים עַל־הַנֵּבֶל וְנֶבֶל
וְיִשְׂמְחוּ לְקוֹל שִׁיר׃

Who play on the timbrel and harp,
And rejoice at the sound of song.

The conformation of the verse is just like that of the two parallel lines which open v.^{6}. For המזמרים comp. זמרה in Am 5^{23}, and for the combination of timbrel and harp, Is 5^{12}. Also compare the whole verse with Job 21^{12b}. Most will agree that פרטים is hardly a possible word here, ט and פ both admit of being confounded with מ. Observe that קול became קלי, and this became בלי; כ and ק are pretty often confounded.

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The History of Joy.

A BRIEF EXPOSITION OF PHIL. IV. 4–7 (R.V.).

JOY is the keynote of this letter, and joy is the subject of this closing paragraph. These verses are not a series of ethical imperatives, strung together and really disconnected like pearls upon a silken thread. Theirs is a psychological unity.[1] The whole paragraph is in fact an analysis of Joy; not a merely theoretical scheme, but a sympathetic transcript of experience, in what Pascal terms 'the order of the heart.' Joy, *i.e.* cheerfulness and contentment, the glow of a straightforward faith, and the simplicity of an undivided love, joy has its phases.

[1] So apparently Weizsäcker, *Apost. Age*, ii. 361.

(i.) THE SOURCE of it: χαίρετε ἐν κυρίῳ πάντοτε. As 'the Lord' is to Paul Jesus risen and reigning, to rejoice in Him is simply to appropriate and rest upon the Christian facts of freedom and redemption won by Him for men. Hence this enjoyment is

(*a*) *Common.* If nothing is so winsome and attractive as joy, nothing can be so exasperating and cruel, when flaunted as a private treasure or thoughtlessly enforced as a duty upon the unfortunate and handicapped. But this counsel (πάλιν ἐρῶ) is both considerate and wise. Christ's joy is ours, not through circumstances (which often, as in Paul's case, are cloudy and hostile), but through the Cross. The spring is untouched and open: through personal faith (as in 1^{25}). The source is an act of God done outside of us, the revelation of love and power in the person of Jesus; and this, as it lies behind feeling and circumstance, is accessible to the lowest down (πάντοτε). Compare Plutarch's tale (quoted by Lightfoot) of the runner who brought the tidings of Marathon to Athens, falling across the first threshold with the dying message χαίρετε καὶ χαίρομεν. Right enjoyment springs in any life to its genuine fulness on the large results of Christ's victory: it amounts to preoccupation with Him and His work, hearty absorption not in one's own emotions, but in the greater Will and Lordship.

(*b*) *Complete.* Joy, like faith and love a relation, calls for two. In its highest terms it lifts a life out of itself into another to be absorbed and satisfied. Its perfectness is through union (ἐν κυρίῳ). To have joy in Christ practically means to be satisfied with Him, that is, to allow Him to be enough to oneself. The N.T. takes it for granted that the personal life of Jesus is able to satisfy human nature, referring to this less by way of argument than for adoration. The one certainty is His sufficiency. But the trouble is with man. As the imperative implies, this experience comes to some extent within one's choice and control. Compare the beautiful passage in that forgotten book of Scots devotion, *The Sum of Saving Knowledge*, on the three methods of keeping strait communion with Christ:—'(1) An employing of Christ in all our addresses to God, and in all our undertakings of whatsoever piece of service to him. (2) A contentedness with his sufficiency, without going out from him to seek righteousness, or life or furniture in our own or any of the creature's worthiness. (3) A fixedness . . . in our contentment in him, and adhering to him, so that no temptation, no terror nor trouble may be able to drive our spirits from him.' In fact, our relationship to God in Christ, so far from being a thing merely to be endured for the cold sake of its necessary consequences, is the satisfaction of the whole man, and thereby the source of genuine enjoyment.

(.) THE STRUGGLE.

This bouyant habit of the heart must assert itself against the disturbances and stinging realities of common life. Paul follows up his thought and carries joy through two chief and serious temptations.[1] Men have a deeply necessary work to do with this temper.

(*a*) On the *outside.* Existence crowds men together. Interference is almost inevitable; and in the urgent competition, much is against the calm and contented spirit. The temptation is to press advantages, and to gain at the expense of others in a restless ambition. In such minor questions of material advantages, comfort, position, and the like, τὸ ἐπιεικὲς[2] ὑμῶν γνωσθήτω πᾶσιν ἀνθρώποις. To live unruffled in such a situation is possible only to one man: the forbearing (R.V.). 'And it is easy to see what the forbearing man is: he who . . . does not insist on his rights to the damage of others, but is ready to take less than his due, even when he has the law to back him' (Aristotle, *Eth. Nic.* v. 10).

The secret of this habit and character—generous and difficult and attractive—lies within reach of the average man: ὁ κύριος ἐγγύς (cp. Ps 119^{151}; 145^{18}; LXX, for the fine and close meaning[3]), *i.e.* the realised presence of Christ in life. 'The Lord is at your side.' The very thought of His gentleness (2 Co 10^{1}) will serve to shame a man out of mean, grasping desire, and for love unvaunting

[1] Bengel has it in a sentence—'Gaudium in Domino parit veram æquitatem erga proximum et legitimam securitatem in suis rebus.' But these qualities are the conditioning safeguards as well as the consequences of joy. They react upon it healthily.

[2] The more passive sense of patient endurance under wrongful injury (Wis. Sol. 2^{19}) is not uppermost in this connection, the idea here (as in ch. 2^{15}, $3^{19\text{-}20}$) being rather self-restraint from the swarming outbreaks of personal desire and rivalry. This method of renunciation through a deeper Attachment is thus something less insipid and more vertebrate than M. Arnold's 'sweet reasonableness.'

[3] So Chrysostom, and (perhaps) Calvin; see *Inst.* bk. iii. ch. 20, par. 40. Cp. note in THE EXPOSITORY TIMES, vol. ii. pp. 2–3.

and considerate[1] of others, a supreme motive is found (*vide* ch. 2^{1-12}) in the presence of the unselfish Companion. Besides, as Paul implies, he who is satisfied with Christ can well afford to be conspicuously and unfailingly generous, letting certain prizes pass him, without an access of regret and nervous greed. With such a Lord, you cannot require to grasp and snatch on the outside. Nothing will so carry you through rivalry and human intercourse with an unspoiled heart as the habit of preoccupation with Jesus Christ.

(*b*) *Inside.* The companion danger is among the private heart-desires, possibly in themselves reasonable enough, which need no sights to raise them. Through anxiety the heart becomes its own torture-chamber. Μηδὲν μεριμνᾶτε (Christ's old word against heart-care, the spoiler of joy in rich and poor alike, Mt 6^{31}). Against worry and anxiety, with their troop of discontent, friction, and strain, joy has to defend itself. And the defence is double: prayer for present needs (ἐν παντὶ τῇ προσευχῇ καὶ τῇ δεήσει = by your prayer and supplication), and gratitude for past aid (μετ' εὐχαριστίας), these two steady the heart on its real centre, lifting it away from the brooding, unsettled atmosphere of personal reliance. Still Paul's mind is working on the Presence in human life: he cannot get away from that (τὰ αἰτήματα ὑμῶν γνωριζέσθω πρὸς τὸν θεόν, towards God). Therein, changed into prayer and gratitude, joy proves its own security, and is enabled to pass unscathed through any excitement or worldly trouble.

(iii.) The Safety. 'And then (καὶ)'—as a result, comes the safety of joy. For a man thus within the circle and condition of providence, God indeed proves no mere atmosphere of human effort, but, on His part, a vital and watchful energy. 'And then shall God's peace guard (φρουρήσει) your hearts and (their contents) your thoughts.' Joy is a challenged thing, precarious, exposed? Yes, but it is kept and warded. A responsible Presence stands sentry over it, against outside siege of circumstance and inner treacherous uprising of desire. Trust, issuing in prayer and gratitude, wins the great assurance of serenity in life. To possess and to be conscious of God's inner peace is but the other side of human devotion and submissiveness. Then it shall be for a life in the hour of its dark visitation by dismay and loss, that the Guardian Spirit shall move round such a man for his confidence with secret whisper to the conscience, 'All's well': again and again that shall be the watchword, faithful and inviolate, 'All's well.'[2]

The transcendent nature of this bright unity (ὑπερέχουσα πάντα νοῦν, as in Eph 3^{19}) in its reason and contents should not overthrow one's confidence in the results of it: God's peace shall guard your hearts ἐν Χριστῷ Ἰησοῦ. Again the personal life of Christ is brought up as the one guarantee of promises and laws apparently astonishing in this uneasy and contentious province of human nature. Χαίρετε ἐν κυρίῳ . . . ὁ κύριος ἐγγύς . . . πρὸς τὸν θεόν . . . ἐν Χριστῷ Ἰησοῦ. The last words are not a pious phrase thrown in to close the verse, but the ground of that rare harmony of existence (χάρα) which is only, as it is always, conceivable and accessible through such a relationship. In this sympathy of life with life, every day comes to be a sort of festival: the enjoyment of life is not a strain, but a healthy energy; not a thing in the air, vague and emotional, made up from mood and circumstance, but vindicated as the natural temper and reasonable disposition of the heart. Ἐν κυρίῳ . . . ἐν Χριστῷ: the first and last word upon it is personal relationship. For, after all, what is the history of joy but simply the history of a man's plain experience with his God in Jesus Christ?

James Moffatt.

Dundonald, Ayrshire.

[1] Considerate but not 'condescending' (Weiss, *Theol. N. T.* ii. 122) forbearance.

[2] The Christian form of Edward Carpenter's theory and appeal—'Do you think that happiness is a little flash-in-the-pan when you are eighteen, and that is all? Do you not know that expanding age, like a flower, lifts itself ever into a more and more exquisite sunlight of happiness, to which Death, serene and beautiful, comes only at the last with the touch of perfected assurance? Do you not know that the whole effort of nature in you is towards this happiness, if you could only abandon yourself, and for one child-like moment, have faith in your own mother?' (*England's Ideal*, p. 89). Compare, too, Francis Thompson's lines—

'The hold that falls not when the town is got,
The heart's heart, whose immuréd plot
Hath keys yourself keep not. . . .
Its keys are at the cincture hung of God,
Its gates are trepidant to His nod;
By Him its floors are trod.'

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

If readers of the Dictionary of the Bible should discover any errors in it, they will confer a favour by sending a note of them to the Editor.

The chief duty of our age, said Archdeacon Watkins, in his Bampton Lecture, is translation. The Company of Old Testament Revisers had recently concluded their sittings in Westminster, but Dr. Watkins did not refer to their work. The Revisers of both Old Testament and New had set themselves a hard task, and they were severely handled for what they made of it. But they who undertake the translation of which Archdeacon Watkins spoke, have a harder task before them, and the expectation of a more sweeping condemnation. And yet, if Professor Sabatier of Paris is right, it is a task that has to be undertaken by every person who is an heir to the Protestant reformation of religion.

What Archdeacon Watkins meant by translation has recently been explained by Professor Sabatier to the students of his Dogmatic Theology class in Paris. It is the clearest explanation we have seen. Perhaps Professor Sabatier explains Archdeacon Watkins, and a little more. Perhaps Archdeacon Watkins would be the first to repudiate some of Professor Sabatier's explanations. Still, Professor Sabatier has delivered an introductory lecture to his students, it has been translated into English by Mrs. Emmanuel Christen, and published by Messrs. A. & C. Black, and that lecture is intended to explain what Archdeacon Watkins meant by translation—that and nothing more.

The title of the lecture in English is *The Vitality of Christian Dogmas*. It is a hopeful title. For we have been told that dogma is dead, and deservedly. And since what is true of a dog is equally true of a dogma, that a bad name is next to hanging, we have almost come to believe it. Professor Sabatier calls this one of our prejudices about dogmas. He does not believe they ever die. And history seems to be with him. For if before 1830 Jouffroy wrote his celebrated essay to show *How Dogmas End*, sixty years thereafter another philosopher of the same school, M. Caro, has written an essay to show *How Dogmas Revive*. 'In truth,' says Professor Sabatier, 'dogmas do not die, they become transformed.'

There are three ways in which dogmas become transformed. We shall come to that in a moment. But first of all, What does Professor Sabatier mean by a dogma? We are wont to distinguish a dogma from a doctrine. We say that a doctrine is a truth expressed in the Bible, a dogma its

more precise and rigid expression in a Creed. Professor Sabatier makes no such distinction. To him a dogma is a doctrine, and a doctrine is a dogma. When, therefore, he says that dogmas are in continual process of transformation, he does not refer to the wording of the Thirty-nine Articles, he refers quite as emphatically to the doctrine of Creation, of the Fall, of the Devil, and other doctrines of the Bible.

If we would understand what Professor Sabatier means by a dogma, we had better take his own illustration. A dogma is to religious experience what language is to thought. There is a hero in fiction who has made himself immortal and ridiculous by saying that he could think only when he spoke. That hero is everybody. Thought is unthinkable except in language. Yet thought and language are quite distinct. So is it with religious experience and dogma. When God comes into contact with the soul of a man, whether in the Bible or out of it, that man has obtained a certain religious experience. The expression of that experience is dogma. And although the man cannot conceive it even in his own mind without the expression of it in word or worship, yet the experience which is religion, and the expression of it which is dogma, are for ever quite distinct. Religious experience, or the revelation of God to the soul, is itself and abides for ever; the expression of it, which is a dogma, is subject to continual transformation.

For clearness' sake let us take an example here. Let it be an unmistakable and striking example of what Professor Sabatier means. There is a religious thought which St. Paul has experienced and desires to express. That thought is that 'the value of the Person of Christ in relation to the whole universe is infinite.' How does St. Paul express it? It comes to him as he writes his Epistle to the Philippians, and his expression of it (Phil 2^{10}) is that the ἐπουρανίοι or inhabitants of the superior spheres, the ἐπιγείοι or inhabitants of the earth, and the καταχθονίοι or beings of the lower regions, must bow the knee in the name of Jesus. The thought is as true for our conscience as for the conscience of St. Paul, but the expression of it belongs to a cosmography or conception of the world that has long since passed away.

Well, there are three ways in which a dogma becomes transformed. For a dogma is a living thing like a language. And just as a language grows with its years, suffering change by dropping some words, by modifying the meaning of others, and again by reviving old or coining new, so is it with dogmas.

First, a dogma changes by dissuetude. When an idea drops out of a nation's current thought, the word that expressed it drops out with it. In like manner, there are ideas, says Professor Sabatier, that have dropped out of the religious consciousness of the Christian nations, and the dogmas which clothed them have fallen away with them. You know, he says, what a vast place was occupied in the mind of the early Church by demons, and the idea of demoniacal possession. Men's minds were haunted by it. There was even a class of priests whose business it was to drive the demons out, and the formulas they used may be read in the writings of Tertullian. All that, says Professor Sabatier, has disappeared. To the consciousness of the Protestant, at least, it has disappeared. And not only has the belief in demoniacal possession passed away, carrying with it all its dogmatic formulas; but, he adds, the belief in the Devil, the belief in a personal historical Devil, acting supernaturally in our life, is at least dying if not dead. Nay, he continues, the Devil himself is dying. Luther, when he threw his inkstand at his head inflicted on him his mortal wound. The ink had more effect to exorcise the Devil for ever than all the holy water that the Church had used.

The second way in which dogmas are transformed is by *Intus-susceptio*, which the translator renders 'inward reception.' Our old dogmas

remain, but they assume new meanings. It is the theologian that does this. Speaking as a theologian, Professor Sabatier says, 'We spend our lives, consciously or unconsciously, in putting new wine into old bottles.' And then he makes the sweeping statement that there is not a single dogma, dating from two or three centuries back, which is repeated with the same meaning as in its origination. Our fathers spoke of the inspiration of the prophets and the apostles, of the atonement, of the Trinity, of the divinity of Christ, of miracles; we speak of them still, but we do not mean what our fathers meant.

And the time comes with some of our fathers' dogmas when we cannot speak of them at all. The new wine bursts the old bottles. Then we must make new vessels to receive it. New words are coined to express the new ideas; new dogmas are shaped to carry the new experience. Thus arose in the sixteenth century the dogmas of justification by faith, and the universal priesthood of believers. And when he has called them new, Professor Sabatier sharply turns upon himself and denies that they are new. They are old dogmas rising into new energy.

> Ut silvae foliis pronos mutantur in annos,
> Multa renascentur quae jam cecidere, cadentque
> Quae nunc sunt in honore vocabula.
>
> As leaves in woods are changed with changing years,
> So words that once have fallen may live again;
> While many now in honoured use may fall.

And so of dogmas there is a falling and a rising again. It is the third and last of the ways in which they suffer transformation.

Thus Professor Sabatier shows how dogmas change, and brings to an end the first part of his lecture. In the second part he shows how they *must* change. First the manner, now the necessity. For the word of God through prophet or apostle, or even the Master Himself, is like a grain of wheat. There is a germ which is mysterious as life and as divine, and there is the visible fecula or covering of the germ by which it manifests itself and produces its effects. The external covering is comprehensible; it can be analyzed. In the grain of wheat it consists of nitrogen, glucose, albumen, and the rest. In the word of Jesus Christ it consists of a Hebrew environment, a Semitic dialect, a Jewish mode of thought. This outward covering can be dissected without touching the germ beneath. It can be transformed—must be transformed, indeed, to our Western and modern consciousness, before we can profit by the germ of religious truth it covers, just as the grain of wheat must fall into the ground and die before it can bring forth fruit.

It is true that in Jesus Christ the 'fecula of Hebraism,' to use Professor Sabatier's phrase, is reduced to the least possible compass. The creative and revealing principle in the authentic discourses of Jesus touches the most elementary and therefore the least transformable ideas. It is otherwise with the seed which was scattered by the liberal hand of St. Paul. Now the covering is Hebrew pharisaism blended with and modified by Hellenic civilization. And when at last the seed of the Kingdom passes out of the reach of the apostolic hand, the envelope which manifests it becomes more and more complex, imposing, and transitory. What a distance there is, says Sabatier, between the dogmatic Christianity of the fourth and fifth centuries and the Messianic gospel preached by the Master on the shores of the Sea of Galilee! Here the rare and pure moral ideas of Hebraism; there all the fundamental notions of Greek logic and metaphysics.

So when the great intellectual revolutions swept over Europe these dogmas fled before their face. The old bottles would not hold the new wine. First came the religious revolution of the sixteenth century, which we call the Reformation. The note of the Reformation was its appeal to the Word of God: and that single essential note searched the array of dogmatic formulas which the great Councils had built up and swept a large part of it away. And when to this appeal to the

Word of God as sole interpreter of dogma was added the discovery that man's salvation was upon faith alone, it was at once perceived that dogmatic formulas of every kind exist for the inner principle of Christian experience they enshrine. If they convey no inner principle, they have to pass away at once. If they convey it faultily, they must be transformed in order to convey it as perfectly as can be. For it is justification by faith that has taught us, and we have almost learned the lesson now, that Christianity is a moral life and not a system of metaphysics.

But almost simultaneously with the Reformation or revolution in religion began the great revolution in science. It was the creation of a new world. Before that time the earth, itself the centre of the cosmic system, was flat and round, and belted by the river Ocean. Above, the sky was a crystal vault revolving with the stars. Beyond that were other skies and spheres to the number of seven. At the top sat the Supreme God, resting from His work of creation, and superintending His little world below. Under the earth were other stages, the infernal regions, down to the haunts of the devil and his angels. That cosmography is no longer ours. And as the cosmography is transformed, the dogmas which rested upon it must be transformed also. Professor Sabatier gives some examples. One has already been mentioned—that passage in St. Paul's Epistle to the Philippians, in which things in the heavens and things in the earth and things under the earth are prophesied as bowing the knee before Jesus. Another is the reference in 2 Cor. 12^2 to the third heaven to which the 'man in Christ' was caught up. Where, asks Professor Sabatier, are we to look for this third heaven to-day?

Finally, there is the great intellectual revolution which is due to the modern historical method—on which he scarcely enters. But he gives us easily to see that in his judgment it is most sweeping, most radical of all. For it overturns our notions of the antiquity of man. It introduces the ideas of heredity and evolution, and transforms our formulas about responsibility. It grasps our dogmas of the canon and of inspiration. It makes the last remnant of our untouched dogmatism to pass through a searching fire. And this is what is meant by 'translation.' It is not the work of a selected Company of Revisers. It is the duty of every Christian believer. 'We may lack faith and courage to undertake it, but,' in the words of Professor Sabatier, 'if we fail, God will raise up other workers. Christianity cannot perish: it has never failed to adapt itself to the state of mind and thought of past centuries; and it will find and create the dogmatic form which will suit future times.'

The *Church Times* for 18th March contains a criticism—masterful and merciless—of the famous Assyrian tablet in which Professor Sayce discovered the names of Chedorlaomer, Arioch, and Tidal. According to the *Church Times*, Professor Sayce never did discover these names, never saw the tablet till after he had announced the discovery, but guessed his discovery from the report of another, and now that which was announced to the world as a marvellous confirmation of the historical accuracy of Gn 14, is 'of as much historical value as the snippets with which the evening newspapers fill up their columns when news runs short.'

The *Church Times* is angry, not because it ever believed in the Khudur-mabul, Eriakhu, and Tudkhul of these 'much-vaunted tablets,' but because it is of Professor Sayce's way of thinking as regards the Higher Criticism, and 'such uncritical statements make it more difficult for those who, like us, are upholders of the traditional belief to know on what materials they may safely rest.'

The *Church Times* never believed in the tablets. On 29th November 1895, just after the

announcement of the discovery, it drew attention to the following points:—(1) The reading *ERI- . . . A-KU* could not represent the Bible Arioch, if for no other reason than because of the hiatus in the middle of the tablet word. This was over and above the difficulty that in any case it would not be Arioch but the son of Arioch that was referred to. (2) It was a pure piece of conjecture to suppose that *Kudur-Ku-Mal* of the tablet was Chedorlaomer of Gn 14. (3) Similarly, *Tu-Ud-Khula* was not, and could not be, resolved into Tidal. And (4) a tablet of about 300 B.C. was worthless as evidence of what was supposed to have taken place and been recorded about 1800 B.C.

So the *Church Times* uttered its warning. Its warning was repeated by the *Athenæum* of 24th April 1897. But it was useless. Professor Sayce put his conjecture into his articles and his books, it was accepted by the public, and even incorporated as a note into Maspero's *Struggle of the Nations*. Meantime, Mr. Pinches, the discoverer of the tablet (not of the identification), was preparing a full translation and defence. The defence was read before the Victoria Institute in January 1896. But it has just seen the light of publication—'such is the leisurely way in which science pursues her course.' Mr. Pinches 'practically surrenders the whole case.'

For he says, 'I now come to what many will probably regard as the most interesting part of my lecture, namely, the tablets which seem to refer to Arioch, Tidal, and Chedorlaomer.' At the word 'seem' you find a reference to a note at the foot of the page. The note is this, 'At this stage I purposely say, "seem to refer," and I wish it to be noted that I have never spoken of these names without a note of interrogation, though this was probably an excess of caution.' But he continues the lecture, and he says, 'With such imperfect texts as these, dogmatizing is impossible, and the author disclaims any such intention. It is quite indifferent to him whether *KU-KU-KU-KU-MAL*, *ERI-E-A-KU*, and *TU-UD-KHUL-A* be Chedorlaomer, Arioch, and Tidal respectively—they may be entirely different personages, but if they are not what they seem to be, it is a remarkable historical coincidence, and deserves recognition as such.' That, says the *Church Times*, is not the way men talk when they have made an 'important discovery.' And it adds, 'After this its advocates can do no less than give their dead tablet a decent and honourable burial.'

'Not even Dr. Hort's reputation for soundness of judgment could stand against many posthumous publications such as *The Christian Ecclesia*.' That sentence may be read at the end of one of the 'Notes' in Canon Gore's recently published *Epistle to the Ephesians*. Professor Armitage Robinson read it there. And in the next week's *Guardian*—the *Guardian* of 9th March—he wrote about it.

Professor Armitage Robinson wrote as a pupil of Dr. Hort. He had had no responsibility for the publication of *The Christian Ecclesia*, or any other posthumous work of Dr. Hort's. He wrote as a pupil, and all that he felt he had to do with the word 'posthumous' was to consider whether injustice was done to Dr. Hort's reputation by the issue of a book which he might not have issued had he been alive. Now, on that point, Professor Armitage Robinson is emphatic. He was present at the delivery of many of the lectures contained in *The Christian Ecclesia*. He knows that the book is 'an exact transcript of what Dr. Hort then read to us.' Moreover, Dr. Hort's painful regard for finish in all the work he did is known to everybody. These lectures were in so finished a state that they were perfect copy for the press. And in actual fact, with the exception of a few changes introduced from the recapitulation of a previous course, the lectures were given to the printers in Dr. Hort's own handwriting. But, says Professor Armitage Robinson, even if the author had himself published the book in his lifetime, and

even if he had made his own modifications upon it before he did so, 'I cannot believe that his "reputation for soundness of judgment" would have been challenged the less by his critics.'

For it is evident that it is not the *posthumous* publication of this book, but the publication of the views it expresses, that Canon Gore regrets. These views were notoriously the views of Dr. Hort, and it is not with Dr. Hort's executors that Canon Gore has really to do, but with Dr. Hort himself. Before we pass to that, however, we may notice that in the same issue of the *Guardian* Professor Sanday has a letter in which, regarding 'the posthumous publications of so many of Dr. Hort's writings, and in particular of *The Christian Ecclesia*,' he says, 'I entertain the deepest feeling of gratitude both to Dr. Hort's family for permitting the publication, and to the friends who have spent so much time and care in seeing the books through the press.'

Now there are several grounds upon which Canon Gore objects to Dr. Hort's *Christian Ecclesia*, and Professor Armitage Robinson meets them one by one. The first is this—we give it in full, following Professor Armitage Robinson's example, for as he says very truly, 'the danger of giving isolated quotations from any writer is very great'—'Dr. Hort's work on *The Christian Ecclesia*, in many respects, as would be expected, most admirable, seems to me to minimize quite extraordinarily the apostolic authority. The apostles, he says, were only witnesses of Christ. "There is no trace in Scripture of a formal commission of authority for government from Christ Himself." This surprising conclusion is reached by omitting many considerations.'

'This,' says Professor Armitage Robinson, 'is a serious charge, especially when directed against a writer who did not bear a character for "omitting many considerations" which were even distantly connected with the topics he handled.' Whereupon he shows that Canon Gore has quoted one sentence out of a larger paragraph, and omitting one warning word in it, has changed its colour entirely. It will be worth while to follow Professor Armitage Robinson again, and give the early part of the paragraph completely: 'The authority of the apostles was of a different kind. There is indeed, as we have seen, no trace in Scripture of a formal commission of authority for government from Christ Himself. Their commission was to be witnesses of Himself, and to bear that witness by preaching and by healing. But it is inconceivable that the moral authority with which they were thus clothed, and the uniqueness of their position and personal qualifications, should not in all these years have been accumulating upon them by the spontaneous homage of the Christians of Judæa an ill-defined but lofty authority in matters of government and administration; of which indeed we have already had an instance in the laying of the price of the sold properties at their feet.'

But Canon Gore knows perfectly what he is about; and Professor Armitage Robinson knows as clearly. It is not for minimizing the apostles' actual authority that Dr. Hort comes under condemnation. It is for shifting its basis. The question is, Whether was the authority which the apostles undoubtedly possessed the outcome of their general commission to preach and to heal, or the result of a special and definite commission from Christ to govern? Dr. Hort believes that the governing was the natural outcome of their position and powers as apostles. To put it in Professor Armitage Robinson's well-chosen words, 'Dr. Hort believes that authority for determining the methods of its government and administration is lodged by Christ in the Church as a whole; that it was the will of Christ that these methods of government and administration should be developed under the promised guidance of the Holy Spirit, and in response to the growing needs of the Body. He believes, accordingly, that the commission given by Christ to bind and loose, and to forgive and retain sins, was given to the whole Church, even if on the occasion of its deliverance

none but apostles, the representatives of the whole, were addressed.' Canon Gore believes that the commission to govern was given directly to the apostles by Christ, and given to the apostles alone. The difference and the grievance lie there.

So when in the next sentence Canon Gore argues that 'in St. Matthew xvi. 19 a definite grant of official authority — as appears in the passage (Is. xxii. 22) on which it is based—is promised to St. Peter, and he is on this occasion, as Dr. Hort himself maintains, the representative of the apostles generally,' Professor Armitage Robinson has no difficulty in showing that the criticism stops short of the mark. Dr. Hort would admit the definite grant of official authority. He would admit that St. Peter was on this occasion the representative of the apostles generally. But he would go further, and add that the apostles generally were representatives of the whole Church. 'In virtue of this personal faith vivifying their discipleship,' he says (*Christian Ecclesia*, p. 17), 'the apostles became themselves the first little Ecclesia, constituting a living rock upon which a far larger and ever enlarging Ecclesia should very shortly be built slowly up, living stone by living stone, as each new faithful convert was added to the society.'

Professor Armitage Robinson closes his answer to Canon Gore in these words: 'What Dr. Hort appears to me to have specially taught us, or, in so far as it was not new, to have specially emphasized for us, is that Church order is from the beginning a sacred growth, directed by the constant presence within of the Holy Spirit, so as to meet the needs of a living and multiplying society; that it is not a scheme delivered by the Lord to the apostles, and by the apostles to the Church; that the Body of the Christ is an organism rather than an organization; that here, as elsewhere, life has its inherent law of orderly evolution; and that the most fruitful lesson of modern biblical criticism is this — that, in the consideration of all these topics, we connect more closely than ever before our belief in the Holy Ghost and our belief in the Holy Catholic Church.'

Canon Gore replies in the *Guardian* for the following week—16th March. He explains that he did not mean to say that Dr. Hort's *Christian Ecclesia* had better not have been published. He only meant that it risked his reputation as a man of sound judgment. And then he enters on the question at issue.

That the apostles received a commission to govern direct from Christ Himself, Canon Gore finds sufficient proof of in the New Testament writings. St. Peter says of Judas that he had received (plainly from Christ) not only a ministry, but also an 'office of supervision' (ἐπισκοπή). The last word occurs only in the quotation from the Psalm which St. Peter introduces, but Canon Gore thinks that St. Peter would not have quoted the Psalm containing that expression unless he had instinctively felt it to be applicable to Judas' position. He will not argue, however, from a mere word. It seems to him that St. Paul had too positive a conception of his own authority not to have received it directly in virtue of his apostleship; and that throws back light on the gospels, so that in the grant of the 'keys' to St. Peter, with the 'stewardship' and the 'pastorate' elsewhere alluded to, he sees nothing less than the institution by Christ of an office of government in His Church.

The Genizah of Old Cairo.

By the Rev. Charles Taylor, D.D., Master of St. John's College, Cambridge.

Two years ago Dr. S. Schechter, Reader in Rabbinic in the University of Cambridge, recognized among some old manuscripts that had been brought from the East a leaf from a copy of the long-lost original Hebrew of the apocryphal book Ecclesiasticus. With reference to the acquisition of it, Mrs. Lewis has lately written to the *Guardian*: 'The single leaf which Mrs. Gibson and I brought to Cambridge in May 1896, and which was discovered amongst a bundle of other fragments by Dr. Schechter, was bought by us in Southern Palestine, and not in Sinai.'

The publication of the Lewis-Gibson folio in the *Expositor* led to the discovery of others from the same copy of Ecclesiasticus in the Bodleian Library. These were promptly edited for the Clarendon Press by Messrs. Cowley and Neubauer, together with the one first discovered.

In the middle of December in the same year, 1896, Dr. Schechter, well furnished with credentials and introductions, started on an expedition to Egypt, purposing, with the consent of the local Jewish authorities, to examine the contents of the Old Cairo *Genizah* thoroughly, and hoping above all things to find in it more leaves of the original Hebrew of Ecclesiasticus. The term *Genizah*, from a word meaning *hide*, denotes a storehouse or burial-place of disused Jewish books. His unexpectedly complete success is described by Dr. Schechter in a striking article, entitled 'A Hoard of Hebrew Manuscripts,' published in the *Times*, on Tuesday the 3rd August 1897. The contents of the *Genizah* were placed freely and unreservedly at his disposal by the Grand Rabbi Raphael Aaron Bensimon, and every fragment that seemed likely to prove of interest and importance was brought to Cambridge.

A mass of separate pieces of writing from all departments of Jewish literature cannot be examined and catalogued expeditiously, like a collection of books. A volume in print or writing may be identified from a small fraction of its contents; but the thousands of fragments in the *Genizah* collection have to be examined laboriously one by one. Consecutive leaves of a codex are found at long intervals, or even the half of a leaf at one time, and the remainder of it weeks or months afterwards. A long time must therefore elapse before the collection can be reduced to order and made practically accessible to scholars.

Many of the fragments, on whatever subject, are of independent interest to the palæographer, one of them, for example, containing the oldest dated piece of Hebrew writing at present known to exist. A general feature of them is the absence of decorative additions, the likeness of anything in heaven above or in the earth beneath. On one biblical fragment have been found some letters of gold. The use of gold ink in writing Holy Scripture was forbidden by the Rabbis, but the prohibition was meant to apply only to the case of copies for public reading in the Synagogue.

The reader of Rabbinic must be practised in the solution of acrostics; for he will encounter many phrases in Talmud, Midrash, and all manner of Jewish writings expressed by initials. Some of these groups of letters are familiar and simple enough, while others convey no meaning until perhaps a text of Scripture is noticed which supplies the key. The names of oft-quoted Rabbis are commonly written in this way. Thus RMBM (Rambam) is the Jewish shorthand for Rabbi Moses, son of Maimon, or Maimonides. A complete autograph letter of this famous and voluminous author is one of the treasures of the *Genizah* collection. It was photographed and heliogravured last summer by M. Dujardin, who was then in Cambridge preparing a facsimile edition of the New Testament manuscript *Codex Bezæ* for the University Press.

Curious and important are the Cairo fragments which testify to a wholesale use of acrostic shorthand, in which a verse is represented by its first word, followed by a series of initial letters. It is as if the Fourth Gospel were written after this manner: *In-the-beginning w. t. w. a. t. w. w. w. G. a. t. w. w. G.* 'The particular system represented in the *Genizah*,' writes Dr. Schechter, 'seems to have been known to the old Rabbis under the name of Trellis-writing. Dr. Felix Perles, from his acquaintance with the few specimens acquired by the Bodleian Library, at once recognized their

significance for the true criticism of the Bible, and made them the subject of some apt remarks in a recent essay (*Analecten zur Textcritik*, etc., Munich, 1895).' Finding a few abbreviations in ordinary Bible manuscripts, Kennicott and others used them to account for some of the misreadings of the Septuagint. 'The *Genizah* has for the first time furnished us with samples proving that the abbreviation system was not limited to certain isolated words, but extended to the whole contents of the Bible.'

Of exceptional interest to many will be some palimpsest fragments, with remains of versions of the Old Testament in Greek uncials still legible beneath Jerusalem Talmud or Jewish liturgy of later centuries. The Hebrew-Greek palimpsests first discovered have been already published, an edition of another is in preparation, and there are some which have not yet been fully examined. In what follows, the reference is to the fragment of Aquila's rendering of Ps $90^{6\text{-}13}$ $91^{4\text{-}10}$ (Sept.) given with facsimiles as an appendix to the Preface of *Sayings of the Jewish Fathers* (2nd ed. 1897).

In the transcript of the Greek the Tetragrammaton is printed several times in the square Hebrew characters now in use, but at its last occurrence there is the note, 'The Name is written in archaic Hebrew characters.' Turning to the heliogravure of the *verso*, we find it there so written and quite legible, none of its letters, YHVH being written over except the last, which is the same as the second. It may be represented in a rough way in English by LEFE, reversed as in a looking-glass, the first of these letters being a capital *e* with its middle stroke left out. The occurrence of the Tetragrammaton in Old Hebrew writing is in accordance with statements of Origen and St. Jerome, which had been learnedly made out to be erroneous, or artificially explained away.

The characteristics of Aquila as a translator are well known. A discriminating account of his famous and valued ultra-literal version of the Old Testament may be found in the Oxford edition of Origen's *Hexapla* by Dr. F. Field, a work which enables us to identify the fragment, while it is itself both supplemented and corrected by it.

The first line of the *recto* (completed with the help of Dr. Field's *Hexapla*) and the corresponding English are respectively—

απο δηγμου δεμ[ονιζοντος μεσημβριας].
Nor for the destruction that wasteth at noonday.

The letters at the beginning have their tops torn off. From three to four months after the discovery of the fragment, which is the lower half of a folio, the upper half with the missing tops was found. The scribe has written δεμ for δαιμ. He writes σοι repeatedly for συ, *thou*.

One of Aquila's first principles was to translate 'etymologically,' that is, not merely to give the sense of a Hebrew word in a practical way, but to show its etymological affinities by his Greek. The word *demonize* here serves his turn. If the Hebrew had been lost, we might have argued back from his 'devilling at midday,' to SHED, *demon*, or *devil*, and thence to the Hebrew YASHUD, rendered 'that wasteth.' In like manner he lets us know by his word for 'destruction' that the Hebrew was the word used in Hos 13^{14}, where his rendering done into English is, 'I will be thy bitings, Hades.' Such a version may be of the greatest use for critical purposes. William de Moerbeka's Latin translation of the *Politics* of Aristotle from an older copy of the book than any now extant is in the first rank of authorities for the Greek text.

But the best known peculiarity of Aquila as a translator is his use of συν sometimes with an accusative following. He shows thereby that in the Hebrew stood ETH, which has the meaning *with*, but is also sometimes an untranslatable and not indispensable prefix to the objective case. It occurs in Gn 1^{1}, where his translation accordingly is, in effect, '*In capitulo* God created *with* the heaven and *with* the earth.' Rabbinically, this was made to mean that God created at once the heavens with all therein, and the earth with all therein. The fragment gives a good example of this rabbinicism in the line (Ps 91^{7}) ending συν ταυτην, which is for the Hebrew ZOTH, *this* (fem.), with ETH prefixed. Dr. Field gives the passage in an appendix, but with ταῦτα for ETH ZOTH. Aquila's version has the merit of being transparent. It shows the Hebrew through the Greek.

Of Ecclesiasticus as much has been found by Dr. Schechter as had been discovered previously, and a specimen leaf was published in the January number of the *Jewish Quarterly Review*. The Cairo text itself is not immaculate; but the Hebrew and the ancient versions correct one another, as in chap. 50^{3}, where the Revisers say in the margin, 'The text here seems to be corrupt.' The Revised Version of course now needs revision. But for some time to come

scholars will disagree about the treatment of passages of which the Hebrew is of questionable accuracy, or defective, or hard to decipher.

After writing thus far I saw another palimpsest, and read on it in Greek uncials (beneath Midrash) the first piece of New Testament found in the *Genizah* collection. In the first line is (or was) ο φηλιξ followed by αν€, the beginning of the verb 'deferred' (Ac 24[22]). Thus the fragment agrees here with the *textus receptus*, as again, for example, in v.[23], 'And that he should forbid none of his acquaintance to minister OR COME unto him.' The next page has not much legible Greek of its own, but some words, as το νυν €χον πορευου, can be read through from the other side.

Israel's Historical Recollections.

By Professor Eduard König, Ph.D., D.D., Rostock.

The most recent commentary on *Genesis*, which has just been published,[1] closes with the following words:—'To the beginnings of Israel historical recollections do not reach back, any more than with other nations.' The latter instance appealed to embodies a general proposition. But the commentary before us says not a word about the *special* relation of Israel to historical reminiscences. It never raises the question whether a nation which had memories of extraordinary value to preserve might not lay special weight upon the transmitting of its traditions. Nor is any attempt made to trace the indications which prove that this nation possessed a strong genius for the preserving of its reminiscences. In the following remarks I will seek to supply these omissions.

First of all, let it be noted that Israel had the custom of creating actual and externally perceptible supports for historical reminiscences. Such *fulcra memoriae* were the 'cairn of witness' (Gn 31[47]), the pot of manna (Ex 16[33]), the tables of the Law (Ex 34[35] 40[20]), Aaron's rod that budded (Nu 17[10]), the stones from the Jordan (Jos 4[6ff.]), the erecting of an altar on Mt. Ebal, and inscribing of the law upon the altar (Jos 8[30ff.]); note specially, also, the altar by Jordan (Jos 22[26ff.]), the great stone under the oak by the sanctuary of Jahweh (Jos 24[26f.]), the stone Eben-ezer (1 S 7[12]), the sword of Goliath hung up as a national memorial in the sanctuary at Nob (1 S 21[9]), the statue which Absalom caused to be erected in the king's vale, that it might preserve the recollection of his name (2 S 18[18]), and the monument of stones which the people raised for him (v.[17]). It is an extremely interesting circumstance, also, that in Israel one was fond of noting the date when a city was built (Nu 13[22], Hebron built seven years before Zoan), or a national custom introduced (1 S 30[25]). Noteworthy, also, is the tenacity of memory which recalled the ancient attack of the Amalekites (1 S 15[2ff.]), or the ban pronounced long before on the city of Jericho (1 K 16[34]).

Further, I may refer to the fact that in Ex 13[8-10] a command is given to keep the origin of the Passover celebration alive in the consciousness of future generations. In the same passage the continual inculcating of the Divine laws is also enjoined. So also in Ex 13[11-16] and Dt 6[4-9] 11[13-21]. The reading of the Deuteronomic law to the people is commanded in Dt 31[10-13]. Moreover, the priests have the function assigned to them of transmitting the Divine statutes from generation to generation (Lv 10[11], Dt 33[6-11], Jer 18[18], Ezk 22[26] 44[23f.], Hos 4[6], Mic 3[11], Zeph 3[4], Hag 2[11-13], Mal 2[4-8]). In particular, the Song of Moses is to be learned by the people (Dt 31[21]), as well as the Elegy which David composed upon the death of Saul and Jonathan (2 S 1[18]).

Another group of positive tokens of the historicity of the Old Testament consists of those statements which assign a *non*-Israelitish origin to some important phenomenon in Israel's history. Is not the institution of subordinate tribunals expressly traced back (Ex 18[19ff.]) to the counsel of the Midianite priest Jethro? At the building of Solomon's temple, is not the execution of the

[1] *Kurzer Hand-Commentar zum Alt. Test.* Herausgegeben von Karl Marti. Fünfte Lieferung: die Genesis erklärt von H. Holzinger. Freiburg: Mohr, 1898.

work in brass ascribed to Hiram, 'a man of Tyre' (1 K 7^{13}), the son of a Tyrian man (v.^{14}, 2 Ch 2^{13})? Were the Hebrews, then, so blinded by national pride as to refuse to admit any foreign element in their regular civil and religious institutions? No, from the Old Testament narratives no such inference can be drawn. It was later authors who first gave an Israelitish father to Hiram, the artificer brought from Tyre (cf. Josephus, *Ant.* viii. 3. 4, *πατρὸς δὲ Οὐρίου, γένος Ἰσραηλιτῶν*).

Again, the Old Testament narratives record many stages and nuances in the development of *Israelitish* elements themselves. In not a few passages the historical books note when a commencement or a change took place in some department of civilized life. The series of such notes opens with the data about 'the father of such as dwell in tents and have cattle' (Gn 4^{20}), *i.e.* the originator of the nomadic mode of life, which was an advance upon the stage of civilization reached by troglodytes or fishers or huntsmen. The Old Testament mentions also the first masters of music and of the smith's art (Gn $4^{21f.}$). It does not disdain to record the beginning of the culture of the vine (9^{20}). Quite surprising, also, is the zeal with which the Old Testament notes the changing of place names; Gn $14^{2b\ 3b\ 8a}$ (cf. 17^{5}) $23^{2.\ 19}$; 28^{19} (Luz = Bethel) $35^{6.\ 27}$, Jos 18^{13}, Jg $1^{23.\ 26}$ 18^{29}; Jos 14^{15} (Ḳiriath-arba = Hebron) $15^{13.\ 54}$ 20^{7} 21^{11}, Jg 1^{10}; Jos 15^{15} (Ḳiriath-sepher = Debîr) 15^{49}, Jg 1^{11}; Jg 19^{20} (‖ 1 Ch 11^{4}, Jebus = Jerusalem). Compare also the explanation of the older names of the months, 1 K 6^{1}, etc. (the whole series will be found in my *Historisch-comparativer Syntax des Hebräischen*, § 357 f.). Of interest is also the remark as to the relative lateness of the name 'prophet': 'he that is now called a "prophet" was beforetime called a "seer"' (1 S 9^{9}).

The foregoing observations have already touched the point that the Hebrew historians also mark the new stages which are reached in the history of religion and of worship. For the title *Jahweh Ṣĕbā'ôth* first appears from 1 S 1^{3} onwards, and with the older form, 'Jahweh, God of hosts' (2 S 5^{10}), the abbreviated form, 'Jahweh of hosts,' runs parallel (1 Ch 11^{9}; see further my *Syntax*, § 285 a). The expression 'sitting upon the cherubim' (יֹשֵׁב [הַ]כְּרֻבִים) is found first in 1 S 4^{4}, and occurs elsewhere only in 2 S 6^{2}, 2 K 19^{15} (‖ Is 37^{16}), Ps 80^{2} 99^{1}, 1 Ch 13^{6}. Further, the name, 'the Holy One of Israel,' appears first in Is 1^{4} $5^{19.\ 24}$ etc. On the other hand, the abandoning of the custom of calling even the God of Israel *Ba'al, i.e.* 'Lord,' is expressly signalized in Hos 2^{18}. An advance in the doctrine of retribution is marked in Jer $31^{29f.}$, Ezk 18^{2}, etc. The practice of employing music in the worship of Jahweh is carried back to David, in Neh 12^{24}. This is also touched upon in 1 Ch $6^{16ff.}$. Other elements in the arrangements for worship are traced to David in 1 Ch $9^{22ff.}$ $15^{2.\ 16}$ $23^{2ff.}$. Of quite peculiar weight are 1 Ch $23^{3.\ 27}$ (contrasted with Nu $3^{23.\ 30}$), 2 Ch 8^{14}, etc.

In like manner have the Hebrew people, in their recollections, distinguished the degrees in which various individuals deviated from the legitimate religion. The historical books keep quite apart from one another, and regard as three entirely different things, the patronizing of a multiplicity of sanctuaries, the worship of images of Jahweh, and polytheism. For the kings whose sin consisted merely in tolerating a multiplicity of altars of Jahweh are least blamed (1 K 15^{14} 22^{44}, 2 K 12^{3} $14^{3f.}$ $15^{4.\ 34f.}$). From these relatively pious kings those rulers are distinguished who, contrary to Ex $20^{4f.}$, thought to represent Jahweh the spiritual God by idols, 1 K $12^{28f.}$ $14^{16\ (23)}$ $15^{26.\ 34}$ $16^{13.\ 19.\ 26}$, 2 K 3^{3} 10^{29} 13^{2} 14^{24} $15^{9.\ 18.\ 24.\ 28}$, cf. 17^{2}. The worst grade of religious unfaithfulness was reached, however, by those kings of Israel and Judah who, transgressing Ex 20^{3}, actually served *other* gods, 1 K 16^{31}, 'And it was the smallest matter (cf. my *Syntax*, § 309 b, 353 f.) that Ahab walked in the sins of Jeroboam . . . and he proceeded beyond that to serve Baal'; 1 K 18^{22} 21^{26}, 2 K 1^{3}; $3^{2f.}$, 'Joram, king of Israel, turned away from the service of Baal, but to the sins of Jeroboam he clave'; 8^{27}; $10^{28f.}$, 'Jehu rooted out the service of Baal from the kingdom of Israel, but from the sins of Jeroboam he turned not away'; 16^{3}, Ahaz of Judah followed the religious maxims of the kings of Israel. Thus the historical books of the Hebrews clearly draw a distinction between merely violating the ceremonial law and denying the fundamental religious principles of their nation.

Again, Israel's historians have recorded nothing about Amos, Hosea, Micah, Nahum, etc. So that they did not afterwards survey the list of the great heroes of the theocracy, and arrange their works accordingly. But, finally, this circumstance also is to be noted. The ancient Hebrew historians, in characterizing the most prominent men of their

nation, have not concealed the weaknesses and faults which according to historical tradition attached to them. For instance, in the history of Abraham it is recorded how he asked his wife to give herself out to be his sister (Gn 12^{13}). Nor are the fits of doubt hushed up by which a Moses and an Aaron proved their human nature (Nu $20^{10f.\ 24}$ 27^{14}, Dt 32^{51}, Ps $106^{32f.}$). In like manner, the older Hebrew writers have done honour to historical truth in mentioning that David incurred the guilt of adultery (2 S $12^{1ff.}$, 1 K 15^{5}), and that Solomon favoured idolatry (1 K 11^{6}). Also, in the portrait of Hezekiah, who is so highly praised (2 K 18^{3}), the severe religious-moral sense of Israel has presented not only the light but the shadow (20^{17}).

Now it is precisely at the present day that these qualities of Hebrew history deserve to be prominently exhibited. For we hear so often of the 'colouring' by which the real course of the history of Israel is obscured. The truth, however, lies midway between the two extreme judgments, and if I were to sum up the result of all my investigations in a single sentence, I should say: The historical record of the Hebrews, on account of many cracks, cavities, and different strata, is certainly on the one hand not a perfect crystal, but on the other hand, on account of the positive traces of credibility to which I have referred, it is yet a rock which shall for ever withstand the devastating waters of extreme scepticism. In particular, the proofs above cited establish this point, that the historical memory of the Hebrews possessed a *sensorium that noted the advance* of the historical process. Specially rash, therefore, is every attempt to presuppose more and other factors in the development of Israel's history than are mentioned in the Old Testament itself. Every such attempt is bound to justify itself by evidence that cannot be shaken.

The most interesting characteristic of the historical memory of the Hebrews remains still to be mentioned. This lies in the relation in which the dates given in the Old Testament are placed to the *Mosaic epoch* of Israel's history. That is to say, upon the one hand the origin of all the knowledge and the institutions of Israel is not carried back to Moses (see above for the evidence as to the first appearance of the title *Jahweh Zĕbâ'ôth*). Upon the other hand, many elements of Israelitish history are carried back to a date even earlier than Moses (*e.g.* the divine name *El Shaddai*, which is found only in Gn 17^{1} 28^{3} 35^{11} 43^{14} 48^{3}, Ex 6^{3}, Ezk 10^{5}). Thus all the splendour with which the Mosaic period shone as the youth of the Israelitish nation (Hos 11^{1}), was unable to dim the light which yet gleamed in Israel's memory from *pre*-Mosaic days. Nay, in spite of the pre-eminent greatness of Moses, who was the illustrious hero at the turning-point in Israel's political and religious existence, Abraham and Jacob are recognized as the originators of the national existence and of the religious mission of the people of Israel.

Yet how natural it would have been if the fame of Moses had led the Hebrews to ascribe the foundation of all their national institutions to his time! How readily this might have taken place one can see from the literature of later generations. For in the reproduction of Gn 1–Ex 14 contained in the *Book of Jubilees*, chaps. 2–48 (cf. my *Einleit. in das A. T.*, p. 492 f.), it is recorded that the patriarchs already observed the prescriptions as to sacrifice, which, in the Pentateuch, are dated only from the Mosaic period. Also, according to *Bereshith Rabba* (cf. my *Einleitung*, p. 522), Abraham already obeyed the whole Torah. Why is this confusion not present as early as our Pentateuch? Why in it have the bounds between the Mosaic and the pre-Mosaic period not run into one another? The historical memory of early Israel must have rested upon a surer basis than many suppose. The distinguishing in the Pentateuch of a pre-Mosaic period in Israel's development, appears in fact to be a cardinal point.

But even *within* the *pre*-Mosaic period different stages in the development are distinguished; *e.g.* Gn 1^{29}; 9^{3} (in addition to vegetable food comes now the permission to eat flesh); $17^{1ff.}$ It is also striking that the regular worship of God, in distinction from the casual offering of Cain and Abel (Gn 4^{3-5}), is dated from the days of Enosh (4^{26b}, *tum coeptum est*, etc.), instead of being traced to Adam and Seth or to Enoch (5^{22-24}). How easily could the initiative in any advance in the cultus have been ascribed to Enoch, how numerous are the elements in this advance which are connected with his name in later times (cf. on the Book of Enoch my *Einleitung*, pp. 493–497, 562). Further, Genesis notes a movement from monogamy to polygamy (4^{19}). This movement, however, is not represented as one in a straight line; *e.g.* in the

case of Noah (8^{18}) and of Isaac there is no mention of but one wife. Elsewhere, *e.g.* in the *Book of Jubilees*, the names of several wives are supplied. This is not to be explained simply from the different age of the pentateuchal narratives and the later stories. If the different character of the narratives depended only upon the difference of date, there would have been between the patriarchal period and the fixing of the pentateuchal narrative time enough to identify the stages of the development, to supply the missing names, etc. Again, amongst the presents which the Egyptian king gave to Abraham, there are five kinds of animals mentioned, but no horses (Gn 12^{16}). So upon the Egyptian monuments prior to the Hyksos period horses are not depicted (cf. Ebers, *Ægypten und die Bücher Mose's*, p. 265 f.; Brugsch, *Steininschrift und Bibelwort*, p. 63). On the other hand, in the narratives relating to later periods, the horses of the Egyptians are freely mentioned (Gn 47^{17}, Ex 9^{3}, etc., Dt 17^{16} 1 K 10^{28}).

All these positive indications show that the Hebrew nation had a lively sense of truth in its historical reminiscences. There are also sources mentioned in which ancient traditions of Israel may have been collected, the Book of the Wars of Jahweh (Nu 21^{14}), the Book of the Upright (Jos 10^{13}, 2 S 1^{18}); cf. Ex 17^{14} 24^{4}, Nu 33^{2}, Dt $31^{19.\ 24}$. But the latest commentary on *Genesis* is entirely silent as to the above-named positive evidences of the trustworthiness of the earliest recollections of Israel. In place of referring to these, it gives us the sentence which is quoted at the beginning of this article, 'To the beginnings of Israel historical recollections do not reach back, any more than with other nations.'

The same commentary says, 'The patriarchal history in its present form is made up of elements from very diverse quarters, and is really an artfully (!) restored substructure of Israel's own history.' In proof of this we read, for instance, 'Those portions of the patriarchal history which treat of the rise of the nation are evidently only a deposit from the occurrences of the immigration and the conquest.' Here I miss only one trifle, any proof of the 'evidently.' Another statement introduced by way of proof, runs, 'Tribes and nations never originate in this world through the splitting up of rapidly increasing families, but always through amalgamation of families and races.' But neither is this proposition wholly unassailable. If it alludes to the circumstance established by experience, that the marriage of relations tends to degenerate the species, yet this experience is not without its exceptions. Else, how could the human race ever have arisen at all? Besides, in the case of Isaac and of Jacob we are told that they married relations belonging to a different branch of the family. Marriage with wives of neighbouring tribes is also contemplated in Gn 34^{10}, and actually carried out in 38^{2} 41^{45}.

The main incidents of the history related of Jacob, Isaac, and Abraham, may, in my judgment, quite well have happened. In any case, the latest commentator on *Genesis*, who is disposed to regard Jacob, Isaac, and Abraham as deposed divinities (p. 269 f.), makes no mention of the features which plead in favour of the historical existence of the three patriarchs. In the first place, Israel would have had no sufficient motive for inventing a pre-Mosaic sojourn in Canaan, if there had been no real foundation for this notion. The circumstance that the patriarchs had settled in Canaan would surely have given no warrant for the later conquest of Canaan. Further, the ancestors of the Hebrews, who felt themselves to be strangers in Egypt, would naturally, in the course of their migration from the Euphrates, come in contact with the land of Canaan. Then, if the Hebrews had created the figure of Abraham, they would not have portrayed him as one who moved from place to place as a simple colonist who was frequently treated as an enemy. Is it likely, again, that the picture of Jacob would have been so conceived as it is presented to us in *Genesis*? Finally, what inventive fancy, when it goes to work, can produce from its materials, we see from the later representations, *e.g.* of Abraham. He was king of Damascus, etc. (cf. Justin, *Historiae*, xxxvi. 2, 'Post Damascum Azelus, mox Adores et Abraham et Israhel reges fuere. Sed Israhelem felix decem filiorum proventus majoribus suis clariorem fecit. Itaque populum in decem regna divisum filiis tradidit'; cf. also Judith $5^{6f.}$; Jos. *Ant.* vii. 1 f., viii. 2; Eusebius, *Praep. Evang.* ix. 17 f.; the Koran vi. 74–87).

The Great Text Commentary.

THE GREAT TEXTS OF ST. JOHN'S GOSPEL.

JOHN xvi. 33.

'These things I have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world' (R.V.).

EXPOSITION.

'These things I have spoken unto you.'—All that has been spoken since the departure of Judas: the words to the faithful.—WESTCOTT.

'That in Me ye might have peace. In the world ye shall have tribulation.'—Peace, Tribulation, Victory—these are the watchwords of the future, and each is assigned to its own source and sphere. Peace, the comprehensive blessing, the sense that all is well, the state of a mind at rest, is to be had in Christ, the grounds of it being in His person, and the enjoyment of it in union with Him. To lead into that union and peace all these words have been spoken. Tribulation, the pressure of outward suffering and inward trials of feeling, is to be endured in the world, because of its opposing forces, its antagonistic spirit, and its generally disordered state. This experience already exists: ('ye have' is the true reading, not 'ye shall have') it is consequent on contact with the world. Thus 'the Church and the Christian lead a twofold life, in Christ and in the world at the same time, the former as exact and real as the latter, and, it may be added, the former often more consciously realized when the latter is most dark and troubled.—BERNARD.

'Be of good cheer; I have overcome the world.'—Luther aptly remarks, 'He does not say, Be comforted, *you* have overcome the world, but this is your consolation, that *I*, *I* have overcome the world; *My* victory is your salvation.' And upon *this* the victor rests the imperishability of the Church.—MEYER.

THEREFORE He says, 'I have conquered,'—marking by the personal pronoun the victory as wholly His. 'It is,' says Luther, in his own fervent way, 'as if He wished to say, Write the *I* with a very large letter, so as to grasp it in your eyes and heart. The victory is already there, and all is overcome; only be undespairing and hold fast to it. All has been done; world, devil, and death are beaten and lying on the ground; heaven, righteousness, and life have the victory.—BERNARD.

HOW more fittingly could such unparalleled discourse be concluded than by this assurance of peace in Himself, and of triumph—triumph of His own over all the power of the enemy? The end goes back to the beginning (14^1), 'Let not your heart be troubled, ye believe in God, believe also in Me'; and it affords the ultimate reason for dispelling fear, and possessing our souls in peace;—this, that Jesus has overcome every cause for fear, both in this world and in the world to come.—REITH.

METHOD OF TREATMENT.

By the Rev. Richard Rothe, D.D.

Tribulation and Comfort.

1. In the world ye shall have tribulation. We have indeed tribulation in the world—pain and sorrow, toil and trouble, vain wishes and hopes, disappointments and losses, the certainty of death, and (with many) the uncertainty of what will follow it. Not only must we bear our own troubles, but the sorrows of others lie on our hearts. Yet many of our troubles disappear before calm consideration, and even when our own life is devoid of joy, we may sympathize with the joys of others. The noblest minds do not wish to avoid the struggle of life and sweep away all difficulty and self-denial. But our Lord does not call all these things tribulation. The wounds of life are often most wholesome, and produce blessed fruit. Tribulation is not every pain, but one to which fear is joined.

The tribulation here is one peculiar to His disciples. There have been times when without any special trouble, when outward life flowed calmly, we yet could not feel joy. No single thing in life oppressed us, but life itself. A home-sickness came to us for a home we do not know, yet which draws us with irresistible power. It seemed that a dark power ruled in the world, warring with the good, the true, and the holy, without us and within us. Our ideals seemed to fade under our hands. We were unable to realize our aims or make progress with good. Then we knew the dark power to be sin, and we no longer felt merely pain or woe, but tribulation. It was this anxious oppression that lay so heavily on the disciples. This was the struggle they had to undergo for Christ with the world. A new divine life had arisen for them in the Redeemer, which the world had not and did not understand. They must bring this life to it, but their appeal to it would be answered by scorn, unbelief, and persecution.

2. But our Lord says, 'Be of good cheer, I have overcome the world.' When we lament the power of sin men may laugh at us as pursuing

dreams, and persuade us to enjoy the present. The Lord does not say we should throw our lives away, or despair of what is alone of abiding value. He does not ignore the tribulation, nor is He an idle spectator, but consoles us as one who has Himself fought the battle, and has been conqueror. 'Ye are in the world; it is the world that causes your tribulation, but be of good cheer, it has been overcome. It is not left for you to overcome it in the future; One of your race has already overcome it, not only for Himself but for you. It is really overcome for him who trusts in Me.' Whoever believes that Jesus Christ is the Son of God overcomes the world daily. For the Christian the tribulation of the world is swallowed up in victory.

Illustrations.

In the Pitti Palace, at Florence, there are two pictures which hang side by side. One represents a stormy sea with its wild waves, and black clouds, and fierce lightnings flashing across the sky. In the waters a human face is seen, wearing an expression of the utmost agony and despair. The other picture also represents a sea, tossed by as fierce a storm, with as dark clouds; but out of the midst of the waves a rock rises, against which the waters dash in vain. In a cleft of the rock are some tufts of grass and green herbage, with sweet flowers, and amid these a dove is seen sitting on her nest, quiet and undisturbed by the wild fury of the storm. The first picture fitly represents the sorrow of the world, and the other the sorrow of the Christian.

He who through long years of unsuccessful struggle has kept a patient heart and done his duty, has more truly 'overcome the world,' than he who by sheer force has mounted to some high pinnacle of success. He who through long, sharp sorrows has been able to keep a kind, unselfish thought for others, has done a more victorious thing, than if he had merely managed to escape the sorrows. He who in some great peril has stood aside to let some weaker have the place of safety, is a truer master of the situation, than if by a Samson's strength he had elbowed a hundred men aside and saved himself.—Brooke Herford.

Have you ever gazed upon one of those puzzle pictures, now so popular, in which there lies buried, as it were, the face of some distinguished statesman? At first, perhaps, you can detect nothing but a mass of foliage upon a gloomy background; as you look more and more steadily, however, the shadowy outline of a well-known countenance comes into view, and as it grows every moment clearer to your vision, you marvel that you did not recognize at once the portrait of Lord Salisbury or Mr. Gladstone. So is it in the mystery of human sorrow. Why are things thus so strange and utterly inexplicable? We gaze and gaze again, but all is gloom. No kindly countenance looks down on us from out of the cloud. Ah! thus we think, though all the while the trouble is but the frame encompassing the form of Jesus, and dreary weeks, and months, and years roll by before we can discern His loving face through all the grief and mystery: *yet He was always there*, and could we but have seen Him immediately, how would it have calmed the heart and soothed the spirit!—Hugh D. Brown.

A ship's compass is so adjusted as to keep its level amidst all the heavings of the sea. Though forming part of a structure that feels every motion of the restless waves, it has an arrangement of its own that keeps it always in place, and in working order. Look at it when you will, it is pointing—trembling, perhaps, but truly—to the pole.

It is often surprising to see how much pain there may be in the sensibility, and yet peace in the depths of the mind. In crossing the Atlantic some years ago, we were overtaken by a gale of wind. Upon the deck the roar and confusion was terrific. The spray from the crests of the waves blew upon the face with almost force enough to blister it. The noise of the waves howling and roaring and foaming was almost deafening. But when I stepped into the engine-room everything was quiet. The mighty engine was moving with a quietness and stillness in striking contrast with the war without. It reminded me of the peace that can reign in the soul while storms and tempests are howling without.—C. J. Finney.

'Traveller, what lies over the hill?
Traveller, tell to me;
I am only a child; from the window-sill
Over I cannot see.'

'Child, there's a valley over there,
Pretty and woody and shy,
And a little brook that says, "Take care,
Or I'll drown you by and by!"'

'And what comes next?' 'A lonely moor
Without a beaten way.
And grey clouds sailing slow before
A wind that will not stay.'

'And then?'—'Dark rocks and yellow sand,
And a moaning sea beside'—
'And then?'—'More sea, more sea, more land,
And rivers deep and wide.'

'And then?' 'Oh, rock and mountain and vale,
Rivers and fields and men,
Over and over—a weary tale—
And round to your home again.'

'Is that the end? It is weary at best.'
'No, child; it is not the end.
On summer eves, away in the west,
You will see a stair ascend,

Built of all colours of lovely stones—
A stair up into the sky,
Where no one is weary, and no one moans,
Or wishes to be laid by.'

'I will go!' 'But the steps are very steep;
If you would climb up there,
You must lie at its foot, as still as sleep,
And be a step of the stair

For others to put their feet on you
To reach the stones high-piled,
Till Jesus comes and takes you too,
And leads you up, my child.'

GEORGE MACDONALD.

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Zoroastrian Influences on Judaism.

BY THE REV. J. H. MOULTON, M.A., LATE FELLOW OF KING'S COLLEGE, CAMBRIDGE.

FEW problems in these days agitate more extensively the minds of thinking men than that which concerns the nature and the history of Inspiration. Had the Jews a monopoly of Revelation, and, if so, why? What is the difference, if any, between the inspiration of Isaiah and that of Robert Browning? I am about to summarize some modern researches into the history of two great systems of religion, and I am not without hope that the results described may do something to alleviate the difficulty which perplexes so many, and alleviate it the more effectively as it is approached by an indirect way. Before, however, I embark upon the special investigation which has done much to confirm me in what I have found a satisfying answer to these problems, I think it will be well to state prematurely the nature of this answer, that we may be able to fit into their proper place as we go along the successive steps in the evidence I wish to offer.

Had then the Jews reserved for themselves the exclusive possession of Revelation? In one sense most assuredly yes. Nothing can touch the fact that Jesus Christ came to the Jews and the Jews alone. Nor is anything more obvious or more encouraging in these days than the tendency to identify Revelation with the Person of Jesus Christ. Outsiders have always loved to taunt Christendom with its divisions, and hosts of well-meaning and earnest Christians have striven to heal these divisions by schemes of external union. Meanwhile, all the human wisdom is being silently anticipated by a mighty movement which is flooding all the Churches. More and more does the divinity and supremacy of Christ form the beliefs and the lives of those who profess and call themselves Christians; and when such a movement has had time to perfect itself, we shall find ourselves one before we know it. In Christian Evidences this tendency produces splendid effect. The apologist no longer leads up to Christ: he starts with Him, deduces all other truths from His personality, and leads back to Him at the end. No longer does he pause to prove the miracles or the accuracy of Scripture: the Gospels may, for the sake of argument, be late and the miracles unsupported, but the figure of Christ stands there and *somehow* has to be explained. No candid explanation can fail to draw the inquirer on till he admits what he never would have admitted had he begun at the other end. If, then, Jesus Christ is what we claim Him to be—using no

evidence beyond that of His words and the parts of His life which men with curious irony call unmiraculous—it follows that the Revelation which He brings must be unique. And when we study the prophets, we soon see that the Jews were unique because they had a unique mission. They were trained to receive and then to preach a Divine Saviour to the world, and their sole possession of an extraordinary privilege turns out to be—what all privileges are when rightly understood—merely the condition of an extraordinary duty. Palestine was the training school of a missionary nation, and the more we study it the more we see how perfectly adapted the school was to its purpose. Its narrow limits and its isolation kept the people out of the worldly ambitions of the nations around, and in that kindly shelter inspired men trained the nation which was to preach Jesus the Messiah to the world.

A great deal might be said about the plan of that training and the development of Israel's religion, but I leave that to the experts in Old Testament studies. The question I propose to ask is, Whether the development of doctrine in Israel was produced solely by the growth of ideas native to the religion of Jehovah, or was influenced in important matters by foreign religious conceptions? As before, I will state my answer first and try to prove it afterwards. I believe that in two matters of supreme importance—immortality and the doctrine of angels and demons—Jewish beliefs were profoundly influenced by Parseeism, and that Christianity to-day inherits elements derived from Zoroaster as well as elements derived from Moses.

In case there are any to whom this proposition is new, I had better say a little to conciliate objectors. Let me point out that this is one among very many points in which our current theories about Revelation are not fairly deducible from Revelation itself. Of course there are great bodies of Christians who would reply that the Church's deductions from Scripture must be held authoritative in the same way as Scripture itself. Whether Christendom *has* definitely pronounced on this question I really do not know: I must fall back on the only point which concerns me, and that is whether Scripture itself forbids the proposed opinion as to the history of these most important doctrines. I cannot see any evidence that it does. Revelation tells us that God spoke to the Fathers through the prophets, but it does not say that He never spoke to other peoples through prophets. As a matter of fact two Gentile prophets appear in Scripture, Balaam in the O.T. and Epimenides (?) in the New, and in both cases their witness is cited as true. I admit that this argument is worth little enough. What weighs more is that Paul distinctly declares that God left not Himself without witness among the Gentiles, giving them the double witness of conscience and of that goodness which was designed to lead unto repentance. Very impressive, also, is the Epistle to the Hebrews when it lays such immense stress on the office of the Gentile Melchizedek.

It seems to me that it is quite in accord with the spirit of Scripture to believe that here God 'provoked Israel to jealousy with that which was not a' chosen 'nation,' teaching them truths latent in their own Revelation through their knowledge that they were already contained in another faith. If anyone objects that the gods of the nation are severely denounced as 'idols,' 'things of naught,' or even as 'devils,' I may fairly answer that this applies perfectly to the gods of Israel's neighbours, and very largely to the deities of Greece as they were in St. Paul's day, but that we have no sort of proof that Inspiration would have thus condemned the Zoroastrian Deity, who is portrayed without a single unworthy feature or a single merely human characteristic, as the One Wise Lord, the Holiest Spirit, the Almighty Creator, in the hymns of the Prophet Founder of Parseeism. There is indeed one passage in the O.T. prophets which might seem to justify an opposite opinion. Ezekiel ($8^{16.17}$) describes a series of abominations, each one worse than the last, which he sees in vision as perpetrated by the Jews in Jerusalem, apparently before the Captivity. As climax among these, worse than even the worship of the swine-god Tammuz or Adonis, he tells us he saw five-and-twenty men at the door of the temple, with their backs to it and worshipping the sun to the east; 'and lo, they put the branch to their nose.' Now the Parsees are always supposed to be sun-worshippers, and in any case the 'branch' here must be the sacred bundle of tamarisk twigs, the *baresman* or *barsom*, held in the priest's hand as he recites the prayers. But it is perfectly impossible to conceive Zoroastrianism as manifesting itself so far west *before* or even *during* the Captivity. Cyrus is the earliest possible introducer of the Zoroastrian faith, and, as we shall see, it is more than doubtful

whether he was a Zoroastrian.[1] The sun-worshippers in Ezekiel were apparently Magians, but not Zoroastrians: the Magi, a Semitic priesthood as I think, fastened on Zoroastrianism at a much later date, and brought their *barsom* and other ritual with them. So that the condemnation of Magi before they became Parsees may be fairly balanced by the unique honour paid to Magi by the author of the First Gospel. Ministers of the only creed outside Judaism which acknowledged One God, the Magi recognized in some brilliant new star the guardian spirit—*fravashi*, to use their own term—of a great one just born, and came to Bethlehem to lay their treasures at His feet. May not Christians fairly believe that the pure monotheism which was chosen to offer the world's first homage to the Infant Saviour, was good enough to offer its richest pearls of truth to the people among whom He came?

Here I should like to begin definite construction by sketching the earlier history of Parseeism as I read it. It is unnecessary to say that Parseeism, though like Christianity it has tasted of the cruelty of Islam and has been reduced in numbers at least as mercilessly as the Armenians in our own day, is still a power in the East. The Parsees of Bombay are influential to an extent absurdly disproportionate to their numbers. They are among the leaders of India, and their little community is by far the most enlightened and progressive people in the country. But their present beliefs and customs do not of course concern my subject. In giving their earliest history I must premise that many points, and important points too, are still regrettably obscure. The subject has been deplorably neglected in England, and though wide and thorough researches have been made in Germany and France and America,—to say nothing of Bombay,—a general agreement is very far from being reached. If I give my own reading it is only because I hope it will at least serve to show how many points of contact there are between Parseeism and Christianity, and how worthy was this great system to contribute precious elements to the Truth in which we expect the whole world to believe one day.

Zoroaster, or Zarathushtra—to give him his proper name—was born most probably in Media, at an epoch which tradition fixes in the seventh century B.C. On the whole, this seems the most likely of the immensely varying epochs accepted by authorities of weight in ancient and modern times. He began his mission in the west, but was driven thence by persecution, to which he makes pathetic reference in his hymns which have come down to us. In Bactria he found a royal disciple in the person of King Vîshtâspa or Hystaspes,—*not* the father of Darius,—and his doctrine in succeeding generations spread westward, until at last it became the established religion at the court of the Persian kings. Unfortunately, we cannot prove at what epoch this happened. Zoroaster was a reformer, not an inventor, and we cannot tell whether the religion of Darius, as evidenced by his own great inscription and the very precise account of Herodotus, has elements introduced by the reformer. If it has, the Jews who remained in Babylonia, under the happier conditions which followed the edict of Cyrus, were directly in contact with a faith highly calculated to influence them, especially when held by the nation that had avenged them on Babylon. If, on the other hand, Darius's religion was untouched by Zoroaster, the period when the reform reached Persia must almost certainly have been the reign of Artaxerxes Mnemon, the king whose country, as every schoolboy knows, one Xenophon raided in the interests of the younger Cyrus. In that case, Zoroastrian influences could hardly have been effective till a period later than the latest O.T. prophets. I am sorry that the evidence on this vital point is too technical to present or discuss here. There has been some new evidence discovered lately, which makes me waver considerably in my adherence to the second alternative I have just described; and if, with many of the best authorities, we regard Darius as essentially a Zoroastrian, we can fit together the phenomena of Judaism much more easily.

The essence of the teaching of Zoroaster is contained in his Gâthâs, or hymns, a few brief and very difficult poems composed in an archaic dialect, which has a close relationship to the Sanskrit of the Vedas. The centre of the theology is Ahura Mazdâh, the Wise Lord, often designated as the Holiest Spirit. He has no anthropomorphic features, nor any which even Christian feeling could regard as unworthy of an Almighty God. There are certain abstractions which are apparently

[1] The alternative is that he professed the *unreformed* Mazdean religion, a polytheism, but of an elevated type.

invoked with him, viz. good mind, best righteousness, sovereignty, devotion, health, and immortality; but as they are only semi-personifications of the Divine attributes, they cannot be said to compromise the rigid monotheism of the system. Zoroaster makes no allusion to the old Iranian nature powers, Mithra, the god of the sun and of truth, and Anâhita, the river genius, who appears in the Acts as the great Artemis of the Ephesians. They reappear with many others in the later hymns of the Avesta,—the sacred book of Parseeism,—and some excellent authorities favour the theory that their absence from the Gâthâs is due to the esoteric character of those poems, the prophet not intending to promote a monotheistic propaganda outside his own circle. I prefer to believe that he tried to expel polytheism by the exaltation of the old supreme deity of the Iranians to a position which would swallow up all the essential features of other cults, but that long prescription was too strong when he had passed away. In any case, there is no doubt that in the later parts of the Avesta these powers have great prominence. They do not, however, dispute the supremacy of Ahura Mazdâh; and their worship is best illustrated—if my view of their history is correct—by the recrudescence of the old classical mythology, thinly veiled under the cults of saints, in various half-Christianized countries during the Middle Ages.

Such then is Zoroaster's doctrine of God, a spiritual Being, almighty, the creator of the worlds and of righteousness, and a hearer and answerer of prayer. Like every thinker, he had to solve in some way the mystery of Evil. Most people who have heard of Zoroaster will tell us that he was a fire-worshipper and preached Dualism. This is correct in the same sense as was the famous definition of a crab as a red fish that walked sideways. Zoroaster did not worship fire, though he taught his people to reverence Fire as the only appropriate visible emblem of Deity. Nor was he a Dualist, except in the sense in which we are. He seems to have found the Iranians believing in an evil principle which they called the Lie, and he worked upon this belief till he made it a philosophical system. He taught that the principle of Evil, which he called Angra Mainyu (later *Ahriman*), or 'Hurtful Spirit,' had in the beginning chosen evil when the Holy Spirit chose the good. I will quote his own words:—

'Now these two primeval spirits, who have been called twin self-acting powers,
Even the better and the bad in thought, word, and action,
Between these twain the wise are right-choosing, the foolish not so.
And then when these twain spirits went together at the first,
They made both life and death, and how the world shall be at the last.
The worst mind is of the wicked, and the best mind is for the righteous man.
Of these twain spirits he who is false chose the worst action:
The Holiest Spirit chose righteousness, he who clothes him in the strongest rocks;
And those also chose the same who satisfy Mazdâh by good actions of their own will.'—Yasna 30^{3-5}.

It is not easy to tell from this whether the prophet conceived a time when the evil spirit first chose evil, but there is very fair ground for deducing this. In any case, the only difference between Zoroaster's faith and our own will lie here, in the merely speculative point: he *seems*, but not with any certainty, to have cut the knot by declaring that Evil existed from eternity. This once given, he proceeds in essence as Christianity does. The world is the arena of a never-ceasing battle between good and evil, between the worshippers of Ahura, followers of the Zoroastrian law, and the worshippers of the demons. But the battle is to end in victory for the right, and the Prince of Evil with his angels and the men he has deluded, will go for ever to the House of the Lie—

'He who maketh a righteous man deceived, for him is after-destruction,
Age-long, in darkness, full of vile food and sad voices (?)
To that world the Law will by their own actions bring the wicked.'—Y. 31^{20}.

This is Zoroaster's own doctrine of Evil, and I cannot allow that it is rightly described as dualistic. It is rather a different matter with the system found in the later Avesta, in the treatise called the Vendidad—the Leviticus of Parseeism. There the struggle between good and evil has been considerably materialized. Creation is mapped out with mechanical precision into creatures of Ormuzd and creatures of Ahriman, and a burdensome and mechanical ritual takes the place of the

purely spiritual weapons by which Zoroaster had sought to conquer evil. I believe that, like one or two other features which deface the system of Parseeism, these things were imported into it by foreigners, the Median sacred tribe of the Magi, which obtained a footing in Parseeism by virtue of a surface resemblance between their dualistic tenets and fire-worship, and the principal external features of pure Zoroastrianism. As with Buddhism, Confucianism, even Mohammedanism, and certainly with Christianity, the cry of the reformer must be, Back to the Founder! How strange it is that whereas in other parts of life evolution is seen to be working upwards, in Religion the tendency is always the other way—from the spiritual to the external, from enthusiasm to formality, from life to dogma! The sacred fire is kindled by a messenger of God, and awhile it burns brightly, but soon begins to grow dim, till God sends another prophet to make it burn once more.

Before passing on to the most important contribution of Zoroaster to the world's thought, let me turn aside to Judaism. Every student of the Old Testament has noticed what a difference there is between the earlier and the latest parts in the matter of the spiritual creation. In the earlier days, Jehovah, though only the tribal God of Israel, was sole and supreme there. The Israelite often lapsed into worshipping the tribal gods of the nations among whom he dwelt, but while he kept to Jehovism he seemed hardly to conceive of other inhabitants of the spirit world. When we read of a messenger of Jehovah, the word *angel* is rather misleading here. We often find that the *messenger* dissolves into the personality of Jehovah Himself; and if the bare existence of God's spirit-servants is allowed, they seem not to be reckoned with as permanent inhabitants of the unseen world—they are almost created for the occasion. Hence, for the simple and unphilosophic faith of the Israelite, Jehovah is the author of every phenomenon, good or evil. Even the Second Isaiah, the very prince of all prophecy, expressly rebukes some kind of Oriental Dualism—certainly *not* Parseeism, as Kohut thought—in the words, 'I form the light, and create darkness: I make peace, and create evil: I am Jehovah, that doeth all these things.' With this we naturally note the famous difference between the Book of Kings, compiled before 600 B.C., and that of Chronicles, some three centuries later. In Kings, *Jehovah* is angry with Israel, and moves David to number them. In Chronicles, '*Satan* stood up against Israel, and moved David to number Israel.' Note, again, how in the latest writings of the Old Testament, such as Daniel, the angels acquire a distinct and definite personality, with names and functions of their own. All this has been accentuated by the time of Christ. We know how the Pharisees believed in angels and spirits, which the Sadducees denied. In these matters the Sadducees stood upon the older parts of the Old Testament revelation, the Pharisees on the development of revelation through new teaching, which time had brought. We find in the Talmud an advanced and symmetrical system of angels and demons. The belief in guardian angels was fully developed, and on the other side popular thought connected perhaps the majority of diseases with the indwelling of demons.

Now in all these things there is a very striking resemblance to the Zoroastrian system. The hierarchy of six Amshaspands—the already named six personified attributes of God which surround His throne—is very much like the Jewish hierarchy of angels: Gabriel, Michael, Raphael, Uriel, Sandalfon, etc. So, too, is the much less precisely marked anthierarchy of evil. It is not the names and functions, or the number, between which we draw close parallels, but rather the general conception in the two cases, and particularly that matching of the powers of Good and Evil which is the leading principle of the later Avesta and no less of Judaism. We note how in the Revelation of St. John this idea is latent everywhere. There are not merely surface parallels, which might be fortuitous. The seven spirits which are before the throne are like the Amshaspands, who are often regarded as seven, not six. The contest of Michael and his angels with the dragon and his angels is matched by the Parsee conflict of Vohumanô, Good Mind, with the corresponding evil powers, and especially by the thousand years' struggle against Aži Dahâka, the Destructive Serpent. But the subtler resemblances are more striking. Note how naturally and without emphasis St. John conceives of a trinity of hell—the devil, the beast, and the false prophet—to match in their relations and functions the heavenly Trinity. The other two beliefs mentioned above are

exactly paralleled in Parseeism. Guardian angels I spoke of earlier. In Parseeism the Fravashis, or guardian spirits, are assigned to all good beings, past, present, and future, and the conception of an angel of a whole church would be, I take it, perfectly natural: at anyrate, in later times the collocation 'Fravashis of the Pious' becomes a singular entity. Further, the idea of demons possessing men is at the root of a large part of the Parsee ritual, the most important difference being that such possession is usually of a kind only affecting the man ceremonially.

In these points of contact I do not mean to suggest that the Jews consciously and intentionally borrowed from the Persians, even granted that we can establish a satisfactory historical connexion between the two creeds. The Jews were never enamoured of foreign intermeddling, least of all in the period within which this borrowing must have taken place. When they did borrow, as in the case of the demon Asmodaeus, the Aešma Daeva, or Wrath Demon, of the Avesta, they altered most freely: when we pass from the thoroughly Zoroastrian Asmodaeus of the Book of Tobit to the Ashmedai of the Talmud, the change is very radical. In general, the *detailed* resemblances are not telling enough to demand any such explanation. Rather, I should say, the Jews of the Dispersion, with an openness to receive new ideas considerably beyond that of their brethren in Palestine, found when in contact with Zoroastrians that their neighbours held many doctrines much like their own, and others which were in advance of theirs. Becoming used to these, they gradually came to see that they were not inconsistent with their own faith; and before long the step was easily taken by which the Jews, almost unconsciously, deduced such doctrines from their own revelation, with hardly an idea that they were borrowing at all. The passage from foreign Jews to Jews in Palestine would be easy in this case; and as it presumably took place in the Persian age, —an age of which the history is almost a blank,— we are the less hampered. Professor Cheyne dumps down a good many psalms into this period, as one in which the desiderated external conditions may very well have been fulfilled—no one can say they were not. With much more justification, I may submit, we can place our postulated process there.

Much of what I have already said will apply to the yet more important subject of Immortality. The belief in the immortality of the soul, and the rewards and punishments of the hereafter, is established in the Gâthâs, and is, therefore, at least as old as Zoroaster himself. Whether the resurrection of the body is included is much more doubtful. It certainly appears in the later parts of the Avesta and the later Parsee books, but these are not free from the possible suspicion of having borrowed from Christianity. In the Gâthâs the most plausible hint is in two passages (49^{11}, 31^{20}), where *evil food* seems to be given as part of the penalty of the wicked: one might deduce the necessity of a body for this, but it may only mean much what fire means in the Parable of Dives and Lazarus, the *symbol* of punishment for a disembodied spirit. Two other passages state that the wicked will be for all time in the House of the Fiend (46^{11}, 49^{11}); but unfortunately the rendering 'their *bodies* will be . . . ' is not sufficiently sure. Perhaps the safest course is to assert only—a thing which is obvious—that the Gâthâs are full of a future existence for the righteous of happiness in the House of Song, for the wicked of misery in the House of the Fiend. We must leave it doubtful whether Zoroaster had definitely conceived of the two classes as being embodied or incorporeal; but in later stages there is certainly a bodily resurrection. The really important thing to note is that a judgment dividing good and evil men is clearly conceived in the Gâthâs, and a definite personal conscious existence of happiness or misery. The righteous are to be taken by Zoroaster himself over the Bridge of the Judge into the House of Song, and Ahura Himself will meet them: they will be praising Him and Righteousness when they dwell there for all time. Of the wicked we hear that their own souls and thoughts will torment them when they come thither where is the Bridge of the Judge. Such are some of the clearest eschatological passages in the Gâthâs. I cannot resist sketching the exquisite passage of the later Avesta, in which the soul is followed on its journey. For three days it hovers round the body and then flies towards the Bridge. On the wings of a fragrant South wind comes to meet it a lovely maiden of fifteen years. The soul asks, 'Who art thou, O maid, fairest of all that I have ever seen?' She replies, 'I am thine own good thoughts, good words, and good actions,' and she tells it that all these as they have been achieved have made her more and more fair.

What, meanwhile, were the views of the Israelites on the Future Life? It hardly needs proving that their conceptions until a late period were shadowy in the extreme. Their Sheol was as unsubstantial and as gloomy as the Hades of Homer. In the year 712 we hear King Hezekiah declaring, 'Sheol cannot praise Thee, death cannot celebrate Thee; they that go down into the pit cannot hope for Thy truth.' As late as Ecclesiastes, which is assigned by Professor Driver to the third or fourth century B.C., and by Plumptre and others to the year 200 *cir.*, we find Sheol still described in the same way: there is no knowledge, work, device, nor wisdom there; and even the return of the spirit to God who gave it does not, in this context, appear to imply a belief in immortality. It was only in outbursts of special inspiration that the Jew dared to imagine a future life worthy of the name: witness Pss 16, 17, 49, 73, and perhaps the 19th chapter of Job. But the last chapter of the Book of Daniel, written certainly after 300, and probably about 168 B.C., has a clear prophecy of a physical resurrection, and of a life of everlasting bliss for wise teachers, shame and everlasting contempt for the wicked. It seems possible that this belief grew up in two forms—the Essenes teaching simply the immortality of the soul, the doctrine which inspires the Book of Wisdom; the Pharisees, like Daniel, 2 Maccabees, and Enoch, defending the resurrection of the body. It is noteworthy that these three books and the sect of the Pharisees are found on the same side also in the doctrine of angels.

There is surely a strong probability about the view that would make this doctrine, as well as the other, a development in Judaism produced by the influence of Parseeism. In this connexion we naturally compare what I stated above, that Parseeism itself is not homogeneous. The Gâthâs are, in general, on the side of the Essenes and the Book of Wisdom in laying stress on the immortality of the soul, while later Parseeism preaches the resurrection of the body. It might indeed be even conjectured that immortality was the essential doctrine of Parseeism, and the resurrection that of Judaism—the two creeds mutually influencing each other. Considering that Judaism, until its latest stages, made happiness in this life the one great mark of God's favour, we should naturally expect that when the idea of a continued existence after death dawned on the Jews, it would take the form of a new life upon earth. But since we have seen that the idea of a future life was absolutely dormant in Israel till the post-exilic period, and, indeed, the post-prophetic period, we need some powerful impetus to account for the adoption of so startling an innovation. The knowledge that the Zoroastrians held the doctrine of immortality gives just the stimulus required. We need not say that Israel borrowed the doctrine. But when they found another nation actually accepting and holding with fervour the hope of immortality, they could not but ask themselves whether their own faith left no opening for that hope. The question could only be answered in one way. The moments of ecstasy in which prophets like Second Isaiah had risen to entertain the hope, might well encourage thoughtful Jews who studied their words. This account of the rise of this great doctrine suits exactly the tone in which our Lord rebukes the Sadducees. They had refused to accept the resurrection mainly because they could not find it in the older Scriptures. Jesus shows them it was latent there all the time. The very terms of God's revelation of Himself to the Fathers demanded immortality as their necessary corollary. In other words, the Sadducees were bidden to search the old Scriptures in the same receptive spirit as that which had animated students of a few generations before, who, when the hint was once given, examined the Scriptures whether these things were so.

I have been trying to show how these doctrines reached Israel. We need something more: Are they *true*? If we test them by the words of Him who for us is the sum of all truth, I should decidedly say they are. Jesus expressly spoke of the angels of the little ones—their Fravashis, as a Parsee would say. I cannot at present discuss the question whether He endorsed the Jewish beliefs in demons, but I believe, speaking broadly, that He did. And certainly there can be no question about His accepting the doctrine of the Resurrection, and of eternal life and eternal death. So that, if we are right, Parseeism has had a most profoundly important part to play in the history of the human soul's awakening. Does it not make us rejoice that God reveals Himself in many ways? I like to think that all that was best in the world—derived, as it all must have been, from God Himself—joined itself to the stream which flows deep and strong as the great world religion, the only religion that has even claimed to become universal. We have been seeing that the noblest and

purest of Gentile religions took a representative place in the evolution of a system of doctrine which Jesus Christ adopted, vivified, and proclaimed. Are we not justified in appealing to Jew and Parsee alike to ask whether Christianity is not the legitimate heir of their great Revelations, rather than the Judaism and Parseeism of to-day? Jewish prophets foretold of a Messiah: we say, He has come. Zoroaster—so says the Avesta—promised the coming of a Saoshyant, or Saviour, from his own race, who should accomplish the *frashô-kereti*, the παλιγγενεσία, regeneration, of the world. And we say the Saoshyant has indeed come, and that Parseeism in a manner worthy of itself acknowledged Him when the star-led wizards knelt to the Babe of Bethlehem. May the day soon come when all the world's hoary faiths, each with its own treasure of truth, greater or less, shall thus come and lay them at the feet of Him who is God's final and perfect revelation unto man!

Recent Foreign Theology.

The Qualifications of an Old Testament Prophet.

THERE is the ring of genuine enthusiasm in the words with which Cornill closes his short series of lectures entitled *Der Israelitische Prophetismus*: 'Israelite prophecy is the Mary who gave birth to Christianity, and the Christian Church has found no better designation of her Founder's pilgrimage on earth than in speaking of it as His Prophetic Office. Even to this day the effects of prophecy are felt as far as the influence of Christianity extends. And if Amos, the very oldest of the literary prophets, speaks of prophecy as the most splendid of God's gifts, the history of twenty-five centuries has but confirmed the assertion. The history of the whole human race has produced nothing which can be at all compared with prophecy in Israel; by its means Israel became the prophet of mankind. May it never be forgotten that mankind owes its noblest and most precious possession to Israel and Israelite prophecy!'

The writer of this peroration has treated his theme throughout in the spirit thus warmly and worthily expressed. His lectures bring home to us afresh the immense importance of the part played in the history of religion by the goodly fellowship of the prophets.

And yet they leave behind a sense of something lacking. Cornill did not reach the heart of the subject. We are grateful for what he says, but we wish he had gone on to explain what it was that enabled the holy men of old to become such mighty forces in the affairs of Israel and the world. 'The prophet,' he says, 'has the faculty of recognizing God in history. When catastrophes are in the air, he feels it. Then he stands on the watch-tower and looks out for the signs of the times, in order to point them out to his people and indicate the right way which will lead safely through the catastrophes. But the prophet is also the incarnate conscience of the people, feeling and bringing to light everything that is corrupt in them and displeasing to God. . . . This is the prophet of Israel in his true nature and deepest significance—a man who has the faculty of looking on things temporal from eternal standpoints, who discerns God's working everywhere, and, as the embodied voice of God, can point out the Divine plan to his contemporaries and lead them according to God's will.' Leaving aside for the present the question whether we find here a complete account of the prophet's *work*, we must needs confess that we desiderate a fuller account of the faculties and endowments without which he could not have done his work.

This is the subject to which Professor Giesebrecht addressed himself in an exceedingly interesting essay on *Grundlinien für die Berufsbegabung der Alttestamentlichen Propheten*, published in the *Greifswalder Studien* in 1895. He has returned to it, with very good effect, in a monograph called *Die Berufsbegabung der Alttestamentlichen Propheten*. His results may be summarized under three heads.

1. The men who were called to this great office were possessed of a natural gift which predisposed them towards it. The Egyptian proverb says, 'I

have never seen a blacksmith or a worker in metals employed as a royal ambassador.' The king would choose as his representative a man who had the requisite gifts and training. The men whom God chose were by nature fit instruments for His purpose. And their fitness consisted in their having the gift of presentiment. They were *animae naturaliter propheticae.* On their minds coming events cast their shadows before. They were similarly constituted to Demetrius Phalereus, who anticipated the break-up of the Macedonian dominion; to Scipio, who, when Carthage was burning, foresaw that Rome's turn would come. We are reminded, too, of the δαιμόνιον of Socrates, of Plato's anticipation that the perfectly righteous One would come, of the confident predictions, signally fulfilled, which dying men have been known to utter.[1]

Hebrew prophecy has one important note which distinguishes it from these and all similar phenomena. The prophets of Israel were not isolated individuals, each of them foreseeing something, but that something standing in no intelligible relation to the prediction of a brother seer. They were links in a chain. They formed a line, not, perhaps, in the strictest sense continuous, but each member contributing to a common end, the guidance of the people in the crises of its history, and the preparation for the consummation of that history in Christ and Christianity. Moreover, they had a far clearer view than other seers of the mode in which the crises they foretold would come about.

But the natural endowment was the same. Israelite prophets, like others, were men who had the faculty of feeling beforehand the approach of the storm. This faculty was the soil out of which the plant of prophecy grew. And those who had it noted also the signs of the times, the moral condition, the historical surroundings of their people—

> The which observed, a man may prophesy
> With a near aim, of the main chance of things,
> As yet not come to life, which in their seeds
> And weak beginnings lie intreasured.

2. But there is a Divine secret as well as a human endowment. The facts with which we have to deal cannot be accounted for by assuming that the prophets were Cassandra-natures,—barometers that could not but give warning of the coming tempest; or by crediting them with a genius for religion like that of St. Francis, Catherine of Siena, Luther; or by thinking of them as ethical reasoners, who argued from the unsatisfactory moral state of Israel to the evil consequences which would surely follow; or by all these considerations combined.

The prophet's communion with God was of an altogether special kind, and it lifted him into a higher sphere. He distinguishes between his own relation to God and the people's. He is as God's mouth to them. Whosoever despises him despises the Lord who sent him. It is through God's eyes, rather than man's, that he beholds the world. 'He feels what God feels, acts as God acts . . . Hosea in respect to his wife, Isaiah with his children, Jeremiah with his girdle.' Nor is this, as was the case with the seers who were the forerunners of the prophets, an affair of trance or ecstasy. True, there were occasions when revelations came to the very greatest in the form of visions. Isaiah and Jeremiah were thus assured at the outset that God had indeed called them. But when once the man had been convinced that he was to stand as Heaven's representative, the revelations appropriate to circumstances came, for the most part, in a more intimate and secret fashion. Sometimes they were given in answer to prayer, even as light comes to other men in prayer—

> The soul which like the mountain-lakelet, lifts
> Its gaze to heaven alone, will learn, ere long,
> To read the cloudy forms of future days,
> Which glass them in its vision.

Sometimes, on the other hand, inspiration laid hold of its agents and used them against their will.

In either case we cannot describe the mode in which the Divine impulse was communicated. How should we know? No explanation has yet been given of the manner in which sensation passes

[1] A striking illustration of this point is found in part iv. chap. iii. of Motley's *Rise of the Dutch Republic*: 'When led to execution, the victim recanted indignantly the confessions forced from him by weakness of body, and exonerated the persons whom he had falsely accused. A certain clergyman, named Jurian Eperzoon, endeavouring by loud praying to drown his voice, that the people might not rise with indignation, the dying prisoner with his last breath solemnly summoned this unworthy pastor of Christ to meet him within three days before the judgment-seat of God. It is a remarkable and authentic fact that the clergyman thus summoned went home pensively from the place of execution, sickened immediately, and died upon the appointed day.'

into perception. No physiologist can throw much light on the connexion between cerebral activity and thought. No eye can see the Divine Spirit touching the human. It is an ultimate fact. Happily it is a fact. Giesebrecht brings us into its presence, in the realm of prophecy, and then, with becoming reverence, leaves it, without attempting an impossible analysis.

3. If Old Testament prophecy is the resultant of the two factors now mentioned, we can understand both its strength and its weakness.

Its strength is indisputable. Without it the Hebrews would have ceased to be the people of religion, the channel of light and truth to all mankind. It made Israel. It was the indispensable preparation for Christianity. Taken as a whole, it set forth the Divine will with force and faithfulness. And all this because it came from God.

But it came through men. It made use of persons who were predisposed to prophesy. Using this, their original endowment, it was coloured thereby. 'God's power took such entire possession of the prophet; he felt himself so completely environed by the Divine Being, that he was obliged to bear witness for Him against others. The closer and the more abiding this communion the more must it have become a complete unity of life. . . . The degree in which he approximated to perfect communion with God must have depended on the extent to which he yielded himself to God's influence so as to become a mature moral personality. For, as the perfect revelation of God in Christ presupposed Christ's sinlessness, so, in the Old Covenant, God could only impart Himself to the individual in as far as the latter gave Him scope.' 'As "The Word" did not move about on earth in a phantom body, or speak phantom words to men, but became man, grew as a man in wisdom, age, and favour with God and men; thought, felt, spake, acted, and suffered as a man, so did God speak in the Old Testament through men, who were filled with His Spirit. Had it been otherwise an Isaiah's word would have been God's word in a more precise sense than Jesus' was.' An imperfect man, an imperfect prophet. And seeing that each had his imperfections and limitations—sins, weaknesses, national prejudices—the message must in every case have suffered more or less; it is only a question of degree. Nor have we any reason to believe that the Divine messenger could distinguish accurately, and in all cases, between the communication from above and the part contributed by himself. Hence there is no need to be surprised or disquieted if the anticipation that Phœnicia would be subdued by Nebuchadnezzar was not borne out, if Ezekiel's temple was never built, if a narrow, Jewish particularism affect, and, to our taste, go a long way towards spoiling, a splendid Messianic prophecy.

Giesebrecht's essay is a sign that the pendulum which had reached its limit, has begun to swing in the opposite direction. It is a reassertion of the fact that the prophets *foretold* coming events. Of late years this has been kept in the background, whilst attention has been concentrated on the great things they achieved as preachers of righteousness. We have been, not altogether needlessly, warned not to misinterpret the προ in προφήτης. And perhaps the warning has been all the more diligently heeded because of the increased certainty with which it has been felt that many of the Old Testament predictions were not fulfilled. On the other side, however, a dogmatic prejudice has arisen that special predictions, certain of fulfilment, could not have been delivered. It was chiefly with the object of combating this prejudice that the book we have been examining was written. On the theory which it presents, no discrepancy between forecast and event need cause us the slightest difficulty. It causes none to the author, for his faith is as robust as it is clear-sighted. 'We are cutting the very heart out of prophecy when we rob it of the element of prediction.' 'I believe that God is able to reveal a future event to His prophet, whether in a natural or a supernatural way.'[1]

JOHN TAYLOR.

Winchcombe.

[1] The passage is worth quoting in which the distinction is explained: 'When the prophet is once assured of his vocation, he can become inwardly certain that God's word has come to him; he speaks ὡς ἐξουσίαν ἔχων, and freely uses the formula, "Thus said Yahveh," or "Saying of Yahveh." Yea, and Yahveh's word can also come to him externally, *e.g.* through historical events in his life, which bring Yahveh's will unequivocally before him. A thought which has occurred to him, a piece of news which he has received, may sometimes have been recognized afterwards as Yahveh's word to him. There is a very instructive proof of this at Jer $32^{7ff.}$, where the prophet first speaks in the most objective fashion of a word of God which came to him, and yet tells us subsequently that it was not till later that he knew it to be the word of God.'

The Ethics of Origen.[1]

This forms a first instalment (a fifth part) of a work to be shortly published. Its author, Dr. Capitaine, gives promise of soon coming to be recognized as a well-informed and able theologian, and the professors of the Academy of Munster have done well in advising him to publish this dissertation, written with a view to obtaining the highest honours in theology. In early Church history there is no more important name than that of Origen, who has always exercised a powerful, if not always a salutary influence, upon the development of Christian doctrine. Dr. Capitaine appears to us to grasp his subject with a firm hand. He shows how truly Origen was affected by the tendencies of the period when he lived, and the place, Alexandria, where he was born. It is shown, too, how it is in doctrinal questions that the great theologian has maintained the most doubtful positions; in ethics he is much more in harmony with Catholic doctrine. Our author then proceeds to unfold the ethical teaching of Origen, dealing in the part of his work before us with the section *de Hominis natura*. Such points as the meaning of the 'divine image' are very carefully discussed, and the reader is much helped by the copious references contained in the footnotes. The expectation is fully justified that the whole work, when it appears, will be welcomed as a valuable accession to patristric literature. Being written in Latin, it will be accessible to scholars in all lands.

A New Magazine.[2]

We have received the first numbers of the undernamed magazine, whose contents are varied and interesting. The names of its editors, Bovon, Bridel, and L. Gautier, are a guarantee of its value as well as an indication of the theological standpoint it will occupy. While it is not intended to exclude other opinions, yet there will be no concealment of its generally conservative attitude. For instance, the opening number contains an incisive review of Sabatier's *Esquisse*, by Professor Bovon, and papers of a similar kind are contributed by G. Frommel, who has since published his *Le danger moral de l'évolutionisme religieux*. Much of the contents of the magazine will be welcome and interesting to readers of all schools. This remark applies to most of Gautier's *Notes bibliques*, as well as to a series of well-written articles by J. Wilson on the three principal branches of the Presbyterian Church of Scotland. *La Liberté Chrétienne* is published fortnightly, and costs in Switzerland 8 francs, elsewhere 10 francs, a year.

J. A. Selbie.

Maryculter.

[1] *De Origenis Ethica.* Dissertatio Theologica a Gulielmo Capitaine. Munster, 1898.

[2] *La Liberté Chrétienne.* Lausanne: Bridel & Cie.

Among the Periodicals.

Hommel's 'Ancient Hebrew Tradition.'

Having recently noticed in these pages a number of reviews of this book which were of a predominantly hostile character, we think it only fair to refer to a few of a different character that have come into our hands. These are by Zehnpfund the Assyriologist, Prášek the historian, Larfeld the epigraphic and classical archæologist, C. Niebuhr the historian and Assyriologist. The value of the estimate they put upon Hommel's work is enhanced by the circumstance that certainly none of them is an 'apologist.' Neither is any of them, except Zehnpfund, a theologian. Naturally they all bestow commendation upon, what no one will be disposed to deny, the magnificent scholarship and indefatigable research of the distinguished Munich professor. But they also express more or less decidedly the conviction that as an assault upon Wellhausen's critical positions the book has been more successful than those who have read it 'through party spectacles,' to use Hommel's own language, are disposed to admit.

Dr. Zehnpfund devotes quite a lengthy article (20 pages) to the subject in the *Neue Kirchliche Zeitschrift* of November last. His article is entitled 'Der neueste Vorstoss gegen die moderne Pentateuchcritik.' He begins by defining Hommel's standpoint, which he considers to be nearly allied to that of Dillmann, and commends his freedom from those dogmatic prepossessions which mar the usefulness of Rupprecht's apologetic essays, and from that extreme position adopted by Sayce and Green, which denies the existence of different 'sources' in the Pentateuch. Zehnpfund follows

Hommel, as only an expert can do, through the intricacies of research as to Babylonian dynasties and Arabian and Minæan etymology and history, and finds his conclusions justified. He is at one with him in rejecting the assumption of a wild nomad stage prevailing in Israel prior to the conquest of the West Jordanic territory, and thinks he has successfully dealt with the vexed questions of Gn 14, of the proper names of the Priests' Code, and of the monotheism of Israel's ancestors. And, in this differing from some of the reviews we have noticed hitherto, he considers that, although Hommel has required here and there to resort to somewhat bold hypotheses, he has been able to adduce sufficient arguments for concluding that the biblical narratives rest upon contemporary documents. Zehnpfund's article has an independent value of its own, and deserves careful study.

Prášek's review appeared in the *Berlin. Philol. Wochenschrift* of 25th September last. A careful summary of Hommel's results is given, in which it is easy to see that the sympathies of the reviewer are with his author, although he does not commit himself to any large extent. He evidently expects, however, that the result of Hommel's researches will be to recover much historical ground in the O.T. which had been given up as lost.

Niebuhr calls attention to Hommel's book in the weekly paper, *Die Umschau*, of 1st January last. A general account of its standpoint is given, and Niebuhr, while waiting for further light, evidently sympathizes largely with the sentiment of the words in Hommel's preface, 'Die Denkmäler reden eine zu deutliche Sprache, und schon jetzst höre ich den Flügelschlag einer neuen Zeit, in der man über die Aufstellungen der sog. modernen Pentateuchcritik als über einen veralteten Irrtum zur Tagesordnung übergehen wird.' (By the way, why did the Secretary of the S.P.C.K. so disfigure this sentence in his so-called translation?)

Larfeld's contribution to the subject is in the quarterly *Zeitschr. f. den evangel. Religionsunterricht* of January 1898. He speaks of Hommel's book as an 'epoch-making work,' worthy to rank in this respect alongside Wellhausen's *Prolegomena*. He considers that it lays under debt not only professional theologians and educated laymen, but all who in seminaries of education have to give instruction in religion, and whose efforts in the sphere of the O.T. have become nearly paralyzed by doubt. An unprejudiced investigator such as appears in the person of Professor Hommel, was precisely what was needed at the present juncture, if the conclusions of the school of Wellhausen were to be met. Larfeld agrees fully with Hommel in regarding the O.T. proper names as the key to the position, and pays a compliment to the sagacity displayed in this matter by Nestle in his *Iraelitische Eigennamen*, whose position has, he considers, been materially strengthened by the evidence of the Monuments. Hommel's handling of this subject as well as of the narrative of Gn 14 and of the development of Israel's religious history gains Larfeld's approval. He pronounces the book indispensable to everyone engaged in religious instruction.

Driver's 'Joel and Amos.'

This work forms the subject of a very appreciative notice by Professor SIEGFRIED in the *Th. Literaturzeitung* of 2nd April last. Professor Driver's commentary is pronounced very satisfactory, as leading the reader to a thorough scientific understanding of the two prophets dealt with. The different Excursuses, *e.g.* on *tîrōsh*, *Shaddai*, the locusts, *tôrāh*, etc., as well as the useful list of literary parallels between Joel and other writers, are selected for special commendation. It is noted, without further remark, that in regard to the question of spurious passages (notably chap. 9^{8-15}) the author is 'very conservative.' The one department where Siegfried thinks a little more might have been done is that of textual criticism. He thinks that into וְנִקֵּיתִי דָמָם of Jl 4^{21} it is hardly possible to read the sense, 'I will hold (declare) as innocent their blood (through the punishment of their murderers).' Rather should we expect an expression denoting 'punishment' or 'revenge,' perhaps וְנִקַּמְתִּי. He doubts, also, if 'they lay themselves down' is a suitable rendering of יִטּוּ, in Am 2^{8}. The reviewer closes by expressing the hope that this solid work may find many diligent readers.

The Murderer(s) of Sennacherib.

It is well known that a difficulty has been felt in accommodating the biblical narrative (2 K 19^{37} = Is 37^{38}) to testimony found elsewhere. While the former mentions *two* sons as the assassins, three narratives from Bab. sources relate that

Sennacherib was murdered by his *son*. In view of these circumstances, it has been the fashion simply to reject the biblical version as misinformed on this particular point. But the question may be raised, how did the *two* names find their way into 2 Kings. This is the question dealt with by W. Max Müller in the *ZATW* (1897, Heft ii. p. 332 ff.). He considers that the names Adrammelech and Sharezer are doublets, and that the former of these alone belonged to the original text. To a critical reader of 2 Kings the name אדרמלך looked un-Assyrian. He knew that for מלך in Eastern Semitic שַׁר (*šarru*) was employed. Similar suspicions would lead him to convert אדר into אצר, *uṣur*. Hence שראצר (Σαρασαρ) was written by him on the margin for the guidance of the reader as the correct form, and the next copyist introduced it into the text. Dr. Müller thinks the doublet originated very late, scarcely prior to the fourth century B.C. (Perhaps Professor Hommel will tell us what he thinks of the above conjecture.)

Who was king Jareb?

Dr. Müller proceeds next to discuss this difficult question raised by Hos 5^{13} 10^{6}. He dismisses summarily the notion[1] that there ever was an Assyrian king of this name. The word *jareb* has often been taken as an appellative, from the root ריב, which might yield such senses as are represented by the German words *Sachwalter*, or *Zänker*, *Streitsuchtig* (cf. the *patronus* of Reuss, and 'King Combat' of Farrar and Whitehouse). Winckler, again, thinks of an Egyptian king Jareb, and offers the parallelism in Hos 5^{13}, 'Ephraim went to Assyria, and Judah sent to king Jareb.' But apart from historical difficulties which Dr. Müller notes, the name *Jareb* has as little of an Egyptian as an Assyrian look about it. But suppose we make a slight change, with Müller, in the division of the words, and instead of מלך ירב read מלכי רב. Then Hos 5^{13} would read, 'Ephraim went to Assyria and (Judah?) sent to *the great king*,' and 10^{6}, 'Also it (the calf) shall be brought to Assyria as a present for *the great king*.' We thus obtain the familiar title of the Assyrian king, *šarru rabû*, which is reproduced in Is 36^{4}, 1 K $18^{19.28}$ as הַגְּדוֹל. The old ending *i* in *malki* was retained because the whole expression was felt to have the force of a proper name. The incorrect word-division appears as early as the Septuagint (Ιαρείμ, Ιαρείβ). [It may be added that the interpretation 'the great king' is adopted also by M'Curdy,[2] *History, Prophecy, and the Monuments*, i. 415.]

[1] Held by Sayce (*HCM*, p. 417), who thinks that Jareb may have been the natal name of Sargon.

A Proposed Emendation of Deut. xxxii. 5.

In the same number of *ZATW* (p. 337 f.) Dr. David Castelli handles this difficult passage. The Massoretic text reads—

שִׁחֵת לוֹ לֹא בָּנָיו מוּמָם דּוֹר עִקֵּשׁ וּפִתַּלְתֹּל׃

This is generally rendered, says Castelli, 'They have dealt corruptly with Him, they are not His children, for their fault, O generation perverse and crooked.' (Castelli's words are: 'Si sono corrotti verso di lui, non sono suoi figli, per loro difetto, O generazione perversa e torta'; the reader may compare the English A.V. and R.V. with the marginal renderings.) Now Castelli points out that no subject is expressed to שִׁחֵת, in מוּמָם we have a plural suffix, while the verb שִׁחֵת is singular,[3] the word מוּמָם wants a preposition to indicate its relation, and, finally, the expression לֹא בָּנָיו is obscure. He proposes a textual correction which leaves the consonants untouched, and which, he thinks, makes the meaning clear. Suppose we read לוּלֵא in place of לוֹ לֹא, take the verb שִׁחֵת in its active sense of 'destroy,' and make מוּמָם the subject and דּוֹר עִקֵּשׁ וּפִתַּלְתֹּל the object of the sentence. The translation would then run, 'Their transgression would have destroyed, if they had not been His children, a crooked and perverse generation.' This is supported by the circumstance that all through this chapter the sentiment runs that God would have destroyed the people of Israel on account of their sins if He had not been at last touched with a feeling of pity for them.

J. A. Selbie.

Maryculter.

[2] Who, however, finds the meaning of 'great' in רב, which he takes to be a participial adjective from an Aramaic stem (similarly Michaelis).

[3] This surely does not count for much.

Ezekiel's Temple.

By Principal the Rev. George C. M. Douglas, D.D., Glasgow.

The account of this temple, and of the arrangements for worship and for civil life connected with it (chaps. 40–48), is expressly said to be a vision, which Ezekiel was made to see for the purpose of declaring its contents to the house of Israel (40^{1-4}). Conceivably it might have been given for the purpose of having this temple constructed: so it had been in the case of Moses (Ex $25^{9,40}$). But this is never said, and there is nothing to suggest it. Ezekiel had already had two great visions. His first, with which his book begins, had let this exiled priest see the glory of the God of Israel, accompanied by the cherubim, entirely unconnected with the temple of Solomon at Jerusalem, where hitherto he would have expected to see these heavenly objects. His second vision, in chaps. 8–11, had shown him the glory of God and the ministry of the cherubim actually disconnected from that temple. For it was a vision of the pollution of that temple, and of its consequent desertion by Jehovah; and along with this, of the doom pronounced on the whole people except those who received the mark upon their foreheads. The mysterious person who made this mark may perhaps have been the man with the measuring-line in the latest vision.

The doom pronounced in chap. 9 had been carried into execution. But the prophet, who had ever taken the darkest view of the state and prospects of his people, was now cheered by revelations of a glorious future: the resurrection of Israel; the breath of new spiritual life, as a new heart and a new spirit were given and put within them; the reunion of the long-estranged tribes under a new David, after the last unworthy representative of his line had been carried into exile (chap. 12). The land of Canaan, itself polluted, desecrated, and laid waste, along with its temple (chaps. 6, 7), receives a blessing, and is made ready and suitable for its new inhabitants, in the midst of whom Jehovah dwells. See chaps. 34–37, perhaps especially chap. 37^{24-28}. Chaps. 38 and 39 follow these, with emphatic predictions of the everlasting safety of Israel, and of complete victory over their most dangerous enemies.

It is characteristic of Ezekiel that his prophecies contain extremely little that is hopeful for the heathen nations. Nothing is said of a place for them in this new temple, like the promise in Is 56^{7}, 'My house shall be called a house of prayer for all peoples.' And yet we might have expected something to be said of them, considering the liberal treatment accorded to them among the home-born of the children of Israel, with whom the sojourners stand on a level in the matter of possessing the land (chap. $47^{22,23}$).

In this vision of the temple there are minute descriptions of the outer and the inner courts connected with it, but scarcely anything is said of 'the house' itself, as the temple is usually named. I see no simpler explanation of this than to believe that the temple, as seen by Ezekiel, was upon the plans of the tabernacle of Moses and the temple of Solomon,[1] but their essential identity seems taken for granted. Their symbols were the same, indicating their fundamental idea that Jehovah, the redeeming God of Israel, purposed in this temple, by means of its services, to dwell among His people, and to keep up uninterrupted intercourse with them (Ex 29^{38-46}). On the other hand, in Ezekiel's temple there were important deviations from that one plan which existed for both the tabernacle of Moses and the temple of Solomon. These deviations may all, or certainly nearly all, be traced to one new leading principle, the revelation of which gives a noble peculiarity to Ezekiel's prophecy in this vision. And Ezekiel had not left us to find it out.

First.—This great principle, explaining these deviations, is laid down as plainly as possible in

[1] No notice is taken of certain differences between the tabernacle and the temple, though individual features present a closer affinity to the one or the other. For instance, there are singers (40^{44}), who were not found in the tabernacle. There was only one table of shew-bread, not ten as in the temple. The laver of the tabernacle is wholly awanting; we cannot then expect the ten lavers in the temple of Solomon: nor is there anything resembling his brazen sea, though from 2 K 25^{13} we are sure that this sea existed in the temple till the time of Nebuchadnezzar, who carried it away. And there is no mention made of more than the inner and the outer courts; though we know that Solomon made several courts, and that Herod afterwards made these more elaborately.

43^{12}. 'This is the law of the house: upon the top of the mountain the whole limit thereof round about shall be most holy. Behold this is the law of the house.' The most marked feature in the tabernacle of Moses, as afterwards in Solomon's temple, had been its division into two chambers, named the holy place and the most holy; hence the importance of the veil which divided them.[1] The meaning of the rending of the veil (and this would be equally true for practical purposes, in whatever way the veil was removed) is brought out in He 9^{7-11} 10^{19-25}. It removed every barrier between God and His sinful but believing worshippers: and the symbol of this was the free access to the holiest of all as much as to the holy place. The Hebrews are taught that the death of Christ has opened the way for us, and has left it standing open (compare Jn 1^{51}), that we may all draw near with perfect confidence. This was what some men had sighed for ever since they heard how the man had been driven out of the garden of Eden, and the cherubim and the flaming sword which turned every way had been placed at the east of it, to keep the way of the tree of life (Gn 3^{24}). In Ezekiel's vision this removal of the old restrictions was made as plain as it then could be, though perhaps in this there was more than he or his first hearers could take in. In truth, this leaving the entrance to the most holy place wide open is the more remarkable, when we contrast with it the arrangement by which the outer east gate of the house was kept shut, because Jehovah had entered by it in his glory (chap. $44^{1.2}$). And so also the inner east gate was kept shut except on Sabbaths and new moons, etc. (chap. $46^{1.2.12}$).

This revolutionary change in the arrangements of the temple, as we might be led to regard it, was not made so that anything was lost: it was made so as to be pure gain. The most holy place continued to be as holy as it had ever been; it was simply that the same highest degree of holiness was conferred upon the holy place also. It was wholly an advance. In agreement with this, the Revised Version probably gives the correct translation of the last words in chap. 45^{3}: speaking of the priests' portion of the land, 'in it shall be the sanctuary, which is most holy,' compare v.^{4}, 'an holy place for the sanctuary.' Perhaps this also furnishes the explanation of 'the inner temple' (41^{15}), as distinguished from the great outside space of the courts, though these, too, were in a lower degree holy, with 'the porches of the court,' and in v.^{16}, 'the thresholds.' The most holy place did not indeed cease to exist; for it is measured, as well as the holy place (chap. 41^{1-4}). But the restriction of Lv 16^{2} was at an end. Every priest at any time might go within the veil, or rather, where the veil had been: for Ezekiel's temple had no veil. If the veil had been replaced by two doors, as in Solomon's temple, either these doors also had been taken away, or else they stood wide open, like the gates of the New Jerusalem in Rev 21^{25}. What in the Authorized Version is translated 'the door' (chap. 41^{3}), in the Revised is more accurately 'the entrance,' that is, the doorway.[2] In fact, the tendency in the vision is to make a sanctuary of everything inside the great boundary wall, 'to make a separation between that which was holy,' or, the sanctuary, 'and that which was common' (42^{20}). What is said in 42^{14}, 'When the priests enter in, then shall they not go out of the holy place into the outer court,' naturally suggests that the inner court was reckoned to be part of the holy place. It was in the inner court that the altar of burnt offering stood; and the altar was the most important article in the furniture of the tabernacle or temple, without which it would have been no temple at all. In the arrangements for worship in the house of God everything else existed for the sake of the altar, since this was the meeting-place for sinning man with God. And thus the returned exiles felt that they were able to restore the essentials of their worship as soon as they had built the altar, even although the foundation of the house had not yet been laid (Ezr 3^{1-7}). And at the dedication of Solomon's temple, his altar, large though it was, was found to be too small, and he hallowed the middle of the court that was before Jehovah, making the whole of it to be practically the altar (1 K 8^{64}). Ezekiel gives a more detailed account of the altar than of anything else in his temple (chap. 43^{13-17}); and he makes the size of it very large. Its height, as well as its other dimensions, made it conspicuous,

[1] This new Mount Sinai (Ps 68^{17}) was to have its whole top sanctified within its bounds or limits. Perhaps compare 45^{1}, where it is said of the 'holy portion of the land,' 'it shall be holy in all the border thereof round about.'

[2] The A.V. in chap. 44^{13}, 'They shall not come near to any of My holy things in the most holy place,' is better in the Revised, 'to any of My holy things, unto the things that are most holy'; compare chap. 42^{13}

probably the most conspicuous of all the objects that met the eyes of the worshippers in the court. On this account it needed to be furnished with steps; whereas steps had been strictly forbidden in the construction of the altar of the tabernacle (Ex 20[26]). And Ezekiel's altar is adorned by two mystical names, Harel and Ariel, on the explanation of which it is not necessary to enter at present.

(*To be continued.*)

Giving: A Study in Oriental Manners.

By the Rev. G. M. Mackie, M.A., Beyrout.

In the East the custom of giving gifts affects all the relationships of life, domestic, social, commercial, political, and religious. The references to gifts and giving in the Bible suggest an appreciation of their suitability and influence very similar to that which prevails at the present day in Syria. The importance of the subject is indicated by the fact that a *sacrifice* is a gift presented to God: *grace* (gratia, χάρις) gets its meaning from the kindness that prompts a gift and the gratitude excited by its reception, and in Oriental usage it is often the courteous equivalent of *wages*. As gift-giving is so frequently alluded to in the Bible, and occurs in such important relationships, it is well to ascertain its exact Oriental value, by what means this value has become established, and what service, for good or evil, gift-giving renders in the ordinary affairs of life.

A study of the origin and innermost significance of this custom reveals a deep distinction between Western and Oriental life. The former is rich in civil equality, the authority of statute, and the impartial administration of law. The poor as well as the rich have rights, liberties, and independence. Any menace to civil liberty at the present day is rather from the feudalism of labour than from that of birth and station. It is unnecessary to proclaim that the labourer is worthy of his hire (Lk 10[7]). The East, on the other hand, abhors civil equality, frets under written statute, and retreats easily from pledges and promises. Ethical ideals flash in poetry, and do parade in proverbs, but practical life brushes aside things so disembodied and abstract. Duty, without some one to see it done, is a dead letter. An absent master usually means household disorder and neglected service (Mt 24[45-51], Mk 13[34-37]).

The East is ruled by personality not protocol; presidents not precedents. Public justice defined and administered by statute seems to dislocate and sterilize social life. The rich and powerful cannot benefit by their superior position as they would like to do, and the poor lose what they can get by cringing and flattery, and are thrown upon their own resources. The East resents political economy as a Western provincialism. Thus in all the relationships of life affected by rank and office, wealth and employment, Oriental society cleaves into two sections the protecting and protected, those who command and those who obey, and too often those who patronize and those who beg. 'He who eats the Sultan's bread must strike with his sword.'

It is difficult in lands of law-defended liberty, democratic representation, and freedom of the press to realize how much is awanting where these are absent, and how great an importance comes to be attached to the means and resources by which, when right cannot be legally enforced, promises may nevertheless obtain fulfilment, the indifferent be made interested, the alienated reconciled, and the powerful and rich become considerate and gracious. It is in this connexion that the giving and receiving of gifts plays such a prominent part. The Oriental, while weak in the sense of justice, indifferent to civil liberty, and unscrupulous in the evasion of statute law, can always be appealed to, more or less effectively, on the score of personal dignity, family honour, public sentiment, and the fear of God. He is influenced by feelings rather than facts, personal comfort and advantage rather than conscientious conviction, by considerations of friendship and religion rather than legal definitions and the sense of justice. If Bunyan had dreamt his dream in the East, Mr. Worldly-Wiseman would have been the pilgrim.

It is under such conditions of personal temperament and social circumstance that the habit of giving gifts has been established, and it is due to these conditions that a gift often conveys a meaning beyond its intrinsic value and apparent purpose. Amid much variety as to the occasions of giving, and the character of the things given, there are two principal uses. The first and fundamental meaning is affectionate and sincere, and owes its popularity to the warm and impulsive feelings of the people within a certain area. It is the expression and proof of the sincerity of love (2 Co 8^8). The second is utilitarian. 'A man's gift maketh room for him' (Pr 18^{16}). The abounding hypocrisy that surrounds this second meaning is a tribute to the reality and strength of the original affectionate meaning thus simulated.

For illustration we must turn to the circumstances in Oriental life that make gift-giving popular and expedient. To the visitor to the East, beset on all hands by demands for *backshish*, 'a present,' the principle of gift-giving seems to be the summary of Oriental life and all its institutions. Under analysis, the principle reveals three factors: (1) Family Life; (2) Social Life; (3) Religion.

1. *Family Life.*—Here the giving of gifts is pleasant and unconstrained: the proof of the abundance rather than merely the sincerity of love. Special occasions are birth, betrothal, marriage, recovery from sickness, and return of a member of the family from a journey. Money is freely given and lent, the refusal of it being considered shameful, and causing alienation not easily forgotten. A favourite gift is that of jewellery or clothing taken from the person and given to a friend to be a constant memorial of the absent, and a proof that he will be treasured in the heart even as his body is now encased in the clothes of his friend. Orientals attach much importance to something that has 'the smell of the friend.' It is personality and all that belongs to it. Such was the implication in Jonathan's robe given to David and the handkerchiefs obtained from St. Paul.

2. *Social Life.*—Public life is conducted, as far as possible, on family lines. The family is not merely an inner circle of affectionate devotion, it is also a guild of common interests. A daughter is, if possible, married among her relatives. A father putting his son in a shop or office says to the manager, 'He is your son,' implying complete authority over him and regard also for his welfare. The Oriental laws of neighbourhood teaching sympathy, toleration, and helpfulness spring from the family. Among the Bedouîn, with whom social life has been arrested at the family stage, a stranger has no existence as such; from the family point of view he is *for* or *against*, either to be received with kindness and honour or to be attacked and robbed. Among Orientals, those who have the same surname are spoken of as belonging to the same house. Relatives are preferred as partners and agents in business. The city is a larger house; the nation an expanded family. The Israelites were the sons of Israel, the house of Israel. The giving or receiving of gifts among those who are only on terms of social acquaintance or business relationship obtains popularity by promoting a feeling of family intimacy and identified interest.

The conditions of industrial life and the patriarchal form of government have further tended to develop the habit of giving gifts, making an affectionate act the means of attaining mercenary ends, and leading the way to bribery, intrigue, and dishonesty.

The Oriental landowner has always paid his labourers in kind—giving them a certain portion of the produce. It is a gift out of what is his personal estate. The sheikh or emîr of the leading family further protected the peasantry from the marauding Bedouîn, 'the children of the East,' and presents given to him were a grateful acknowledgment of protection and prosperity. Such gifts putting the receiver in the position of a benefactor, easily took the form of blackmail, and the omission of them was a grave discourtesy. Thus David regarded Nabal after having protected his shepherds. Starting from the simple conditions of pastoral and industrial life, the habit became resorted to wherever dignity had to be flattered or favourable intervention was needed. Such a gift was a מִנְחָה *minḥah*, something laid down by the person who brought it, and not referred to as a rule in the presence of the superior, who was told in complimentary language how much all were indebted to him and his supplicant in particular.

The chief occasions belonged to legal and political emergencies. In the East a judge is not merely a clerk of precedents administering statute law, but exercises his own private judgment on the matter laid before him. In the East all are

skilful lawyers, but the judicial mind is a rarity. Where the sense of justice is weak, and public opinion is servile and intimidated, the sentence of the judge is very apt to be affected by personal advantage and preference. To the Oriental litigant the chief thing is to obtain the judge's personal favour, and a present to him seems a more direct and effective outlay than fee-ing counsel and collecting witnesses. Even when the judge is known to be intelligent and upright, Orientals pay respect and send presents to the personal friends of the judge in order that they may use their influence with him. Thus, even under the rule of David, Absalom could spread sedition and discontent by declaring how he would revolutionize the administration of the land. Absolute freedom from this taint was a chief item in Samuel's testimony as to his own official life. Bribery in the administration of law is frequently inveighed against by the prophets as one of the chief causes of Israel's rejection.

The bringing of gifts by inferior princes and conquered kings is a favourite subject in the Egyptian paintings, and Scripture history abounds in instances of the same ceremony. It gave official publicity and consummation to the new relationship of protecting and protected, ruling and ruled over. It was in keeping with Oriental custom that the Magi brought gifts to the infant King in Bethlehem. In the same way, the crowns of saint-hood and service are cast before the throne of glory.

On the other hand, gifts from a superior to an inferior carried with them something of the dignity of the giver. Common wages were an uplifting recognition (מַשְׂאֵת, *mas'eth*) of the master's favour, and were received with obeisance, finding their nearest modern equivalent in civic decoration and the soldier's medal. But amid the sordid and mercenary actualities of life, the sense of honour was often insufficient, and had to be supplemented by definite regulations (Lv 19^{13}, Jer 22^{13}, Mal 3^{8}).

It was one of the new things in Christ's ministry that the gospel was preached to the poor.

3. *Religion.*—The claims of religion are much more intimately interwoven with common affairs in the East than they are in the West. There is nothing of Sunday segregation.

All business prosperity is publicly declared to be from God, whatever may be the means taken to obtain it. Two sentences especially are often seen written over shop-doors, '*Prosperity is in God's hand*' and '*This is also from the grace of my Lord.*' Street beggars recognize this, and pause for a gift when they see a purchase being effected. Something is due to them as a share of the profit from the same Lord. A beggar at the door does not plead his poverty or attempt to explain his circumstances, but pronounces the name of God, and says, 'I am a guest at your door!' and if the door is not opened, calls aloud, 'You are also servants!' The beggar is seldom dismissed from the door with the declaration that there is nothing for him. He is told, '*God will give you.*' Similarly, the constant cry at the side of the street is, 'God will bless you'; 'God will direct your path'; 'God will repay it.'

The custom of giving gifts in its best and most sincere applications thus has its origin in duty to the family and indebtedness to God. Its adaptation to more social and public relationships is the result of these two. Indifference to family honour and the claims of religion makes the 'profane person' or 'fool' of the Bible. The unjust judge (Lk 18^{1-8}) is sharply silhouetted by the omission of these two principal regards. Orientally there was no third position such as that of an official acting justly for the sake of justice, although atheistical and immoral in personal life.

In the Parable of the Rich Man and Lazarus, the former was told that the good and evil of life in each case had been God's gift. He was within his Oriental right in asking a service from one who had been his neighbour. In the Parable of the Good Samaritan, the stranger would have been blame-less in the eyes of local tradition if he had refrained from interfering. He stands out in the setting of Oriental circumstance doing the part of a neigh-bour, where the fellow-believer and brother in blood had been unfaithful to the two great claims of religion and race.

These two in the East take the place of Western social justice with its legally defined and defended rights. They are seen in the modern European Jew, both in their intensity and limitations. Theology has to look at the Incarnation in the light of Oriental usage as to gift-giving, 'God so loved the world that He gave His only begotten Son.' That gift brought the whole of humanity into family regard and relationship, and claimed the full meaning of protector and protected that was associated with a gift from a superior to an inferior. The necessity for a new interpretation of

God and man on this account was the first missionary problem of the gospel. St. Paul accepted the new delimitation, and stood as a debtor to the whole world. It was foolish and disobedient for the servant to ignore where the Master of all had recognized, or to maintain hostility after He had spoken the word of reconciliation.

Apart from the Bible, Oriental religious thought has given expression to a state of things in which family affection and duty to God would unite to form a universal religion. One of its aphorisms says, 'Creation is the family of God, and God's most beloved are those who most benefit His family.' But the common practice runs on the lines of the common proverb, 'My brother and I against my cousin; my cousin and I against the stranger.' The result of 'God's unspeakable gift' has been not merely to give a new and larger idea, but to introduce the power that can effect its fulfilment.

At the Literary Table.

THE BOOKS OF THE MONTH.

	S.	D.
THE PALESTINIAN SYRIAC VERSION OF THE HOLY SCRIPTURES. By G. Margoliouth, M.A. *Soc. of Bibl. Arch.*		
THE PREPARATION AND DELIVERY OF SERMONS. By J. A. Broadus, D.D., LL.D. *Hodder & Stoughton.*	10	6
THE BIBLICAL ILLUSTRATOR. I, II, III JOHN, JUDE. By J. S. Exell, M.A. *Nisbet.*	7	6
A STUDY OF ETHICAL PRINCIPLES. By James Seth, M.A. *Blackwood.*	7	6
THE MESSIAH: SERMONS ON OUR LORD'S NAMES, TITLES, AND ATTRIBUTES. By C. H. Spurgeon. *Passmore & Alabaster.*	7	0
ERAS OF THE CHRISTIAN CHURCH. THE AGE OF CHARLEMAGNE. By Charles L. Wells, Ph.D. *T. & T. Clark.*	6	0
THE SPRING OF THE DAY. By Hugh Macmillan D.D., LL.D., F.R.S.E. *Isbister.*	5	0
JESUS AND THE RESURRECTION. By the Rev. A. G. Mortimer, D.D. *Longmans.*	5	0
SERMONS ON SOME WORDS OF ST. PAUL. By H. P. Liddon, D.D., D.C.L., LL.D. *Longmans.*	5	0
THE INVESTMENT OF INFLUENCE. By N. Dwight Hillis. *Oliphant.*	5	0
THE HOLY BIBLE. Vol. vi. Edited by J. W. Mackail. *Macmillan.*	5	0
THE CHRISTIAN PICTORIAL. Vol. x. *Alexander & Shepheard.*	4	6
THE CHRISTIAN INTERPRETATION OF LIFE. By W. T. Davison, M.A., D.D. *Kelly.*	4	6
THOUGHTS ON THE LORD'S PRAYER. By Elizabeth Wordsworth. *Longmans.*	4	6
THE PSALMS AT WORK. New and Enlarged Edition. By C. L. Marson. *Stock.*		
BROWNE'S RELIGIO MEDICI, AND OTHER ESSAYS. Edited by D. Lloyd Roberts, M.D., F.R.C.P. *Smith, Elder, & Co.* Net	3	6
THE EPISTLE TO THE EPHESIANS. By Charles Gore, M.A., D.D. *Murray.*	3	6
STUDIES IN TEXTS. By Joseph Parker, D.D. *H. Marshall.*	3	6
THE GENTLENESS OF JESUS. By Mark Guy Pearse. *H. Marshall.*	3	6
THE BURDENS OF LIFE. By Alfred Rowland, LL.B., B.A. *H. Marshall.*	3	6
GENESIS AND SCIENCE. By John Smyth. *Burns & Oates.*	3	6
LIGHT AND LEADING. Vol. ii. Edited by H. W. Horwill, M.A. *Allenson.*	3	0
GOD'S MEASURE, AND OTHER SERMONS. By the Rev. J. T. Forbes, M.A. *Oliphant.*	2	6
COMPANIONS OF THE SORROWFUL WAY. By John Watson, D.D. *Hodder & Stoughton.*	2	6
THE CHILDREN OF WISDOM, AND OTHER SERMONS. By the Rev. John de Soynes, M.A. Toronto: *Briggs.*		

	S.	D.
HYMNS AND VERSES. By Louis F. Benson. *Westminster Press.*		
LEGENDS OF THE APOSTLES. By Viktor Rydberg. *Stock.*		
LIFE ON HIGH LEVELS. By Margaret E. Sangster. *Kelly.*	2	6
MILTON'S PARADISE REGAINED. By A. J. Wyatt, M.A. *Clive.*	2	6
THE NEW ORDER OF NOBILITY. By Fred. A. Rees. *Stockwell.*	2	0
MODERN READER'S BIBLE. ST. MATTHEW, ST. MARK, AND THE GENERAL EPISTLES. By R. G. Moulton, M.A., Ph.D. *Macmillan.*	2	6
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HYMNS FROM EAST AND WEST. By the Rev. John Brownlie. *Nisbet.*	1	6
THE PREPARATION FOR CHRISTIANITY. By R. M. Wenley, Sc.D., D.Ph. *R. & R. Clark.*	1	6
THE MISSIONARY EXPANSION OF THE REFORMED CHURCHES. By the Rev. J. A. Graham, M.A. *R. & R. Clark.*	1	6
THE EARLY DAYS OF CHRISTIANITY. By F. W. Farrar, D.D., F.R.S. *Cassell.*	1	6
THE BIBLE FOR HOME AND SCHOOL. Part vii. By E. T. Bartlett, M.A., and J. P. Peters, Ph.D. *Clarke.*	1	0
THE MUMMY'S DREAM. By H. B. Proctor. *Simpkin.*	2	0

Dr. Dale of Birmingham advised the preacher to read every volume on preaching he could lay his hands upon, and we know preachers who joyfully follow the advice. These preachers have read Dr. Broadus already. For Dr. Broadus is the class-book of Homiletic in America, and is long since known to the student of Homiletic in England. The edition just published by Messrs. Hodder & Stoughton is the twenty-third. But so skilfully and so conscientiously has Professor Dargan, the successor of Dr. Broadus in the Chair of Homiletic in Louisville, revised the book, that this twenty-third edition is practically new; and the great text-book will set out on a new career of homiletical instruction. Its only serious rival now is Christlieb.

Though an indifferent conception, *The Biblical Illustrator* is a great performance. The sermon literature of the last thirty years is ransacked from shore to shore, and all that is useful is remorselessly extracted from it, packed into the smallest possible compass, and presented at the price of a single ordinary volume.

The proposal has sometimes been made and often practised to separate theology from ethics. It is the belief of our day and generation that an unethical theology is, in the apostle's pointed phrase, 'devilish,' not a doctrine of God at all, but a doctrine of the Satan of God. And so ethics has become a recognized part of the theologian's training, as it is a necessary part of his practice, and the study of ethics has become fashionable and fascinating. Hence Professor James Seth's *Study of Ethical Principles* has rapidly passed into a third and enlarged edition; for it is a clear and capable introduction to the subject.

When a man's sermons have reached a volume for every week in the year it is time to make selections from them. The publishers of Spurgeon's Sermons are still issuing the yearly volume, but they have begun to present us with new volumes of selections. The latest contains the sermons that gather round the names and titles of the Messiah. It is certainly more attractive, and it is probably more useful, than a single yearly volume of the Metropolitan Tabernacle Pulpit.

The historical series entitled 'Eras of the Christian Church' deserves the welcome it has received. In every series there is variety—where would its colour be if there were not? In this series the average level is distinctly high, and some of the volumes are memorable. The latest is *The Age of Charlemagne*, by Dr. Charles L. Wells. It is at once critical and popular. The debatable

incidents are searched with care and a judgment according to the available evidence is impartially pronounced upon them. But the proportion is well preserved, and the style is becoming. Dr. Wells has probably given us the best monograph on this significant era that we have yet received.

The man who masters one department of the world's work, who does one thing better than it has been done before him, is of more use than the innumerable multitude of men who are no better than their fathers in anything. Dr. Macmillan's department is preaching to children. It is one of the most difficult as it is one of the noblest duties in life. Dr. Macmillan has mastered it; he is an authority upon it; he is in fact the President of its Royal Academy; he has taught us that greater things can be made of it than ever were made before. One of the things he has taught us is that the subjects of Children's Sermons are inexhaustible. They are as inexhaustible as Nature, as inexhaustible as the word of God. The new volume has all the freshness of a new country, all the charm and inspiration of a new book of Scripture.

'While the supply of devotional reading for Lent is so abundant there are but few books which treat of Easter and the great Forty Days.' So said a friend to Dr. Mortimer, of St. Mark's, Philadelphia; and the remark produced a most reverent thoughtful volume of Easter addresses.

A new volume of sermons by Liddon is a wonder and a rejoicing. It stands as fellow to the volume on *Some Words of Christ.*

About a year ago Messrs. Oliphant Anderson & Ferrier published a book by an American author under the title of *A Man's Value to Society.* It was recognized as an able and sympathetic persuasive to Christian Socialism, and men who care for other men were glad to accept Mr. Dwight Hillis into their brotherhood. A new book has just come from the same author. Its title is *The Investment of Influence*, a title which has a selfish sound, but covers a book that provokes to love and to good works.

For a gift—handsome and useful and cheap—try the yearly volume of *The Christian Pictorial.*

Professor Davison of Birmingham has admitted that he is the author of certain articles in the *London Quarterly Review* which lately attracted notice and awakened curiosity. He has made the admission by gathering them into a volume and putting his name to it. But the first essay in the volume has not appeared in the *London Quarterly* or anywhere else. It is a new and strong apologetic. Its argument is that Christianity is fit to receive every revelation and every honest revolution, whether in science or philosophy, and be itself. For Christianity has its own interpretation of life; and that interpretation has been found to fit the facts of life whatever they be, however sudden their discovery, however terrifying their first appearance.

Miss Wordsworth wonders if there is room for another book on the Lord's Prayer. Yes, for hundreds more. When the 'quiet eye' comes to the Lord's Prayer and reaps a 'harvest' like this there is very much room and a very grateful welcome. Whatever volumes on the Lord's Prayer your shelves carry, add this.

Messrs. Smith, Elder, & Co. have secured an editor who has a passion for Sir Thomas Browne, an editor who works among the editions till he produces a better text than any edition extant, who includes in his volume just all we need to read now; and who introduces the whole by a biographical introduction which makes Sir Thomas Browne live before us.

'The favourable reception accorded to an exposition of the Sermon on the Mount has encouraged me to attempt another practical explanation of a portion of the New Testament, in the interest of such readers as are intelligent indeed, but neither are nor hope to be critical scholars.' Thus Canon Gore introduces his 'Practical Exposition' of the Epistle to the Ephesians. It is a volume he has written with joy, for the Epistle to the Ephesians is his favourite among the books of the New Testament. It will be read with joy by many, with displeasure by some. For there are views here which we all know to be Canon Gore's, but will not all admit to be St. Paul's.

Mr. Frederick A. Atkins has undertaken to edit, and Messrs. Horace Marshall to publish, a new

series of sermons. Each volume is to contain a portrait of its author, and the whole style and manner is to be attractive. The first volume contains sermons by Mr. Mark Guy Pearse, the second by Mr. Alfred Rowland. Both are highly characteristic, Mr. Pearse's reflecting his indifference to the sinner, his gentle insistence that the saint might do better yet; and Mr. Rowland's passing, as is his wont, from the Happiness of God to the Pope's Supremacy, from the Drink Curse of England to the Fruition of the Fuller Life.

The same publishers have commenced a series of volumes by Dr. Parker, to which he gives the title of *Studies in Texts*. *He* gives that title. You would not give it; because you would not think of study, but of sudden flash in connexion with these sermons and notes of sermons. And on the whole you prefer the flash to the study—from Dr. Parker. The series will run to six volumes. It would not trouble Dr. Parker to make it run to sixty; and it would not trouble us.

Most of us have passed away from our efforts to 'reconcile Genesis with Geology.' We are now comparing Genesis with Babylonian Cosmogony. But Messrs. Burns & Oates have just published another attempt at the former task, by John Smyth. It is splendidly illustrated and quite persuasive. So that once more the question rises, How is it if Genesis is all wrong that it is so easy to show it all right?

The volume of *Light and Leading* for the past year is rich in material for the student and teacher of the Bible. Its future editor is to be the Rev. G. Currie Martin, B.D., and much is expected from him.

Sermons in series, not in stones—that is the order of the day. Messrs. Oliphant Anderson & Ferrier's series is as yet unnamed, but it is going to be Scotch, and it is going to be good. The second volume is by an Edinburgh minister, the Rev. J. T. Forbes, M.A., its title *God's Measure*, its contents thoughtful and even masterly.

It is not given to one man in a thousand, even of our successful writers, to write devotion; it is not given to Dr. John Watson. Attractive as his *Companions of the Sorrowful Way* is outwardly, inwardly it wants *that*, as the famous painter said, and wanting *that* it wants everything.

If you need a book to give to a girl who is leaving home, try *Life on High Levels*, published by Mr. Kelly.

Is Milton's *Paradise Regained* read as much as it is readable? Mr. Wyatt's is the edition to get for it—the best text, the most useful notes and introduction.

Are there Scotsmen living to whom the story of Mungo Park is unknown? We envy their ignorance as they stumble upon the new volume in the "Famous Scots" Library. And yet we have read it ourselves with a new interest, even a rapture of expectation, that is scarcely less delightful than our first acquaintance with *Mungo Park's Travels*. For our joy then was always slightly dashed with the doubt, But is it really all true? Now we know it is true, and that almost makes up for the loss of a first impression. Mr. Maclachlan has a hero, and he has made him look heroic.

Two new volumes have been issued of "The Guild Library," which is so watchfully edited by Professor Charteris and Dr. M'Clymont. The one is *The Preparation for Christianity*, by Professor R. M. Wenley; the other is entitled *The Missionary Expansion of the Reformed Churches*, and is written by the Rev. J. A. Graham of Kalimpong. The latter is richly illustrated. Notice that the 'Guild Library' is now published by Messrs. R. & R. Clark, and notice that that firm is wholly distinct from the firm of Messrs. T. & T. Clark of the same city.

The cheapest theological book yet published! Farrar's *Early Days of Christianity*, in cloth for 1s. 6d.

Having books we must have something to hold them. There is a clever and convenient device which it will not be out of place to mention here. Its title is the Wernicke System; and its merit is the ease with which the bookcase may be enlarged as the books accumulate. One shelf of ten books is a complete bookcase. To that may be added more shelves, the bookcase being always complete and sightly, till it holds 10,000 books.

'The Assumption of Moses.'[1]

By the Rev. J. C. Carrick, B.D., Newbattle.

One of the least known of the apocryphal Old Testament books is the 'Assumption of Moses,' which was written in Hebrew shortly after the beginning of the Christian era, and designed to be a protest by its author, a Pharisaic Quietest, against the Zelotic materialism of the age, and the secularization of the Pharisaic party through political influences. The author harks back to the early ideals and aspirations of the Early Pharisaic party, and strives to stir up the Jews generally to 'ask for the old paths.' Possibly it was written during Christ's lifetime, and, at all events, it was known to the writers of Jude v.[9. 16. 18], Ac 7, and also probably to the writers of 2 P 2[10. 11], and Mt 24[29] (Lk 21[25-26]). Probably the 'Assumption of Moses' was originally a composite work, made up of two separate booklets, viz. the 'Testament of Moses' and the 'Assumption of Moses.' The 'Testament' seems to have been written between the years 7 and 29 A.D., and the 'Assumption' about the same time. During the first century a Greek version of the united work appeared, and of this a few phrases and sentences are preserved in the New Testament, in the passages just quoted, also in the Apocalypse of Baruch, in the writings of Clement of Alexandria, Origen, and other Greeks. During the fifth century the Greek version was translated into Latin—a translation which was unknown to the modern world till forty years ago, when Ceriani discovered, in the Ambrosian Library of Milan, a considerable fragment of it.

The 'books of Moses,' or rather the books attributed to him, are far from being few. In Hebrew literature: the *Midrash Tanchuma Debarim*, the *Vita Mosis* (Philo), the *Exodus of Moses* (in Slavonic); in Christian literature: the *Apocalypsis Mosis* (Tischendorf, also an Armenian version of the Mechitarists at Venice), the *Apocryphum Mosis* (from which it is said St. Paul derived Gal 6[16],—'neither circumcision nor uncircumcision, but a new creature,'—though in all probability the writer of this apocryph really derived the sentence from St. Paul), the *Story of Moses*, found in Armenian. In Gnostic literature, it is said that the Sethites used certain books of Moses in addition to others attributed to Abraham and other Old Testament saints. The Latin text of the 'Assumption of Moses,' discovered and identified by Ceriani, has been reproduced by Hilgenfeld, who also retranslated the Latin into Greek; by Volkmar, Schmidt and Merx, Fritzsche, and others. Critical inquiries on the subject have been entered into by Ewald, who holds it was the work of a Zealot a few years after the death of Herod the Great, and subsequent to the rising of Judas the Gaulonite, the 'slaves, sons of slaves,' being, in his view, the Maccabean high priests; by Langen, who holds it was written in Hebrew shortly after the destruction of the Holy City in 70 A.D.; by Hilgenfeld, whose belief is that a Roman Jew wrote it about 44 A.D.; by Haupt, Rönsch, Philippi, Colani, Geiger, Wieseler, Hausrath, Reuss, Dillmann, and many others; but the almost unanimous opinion of them all is that the author was a learned Jew, thoroughly at home in the Scriptures and with Jewish history,—full of patriotism, and looking for the establishment of the theocratic kingdom and the final triumph of Israel over its foes,—not a Zealot, but a patriot of the older type, believing that the true Israelites should not resort to arms, but keep the law and prepare, through repentance, for the personal intervention of Jehovah on their behalf. The Latin version would appear to be a direct translation from the Greek—Greek words being transliterated, Greek forms and idioms surviving in the Latin, and generally a Greek tone pervading the whole book linguistically. The Greek, on the other hand, seems to be a direct translation from a Semitic original, but it is doubtful whether the evidence warrants an Aramaic or a Hebrew source. The grounds for a Hebrew original are briefly stated: (1) that Hebrew idiomatic phrases abound in the text; (2) that syntactical idioms probably survive; (3) that in some cases we must translate

[1] *The Assumption of Moses: translated from the Latin sixth century MS., the unemended text of which is published herewith, together with the text in its restored and critically emended form.* Edited, with introduction, notes, and indices, by R. H. Charles, M.A., Trinity College, Dublin, and Exeter College, Oxford. London: A. & C. Black, 1897.

not the Latin text, but the Hebrew presupposed by it; (4) that very often it is only through retranslation that we can understand the source of corruptions in the text and remove them; and (5) that a play upon words discovers itself on retranslation into Hebrew in 'Assumption' vii. 3. There seems little doubt of the Semitic origin of the book, and probably its Hebrew origin as well.

What are known as the 'Assumption' and 'Testament' of Moses are really united into one 'Testament,'—the original 'Assumption' being preserved in only a few quotations. The book is described as the 'Assumption of Moses' in the Acts of the Nicene Council, in the Stichometry of Nicephorus, the Synopsis of Athanasius, the *Adscensio Mosis* of Origen, the *Assumptio Mosis* of Didymus of Alexandria, and the *Secreta Mosis* of Evodius. In Early Christian ages the book seems to have been called sometimes the 'Assumption' and sometimes the 'Testament' of Moses, the reason being that two earlier apocryphal works bearing these names were united in one under a general title. In early lists both are referred to, and in the Stichometry of Nicephorus the respective stichoi given to each are 1100 and 1400. The present book is really the 'Testament,' with a few quotations from the earlier 'Assumption,' in fact, a coalition book of Moses, which was probably done in the first century, for St. Jude in his Epistle draws upon both.

The date of this united volume is probably anterior to 70 A.D., because (1) the temple is to stand till the establishment of the theocratic kingdom; (2) the temple was plainly standing when the book was written. 70 A.D. is the latest possible date of this book, but how much earlier is a matter of dispute. It could not have been earlier than 3 B.C., for Herod is already dead, and the war of Varus is past, after which war, the writer says, 'the times will be ended, and the four hours will come.'

The conclusion to which one is led by a close survey of historical reference is, that its date is anywhere between 7 and 30 A.D. The views of the writer as to Moses ('prepared from the foundation of the world to be mediator of God's covenant with His people'), Israel, the theocratic kingdom, and good deeds prove it to be the work of a Pharisaic Quietest of the first quarter of the first century of this Christian era.

That New Testament and later writers were thoroughly acquainted with the work known as the 'Assumption' is plain: Jude v.[9] is directly derived from it; Jude v.[16] is composed of several clauses taken from it; in Jude v.[18] the 'mockers' are identical with the ἐμπαῖκται of the writer; the 'ungodly men' of Jude v.[4] are twice referred to in the 'Assumption,' while both accounts are distinctly prophetic.

The author of 2 Peter used the 'Assumption' likewise. 2 P 2[10. 11], as Jude v.[9], are derived from the 'Assumption,' while 2 P 2[3] bears a strong resemblance to another passage in the work. In Stephen's speech (Ac 7) there are references to the 'Assumption of Moses,' Ac 7[36] being an almost verbal rendering of the Jewish version: 'who suffered many things in Egypt, and in the Red Sea, and in the wilderness during forty years.' In Ac 7[38. 39] there is a reference to the passage in the 'Assumption' (iii. 2): 'That we should not transgress God's commandments, in the which He was a Mediator to us.' The prediction of the Captivity and the citation of the prophecy of Amos, both in the 'Assumption,' are likewise found in Stephen's speech.

In Mt 24[29] (cf. Mk 13[24. 25], Lk 21[25. 26]) there is a direct quotation from the 'Assumption' (x. 5): 'The sun shall be turned into darkness, and the moon shall not give its light,' etc. In the parallel passage (Lk 21[25]) there is also a reference to the sea, as there is in the 'Assumption' (x. 6).

Another parallel exists in Mt 24[21] and 'Assumption' viii. 1.

Besides being undoubtedly known to the writers of Ac 7, 2 P, Mt 24[29] (Mk 22[24. 25], Lk 21[25. 26]), and the writer of the Epistle of Jude, the 'Assumption of Moses' was familiar to the writer of the Apocalypse of Baruch (see 84[2-5]) and to other apocryphal writers in the first century.

The 'Assumption' is, in fact, an account of Moses' last days and closing advice to Israel, and Mr. Charles has done an excellent critical work in giving to the world the Latin version from the sixth century MS., with critical emendations and English translation.

Contributions and Comments.

Note on Isaiah liv. 17.

'This is the heritage of the servants of the Lord, and their righteousness which is of Me, saith the Lord.'

The original of 'heritage' is נחלת, while the last words in the Hebrew are וצדקתם מאתי נאם יהוה. The above translation is that of the R.V., in which the rendering of the A.V., 'their righteousness is of Me,' is given as a marginal variant. The renderings of the commentators do not differ materially, but some of them recognize the awkwardness of making 'righteousness' parallel with 'heritage'; the compound by which the word is represented in the new edition of Dillmann's commentary, *Rechtfertigungszustand*, may be regarded as an attempt at dealing with the difficulty.

I should suggest that the word צדקה used here by the prophet means *privilege*, *gift*, or *dower*. In an inscription, which is probably little later than the prophecy (*C.I.S.* ii. 109), we read of a צדקתא given by the gods of Taima; it consists of a certain number of palm trees, and is therefore rendered 'gift,' doubtless with substantial justice. In the much later Nabatæan Inscription (*C.I.S.* ii. 263), the phrase בצדקת עבדעבדת is rendered by the editor, 'juxta donationem legitimam ab Abd-Obodat,' where it is clearly right to connect צדקת with the word אצדק, which occurs so often in the Nabatæan Inscriptions (*C.I.S.* ii. 221 *sqq.*), meaning some sort of 'privileged person,' though an accurate definition of the relation between the אצדק and the 'heir' is at present wanting. However, the juxtaposition of the word with a word signifying 'heir' in the inscription on p. 237, אצדק וירת, is very like the parallelism in the text of Isaiah; while the passage in the inscription on p. 262, 'whosoever does otherwise, his share (חלק) shall go to his אצדק (probably, next in succession),' bears a likeness to Neh 2^{20}, where חלק is coupled with צדקה. Comp. also 2 S 19^{29}.

The passage in Isaiah should perhaps, therefore, be rendered, 'This is the heritage of the servants of the Lord, and their portion from Me, saith the Lord.' The word צדאק used in Arabic for 'nuptial gift' is clearly to be connected with this family of words.

D. S. Margoliouth.

Oxford.

Eph. v. 14 and the Secrets of Enoch.

In the Introduction to the newly discovered apocryphal *Book of the Secrets of Enoch* (translated from the Slavonic by W. R. Morfill, and edited, with Introduction, Notes, and Indices, by R. H. Charles, Oxford, 1896), the editor calls attention to the relation of the book to Jewish and Christian literature, especially to the Pauline Epistles (p. xxii), and among the latter chiefly to the Ephesians (p. xl) But it has escaped him that the famous quotation in this Epistle, 'Awake, thou that sleepest,' was referred long ago to this very book, which is at last in our hands. A marginal gloss on Eph 5^{14} in Cod. G reads '*in secreto Enoch*.' Matthaei's edition of the Codex Bœrnerianus (Misenæ 1791) is not at my disposal; therefore I cannot say to what date this marginal note belongs; nor is it, perhaps, quite exact to say that it refers to the very book newly discovered; for its author may have thought of the other Book of Enoch, which is longer and better known from the quotation in the Epistle of Jude. The words quoted by St. Paul are not found *literally* in the present text; but it begins immediately with a situation suitable to these words: 'On the first day of the first month'—I quote *verbatim* Morfill's translation—'I was alone in my house, and I rested on my bed *and slept*. And as I slept, a great grief came upon my heart. . . . And there appeared to me two men very tall such as I have never seen on earth. And their faces shone like the sun, etc. . . . They stood at the head of my bed, and *called me* by name. *I awoke from my sleep*, and saw clearly these men standing in front of me. . . . And these men said to me, "Be of good cheer, Enoch, be not afraid; the everlasting God has sent us to thee, and lo! to-day thou shalt ascend with us into heaven."'

So much from the Introduction. In the book it is related how these two angels bring Enoch to

the limits of the seventh heaven, and leave him there. For fear he falls on his face, and says within himself, 'Woe is me, what has come upon me?' Then the Lord sends Gabriel, who says to him, '"Be of good cheer, Enoch, be not afraid, *stand up*, come with me, and stand up before the face of the Lord for ever." And I answered him, and said, "Oh Lord, *my spirit has departed from me* for fear and trembling."' When Enoch is finally brought before God, the Lord Himself speaks to him, 'Be of good cheer, Enoch, be not afraid; rise up and stand before My face for ever.' Even to the third line (ἐπιφαύσει σοι ὁ Χριστός) a slight allusion might be found in the song—not recognized as such, as it seems, by the editor—by which the creatures of the sun, the Phœnixes and the Chalkidri, greet the 'giver of light,' namely, '*the giver of light* comes to *give his brightness* to the whole world.'

Be this as it may, at all events it seems interesting that this quotation of St. Paul, for which Is 26^{19} 60^{1} are usually cited, is referred here to a secret book of Enoch, that the first editor of the *Secrets of Enoch* found a near relation between the ideas of this book and the Epistle of the Ephesians, and that neither he nor any other scholar who has written on the history of the newly discovered book, seems to have been aware of this marginal gloss '*in secreto Enoch*.'

EB. NESTLE.

Ulm.

P.S.—For readers interested in this kind of literature, I may note that in Yellinek's בית המדרש, 2. 114, 5. 170 there are fragments with the title ספר חנוך, which do not agree with the Ethiopic *Enoch*; whether they have any relation to the Slavonic *Enoch* I cannot say.

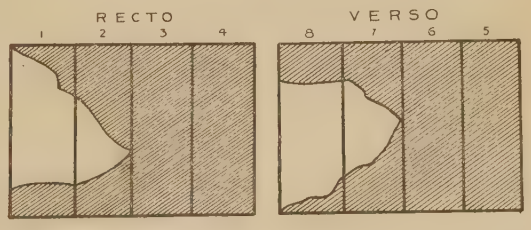
Professor Sayce and a recently discovered Deluge Tablet.

PROFESSOR SAYCE, in the Preface to his *Early History of the Hebrews*, writes as follows:—

'Even while my book has been passing through the press, a new fact has come to light, which supplements and enforces the conclusion I have drawn in the second chapter from a comparison of the account of the Deluge in the Book of Genesis with that which has been recovered from the cuneiform inscriptions. At the recent meeting of the Oriental Congress in Paris, Dr. Scheil stated that among the tablets lately brought from Sippara to Constantinople is one which contains the same text of the Story of the Flood as that which was discovered by George Smith . . . Since this text agrees, not with the "Elohist" or the "Yahwist" separately, but with the supposed combination of the two documents in the Book of Genesis, it is difficult to see, as the discoverer remarked, how the "literary analysis" of the Pentateuch can be any longer maintained.'

Now it so happens that in the *Revue Biblique Internationale* of January last Dr. Scheil publishes *in extenso* the tablet referred to by Professor Sayce. The latter, it will be seen, emphasizes the fact that Scheil's text *agrees* with the text published by G. Smith (cf. p. viii, 'The text of the Abrahamic age and that of the 7th cent. B.C. agree even to the spelling of words'), and bases an argument upon the agreement. But anyone who will take the trouble to compare the text of Scheil (given below) with that of G. Smith as given in Professor Sayce's own *Higher Criticism and the Monuments* (pp. 107 ff.), will find, we venture to think, that it is essentially different from it!

The tablet in question, had it been preserved entire, would have been of the highest interest, and we may even now hope that a duplicate may be discovered among the treasures which we owe to the American Expedition. But, as it is, it is a very meagre affair, its main interest depending upon its very early date, the year when king Ammi-ṣaduga built a fort at the mouth of the Euphrates (*c.* 2140 B.C., according to Dr. Scheil). The text has been very carefully transcribed, but unfortunately only a few fragments of it remain. The following two diagrams will show how small a portion (the unshaded part) has been preserved.



It will be seen that cols. 3, 4, 5, 6 have been entirely lost. In the *Revue* referred to above, Dr. Scheil gives (1) a reproduction of the cuneiform text, (2) a transliteration of the same, (3) a French translation of the text. The latter we shall take the liberty of giving in full.

Col. 1 is too mutilated to be read, but a dialogue between two persons can be recognized.

Col. 2. From the mouth of a god proceed curses on the human race :—

qu'il extermine qu'il anéantisse . . .
qu'à l'aurore, il fasse pleuvoir la mort . . .
qu'il prolonge, la nuit encore . . .
qu'il fasse pleuvoir l'inondation . . .
il fera monstrueuse la ruine des champs, la ville . . .
ce que Rammân[1] a accompli dans la ville . . .
Il dit et bouleversa (?) la contrée . . .
il poussa un cri . . .
mais ils ne craignirent pas . . .

Col. 7. A fragment of a dialogue between Ea and some other god, the same who plans the Deluge :—

Ea (?) prit la parole
et me dit :
pourquoi veux-tu tuer les hommes . . .
je tendrai ma main a l'homme . . .
le deluge dont tu parles . . .
quel qu'il soit, je . . .
ceux que j' enfante . . .
il sera averti . . .
afin qu'il le sauve . . .
et il fabriquera . . .
et il enfantera . . .
qu'ils viennent dans [un vaisseau]
Que Pir—[napistim] prenne la rame . . .
qu'il vienne . . .
qu'il mène . . .

Col. 8 closes thus—

. . . . . le parfait . . .
. . . . . il fit aux hommes
Adramhasis prit la parole
et dit à son seigneur

Then follow two subscriptions :—

Tablette deuxième de l'histoire : *Pendant que l'homme reposait.*
. . . . . [Tablette de] 439 [lignes]
Ellit Aya, scribe-élève.

Mois de Šebat jour 28e
année oú Ammizaduga roi
le fort Ammizadugaki
à l'embouchure de l'Euphrate
construisit et . . .

From these 37 lines (in part), which are all that are preserved, one may judge of the value to be attached to Professor Sayce's sweeping assertions. It is no new experience for his readers to find that his most confident statements are precisely those that can least stand the test of examination.

J. A. Selbie.

Maryculter.

[1] The god of the tempest.

A Note to Matthew iii. 15.

When the Baptist hesitated to baptize Jesus, the latter's reply was Ἄφες ἄρτι· οὕτω γὰρ πρέπον ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην.

Commenting on that verse in the *Expositor's Greek Testament*, Professor Bruce omits one word which appears to me of considerable importance and significance—ἡμῖν.

Looking at the incident from the point of view only of Jesus' ministry and purpose, the singular pronoun is the natural one, *i.e.*, 'thus it becometh *Me* to fulfil all righteousness.' But the use of the plural by Him has once and for all identified the work and purpose of the Baptist with His own, he is not merely the forerunner and the herald of, but he is an actual *worker with*, Jesus Himself. To him there belongs an honour enjoyed by no prophet of the olden days, for he is an agent *in* the kingdom of God. The dreams and hopes of former days, the wondrous realities of the latter time meet and unite by Divine dictum in that word ἡμῖν.

George Christie.

The Manse, Renton.

The Atonement: Limitations of Theology.

Principal Robertson's vigorous article on this subject in The Expository Times recently (p. 213) seems to call for some caveat in behalf of the position he assails.

1. That position is the doctrine of vicarious satisfaction to Divine justice, or propitiation of God's displeasure by the sufferings and death of Christ, on the ground of which God can forgive sin justly as well as mercifully. In place of this, if I rightly gather his meaning, Dr. Robertson finds in the sufferings and death of Christ a kind of object-lesson for man's 'moral enlightenment' respecting God's love to the sinner and hatred of sin, and consequent willingness to forgive. The saving virtue or efficacy is not any inherent fitness in the death of Christ to justify the pardon of sin; but in its Divine appointment for the office, and its tendency to educate the sinner with regard to God's gracious attitude, and to persuade him to seek and accept forgiveness. It atones by means

of manifesting God's readiness to forgive. Its process of saving from guilt is not judicial, but moral and subjective; the disposition of the Divine mind effecting a change in the state and relation of the human; the objective element, the death of Christ, serving as the means of communicating impressively and persuasively the knowledge of God's attitude towards the sinner. 'We may speak of the death of Christ as the indispensable necessity, the direct instrument of reconciliation . . . the efficacy of the Lord's death' is 'namely, that in Christ we have a Mediator vitally organically representative of our race, in Whom it has experienced at once the penalty of sin and the restoration of the filial relation to God.' If 'Christ bore the full penalty of sin, we still fail to get rid of the impression that He did so symbolically, and for man's moral enlightenment rather than literally, and as removing an insuperable obstacle to the will of God for our salvation. Only so is the death of Christ for our sins 'the objective ground' of forgiveness. 'Why was it requisite that He should do and suffer what He did rather than adopt some other means?' 'The only real reply has been that God has so appointed it; and that bearing this in mind, we can see in the Cross a twofold lesson: the Divine love for man and hatred of sin; and that in it God has given us a unique example, and made a unique appeal to the love of sinful man.' Thus the use and efficacy of our Lord's sufferings was not to propitiate the Divine anger, satisfy His justice, in relation to the violated law, expiate sin, or to pay a ransom price for the rescue of the condemned; but to *teach* the sinner that God loved him and hated sin, and so to persuade him to reciprocate the love.[1]

But is this the scriptural doctrine of the Atonement, in which the giving up of life as the ransom price was so essential, and the just anger of God was to be appeased, and the sin of us all was laid upon Christ by the hand of God, and the curse of the guilty was borne by the innocent, and the bleeding sacrifice was offered, not to man, but to God, in order to propitiate, not the former, but the latter? God's love to the sinner and hatred of sin have their fullest manifestation in the sufferings He bore in our stead, showing what a stupendous price love was willing to pay in order to deliver us. Evacuate it of that element, and the exhibition that remains shows no fit power to deliver the sinner; and as a display, it appears as unnecessary as it is ineffectual.

If the power of the Atonement was in its enlightenment and moral suasion, the saving virtue could not be peculiar to it; for the same educative and persuasive influence belonged also to the *verbal* revelations of the same truths. The difference could only be in degree. And for the same reason we cannot know that it was an 'indispensable' 'instrument' for the purpose, seeing it was not the only possible or actual means of communicating and impressing the persuasive truths. Nay, for aught we know, those truths might have been sufficiently communicated without the death of Christ. But as we have reason to believe His death was indispensable, we are obliged to believe there was in it an efficacy, force, or virtue far greater and more vital to the end sought than an impressive exhibition of certain truths; if, indeed, such an exhibition, however unique, could be impressive. As it is, that which makes it impressive is its inherent adaptation, as loving, voluntary, vicarious sin-bearing, in order to create a basis of just as well as gracious pardon.

If God could forgive through such an object-lesson, He could forgive without it, by an act of His sovereign will. And Principal Robertson holds, accordingly, that 'Redemption by a direct act was as possible as creation'; which by no means follows: seeing that forgiveness stands related to moral and juridical necessities as the question of creation did not. As moral considerations make it morally impossible for God to dishonour His promises, they may also make it impossible for Him to allow sin to go unpunished —considerations which may not apply to the question of creating either mind or matter. Emptied of its relation to justice, it becomes difficult to see how the Atonement could be any special satisfaction even to Divine love. For if absolute pardon by the mere will of God was possible, God, in the exercise of love, could have forgiven without the instrumentality of Atonement. To see in the sufferings and death of the Incarnate Son the ransom price of a lost race,—He out of pure love bearing the penalty in man's

[1] Principal Robertson must not be understood to say these limitations belong to the nature of the Atonement as it is seen by the Omniscient. He is speaking of the limitations of *our knowledge* on the subject. Nor must I be understood not to appreciate what is true and beautiful in the article. Mine is the thankless task of calling attention only to what seems questionable.

stead that the sinner might be forgiven without dishonour to the law or to God's essential righteousness, of which His law was the expression; a sacrifice of sufficient value, not to 'turn His anger into mercy,' for the mercy was already present as the motive power; but to provide a ground on which the anger might turn away and the end of redeeming mercy be attained,—was the rationale of the Bible before it was formulated in theology. The doctrine I am opposing would deprive us of this intelligible, authoritative rationale of the most momentous events in the history of man's relations with the Divine and the eternal, and would substitute an explanation which, I am compelled to think, neither agrees with the Word of God nor meets the fair demands of reason. Dr. Robertson admits that 'the forgiveness of sins in virtue of vicarious punishment is not an insuperable difficulty.'

The purpose of the Atonement was to open the way to forgiveness of sins and restoration to holy blessedness, *i.e.* salvation (see Ro 3^{26}, Mt 26^{28}, Jn 1^{29} 3^{16}, Col 1^{14}, Eph 1^{7}, He 1^{3} $2^{9\text{-}17}$ 7^{27} $9^{14.\ 22.\ 28}$ $10^{12\text{-}18.\ 19\text{-}26}$, 1 P 2^{24}, 1 Co 15^{3}, 1 Jn $1^{7\text{-}22}$, Rev 1^{5}). But how was that end likely to be achieved by either words or deeds which had no higher use or virtue than to reveal truth however important? And how are the blood-shedding, the sin-bearing, and the incomparable agony and death specially suited to produce the manifestation of the truths referred to when we have eliminated their relation to the deserts of sin and the necessities of righteousness? And further, how could the manifestation be an Atonement to the millions of men who were never in a position to behold it? After the luminous teaching of the Scriptures, to say we know of no rationale of the Atonement, beyond the fact of its Divine appointment, is to put our blind eye to the telescope.

Reconciliation as a *result* was brought about by a *process* evidently appropriate to the purpose, namely, our Lord's vicarious sin-bearing. His sufferings were not merely, or chiefly, a process of education, or revelation, but the *procuring cause* of reconciliation (Ro 5^{10}, 2 Co $5^{19\text{-}21}$).

2. Principal Robertson's interpretation of Ro $3^{24\text{-}26}$, though ingenious, is not convincing. As I understand, he takes the justice of God for goodness, love, or grace, and the 'showing of His righteousness . . . that He might Himself be just and the justifier,' to mean that He might appear good, and consequently ready to justify or forgive. 'The righteousness of God, His consistently manifested love for man.' Does not this put a sense on the word 'just' (δίκαιος) which it will not bear? In other places it certainly conveys a notion essentially different from that of goodness or love (see Ro 5^{7} 2^{13} $3^{5\text{-}6}$ 7^{12}, 2 Ti 4^{8}, 1 Jn 1^{9}, Col 4^{1}, 2 Th $1^{5.\ 6}$, Mt 20^{4} 27^{24}, Lk 23^{50}, Ac 4^{19} 17^{31}, 1 P 3^{18}, Jn 4^{30}, Rev 16^{7} 19^{2}). If in some cases the word imports more than the idea of rectitude, or rendering what is due, it never imports *less*.

Και δικαιοῦντα, says Dr. Robertson, 'indicates not contrast but close identification.' But if the apostle means that the propitiation was in order to show that God was good, and accordingly forgives, he writes only a weak platitude, which is altogether foreign to his style, and which is all the more improbable as he makes the statement emphatic by repetition of the phrase 'to show His righteousness.' If 'just' means good, the means adopted—'propitiation through faith in His blood'—is out of all proportion and congruity to the end—to show that God is good, and so forgives. Surely to show that did not necessitate such propitiation. The apostle is evidently explaining facts which otherwise might appear inconsistent with each other—the maintenance of God's strict justice and His readiness to forgive sin. Apart from the propitiation they would be irreconcilable. In the light of the propitiation forgiveness is seen to be perfectly consistent with the claims of justice, which are fully met by the penalty bearing of man's substitute. Interpreters, therefore, have good reason for regarding και in the sense of *yet*, *and yet*, or *but*, to denote the agreement of things that might have been opposed (cf. Mt 7^{28} 11^{19}, Mk 12^{12}, Lk 2^{51}, Jn 9^{30} 16^{32}, 1 Co 5^{10}, 2 Co $6^{9.\ 10}$).

Principal Robertson appears to have adopted what I cannot but regard as a fundamental error, which was dear to Socinians and some rationalistic schoolmen, and which is at the bottom of much unscriptural humanitarianism in modern theology, namely, that God's justice is identical with His love or goodness, or is a mere mode of it. His justice, I hold, is radically different from His love in its very notion and essence; co-ordinate, not subordinate to it; and equally original, necessary, and eternal. Great and glorious as God is in His love, He would be far less great and glorious than He is were He destitute of the quite different perfection known as justice or righteousness.

Than all interpretations based on identification of justice with goodness, Philippi gets much nearer to the heart of this profound passage, when he writes: 'Therefore δικαιοσύνη Θεοῦ here can only denote, as in v.[5], an immanent attribute of God, and then neither the *truthfulness* nor the *goodness* of God, which δικαιοσύνη does not mean, but *righteousness*, namely, His *judicial retributive righteousness*. If, as we have seen, δικαιοῦν, δικαιοσύνη Θεοῦ = ἐκ Θεοῦ or ἐνώπιον Θεοῦ, has always in the act of justification a reference to the judicial righteousness of God, it is arbitrary to refer the δικαιοσύνη Θεοῦ to His goodness. . . . But it is just as arbitrary to explain the epexegetical addition (v.[26]), εἰς τὸ εἶναι αὐτον δίκαιον και δικαιοσύνη κ.τ.λ., 'that He may be gracious and in grace justify,' etc. But then God made known His retributive justice in this way—by making the blood of the expiatory sacrifice the objective medium of man's justification. Only the death of the substituted Victim could satisfy God's penal justice.' (*In loco*) Fear of trespassing farther on your space prevents my adding remarks on some particular sentences in the article which I have ventured to criticize.

MARSHALL RANDLES.

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Acts xvii. 29.

EVEN the smallest contribution to the true understanding of a speech like that of St. Paul in Athens must be welcome; therefore I dare to ask, how are we to understand his expression, οὐκ ὀφείλομεν νομίζειν? Generally, as far as I am aware, it is taken as 'a mild form of reproof' (Wendt); 'clemens locutio, praesertim in prima persona pluralis' (Bengel); 'we ought not' (A.V. and R.V.); but a friend calls my attention to the question whether we should not rather translate, 'we are not obliged, not bound to think, we are at liberty not to think so.' Instead of a reproof, it would be a plea for freedom of religious thought. The first shade of meaning comes nearer to ὀφείλομεν μὴ νομίζειν, the second agrees with the other passage in the N.T., where the negative particle is connected with ὀφείλειν, 2 Co 12[14]: 'the children ought not (are not obliged) to lay up for the parents.'

EB. NESTLE.

Ulm.

Two Unrecognized Plants indirectly alluded to in the Bible.

(1) MADDER.—Scarlet (Heb. תּוֹלַע, tōlā'), 'a worm,' is often mentioned in the Old Testament, especially in Exodus and Leviticus. This colour was obtained from *Coccus ilicis*, a species of cochineal living on the oaks of Palestine (*Quercus coccifera*). In Greek it is called κόκκινος, as in LXX translation of Isa. i. 18. The colour of the rams' skins, mentioned in Ex. xxv. 5, xxxv. 7, 23, etc., however, is described as 'red,' and the Hebrew word מאדמים is used. The LXX translates this by the word ἠρυθροδανωμένα, *i.e.* 'dyed with madder.'

(2) EVERLASTING.—'This flower, familiar to all in the wreaths of 'immortelles' placed on graves and tombs, is mentioned by St. Peter, though lost to sight in our translations—'Blessed be the God and Father of our Lord Jesus Christ, who begat us . . . unto an inheritance incorruptible . . . that *fadeth not away*' (1 Pet. i. 3, 4). Again he says: 'When the chief Shepherd shall be manifested, ye shall receive the crown of glory that fadeth not away' (1 Pet. v. 4). St. Peter here uses the words ἀμάραντος and ἀμαράντινος, which designate the 'everlasting' flowers used in ancient times for wreaths and chaplets; which have been probably handed down to the present day in the form of circlets of immortelles.[1]

GEORGE HENSLOW.

Ealing.

Heb. iv. 10.

IN the present volume of THE EXPOSITORY TIMES, p. 47, Professor Nestle adduces this text as evidence that the recurrence of the same pronoun in a sentence does not necessarily imply that the same person is meant. This is no doubt true; but is this a case in point? He says there can be no doubt that the first αὐτοῦ refers to God, while the second αὐτοῦ and the αὐτὸς refer to man. But is this so certain? Is there not another, and a better interpretation? According to Professor Nestle's (which is the common) view, the words mean, 'Whosoever has entered into God's rest has ceased from his own works,' etc. But there are numerous objections to this, both grammatical

[1] *Spiritual Teachings of Bible Plants; or, The Garden of God.* G. Stoneman. 1s.

and exegetical. Naturally the αὐτὸς and the αὐτοῦ should refer to the same person, if they can be so applied, and the καὶ before the second αὐτὸς requires explanation. And why should the idea of a believer ceasing from his own works be introduced at all? It is a harsh interruption of the train of thought, and gives no obvious reason for the statement of v.[9], for which it is given as a reason. 'There remaineth a rest . . . *for* . . . ,' etc. It is usual to explain the Σαββατισμὸς of v.[9] of the *future* rest in heaven, which is likewise entirely away from the general drift of the argument, and makes it very difficult to find any valid reason for the use (here only) of that particular term. Space does not permit a discussion of the question; but it seems to me that there are strong grounds for regarding the Σαββατισμὸς as *present* Sabbath keeping, and the αὐτὸς and αὐτοῦ as referring to Jesus and to Him only. The line of thought is clear, continuous, and satisfactory, if we understand it thus: The observance of the Sabbath (Σαββατισμὸς) is left over, remains for us (ἀπολείπεται) under the new dispensation, and has not been abrogated with the legal ceremonial, being a fitting expression of gospel truth and the gospel rest, as well as of creation truth and the creation rest, *for* (γὰρ) Jesus has finished *His* work and entered into *His* rest, even as God did at the creation. Let us, therefore, give diligence to enter into *that* rest (ἐκείνην τὴν κατάπαυσιν), *i.e.* to have fellowship with Jesus in His resurrection life, in which the true rest consists, and of which our Sabbath observance is to us now also an appropriate emblem.

J. Smith.

Tarland.

Children or Servants?

(Luke xi. 7.)

The translation suggested in last month's issue is tempting: but will the Greek permit it? The word in Lk 11[7] is not παῖδες but παιδία. While παῖς is frequently used in N.T. for 'slave,' παιδίον seems never to have any other meaning but 'child.'

I have not the means at hand to make an exhaustive examination of the LXX, but such passages as I have looked at bear out this N.T. usage. For servant, παῖς is employed, or παιδαρίον (*e.g.* 2 S 9[3], 1 K 19[3]) or νεανίσκος (*e.g.* Neh 4[22]), but παιδίον is apparently avoided. This contrast between παῖς and παιδίον is strongly marked in the closing verses of the very chapter referred to (Gn 44). The sons of Jacob and even Jacob himself are called παῖδες, but Benjamin alone is called παιδίον.

It would appear, therefore, that we must adhere to the old translation and interpret παιδία as 'children.'

C. T. Dimont.

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By favour of the Editor, I have been permitted to see Mr. Dimont's note before publication. Though παιδίον in N.T. seems to mean 'child,' in every other passage where it is used, yet we have it with the meaning 'slave' in Jg 19[19] (see Hatch and Redpath, *Concordance to the Septuagint*, who give the variants παίδων, δούλοις), and twice, at least, in Aristophanes (Liddell and Scott's 8th edition, 1897). As a diminutive of παῖς, it, like the other diminutive παιδίσκη, which is frequent in N.T., is naturally capable of bearing the meaning 'slave.'

A. Souter.

Aberdeen.

1 Corinthians xv. 22.

I wish to express my dissent from 'M. D.,' in his condemnation of Dean Farrar, for taking these words in their plain literal sense, and to give my reasons for holding that St. Paul was a universalist. 'M. D.' contends that whether we regard the words as spoken of all men or only of Christ's own people, they cannot have the meaning given them by the Dean; since in either case it is resurrection, not salvation (meaning, I presume, mere animal existence, and not a life of glory), which is predicted. But on this point I would refer him to the late Professor Milligan's words in the *Monthly Interpreter*, vol. iii. p. 297, where, commenting on this text, he says: 'The verb ζωοποιηθήσονται ("shall be made alive") cannot mean simply "shall be raised from the grave." It will admit of only one interpretation, "shall be made alive with the spiritual and eternal life." Not only its connexion with ζωή, but the fact that it bears this signification in every passage in which, when applied to persons, it occurs in the New Testament, is conclusive upon the point. If, therefore, we interpret the word "all" literally, in

its sense of universality, the apostle must be understood to say that all men, without exception, having died in "the Adam," shall be saved with the full Messianic salvation in "the Christ."' If we believe that life in the New Testament means communion with God, and death the absence of that life or the loss of that communion, there can be little difficulty in accepting this explanation. But Professor Milligan in his dread of universalism is unable to do this, and limits the word 'all' to Christ's people. But, apart from the impossibility of believing that the apostle, after speaking of himself and his fellow-Christians in the first person, in v.[19], should suddenly speak of them in the third person in what follows, instead of intending by this change of person to break off into statements regarding the whole human race, it is impossible to reconcile this view with other passages in his writings. In this very chapter, so far from thinking that the harvest will be complete, when they that are Christ's at His coming shall have been gathered in, he goes on to speak, in v.[24], of the end or final consummation as widely separated from this in point of time (making this clear by using ἔπα and not τότε), and declares that it is only then that all things will be subdued to Christ and God be all in all. But the most striking evidence of St. Paul's universalism is to be found in the fifth chapter of his Epistle to the Romans. There, as in this chapter, he begins by speaking of believers in the first person, but goes on to utter in the third person words which by no stretch of ingenuity can be referred to believers only. He speaks, in v.[12], of sin and death passing on all men (purposely using the words πάντας ἀνθρώπους, that no one may think he is only speaking of one class of men) through one man, and then goes on to say, in v.[15], that if, through the offence of one, all died (the Greek words are not πολλοὶ, but οἱ πολλοὶ ἀπέθανον), much more the grace of God and the gift in the grace of the one Man Jesus Christ abounded unto all (not πολλοὺς but τοὺς πολλοὺς). So careful is the apostle to show that those who are to be restored to communion with God through Christ are not believers only, but are coextensive with those who have been cut off from that communion through Adam, that in v.[18] he speaks of both alike, not merely as πάντας, but πάντας ἀνθρώπους, speaking of both in like manner, in v.[19], as οἱ πολλοὶ, by way of showing that in v.[15] οἱ πολλοὶ is equivalent to πάντες. Doubtless, as 'M. D.' remarks, our Lord does speak of a time when they that have done good shall come forth to the resurrection of life, and they that have done evil to the resurrection of judgment, just as elsewhere He speaks of the former class as going into life eternal and the latter into eternal punishment, which He elsewhere calls eternal fire. But there is no ground for assuming that the judgment and the fire are ends and not rather means to an end. Let me call attention to the following extract from Max Müller:—'Do we want to know what was uppermost in the mind of those who formed the word for punishment, the Latin *poena* or *punio*. The root *pu* in Sanscrit, which means to cleave or purify, tells us that the Latin derivative was formed not to express mere striking or torture, but cleansing, correcting, delivering from the strain of sin.' I would point out that the Greek πῦρ comes from the same root. The idea, too, of judgment is separation of what has hitherto stood side by side, not merely separation of good men from bad men, but the good in a man from the evil that is in him. When we read therefore of God inflicting judgment or fire on sinners, we are not to think of Him as doing so merely to cause them pain, any more than we think of a good earthly father as punishing his children for the pleasure of doing so, but because this means, though painful, is the only effectual one of making them what He wishes them to be. It is on the same principle that St. Paul, in the third chapter of his First Epistle to the Corinthians, after speaking of the man who has used aright the means of grace, as receiving a reward when he dies, goes on to speak of him who has done otherwise, as suffering pain or loss, it is true (ζημιωθήσεται), but, nevertheless, as being saved, *i.e.* raised to a higher life (σωθήσεται), though only at the cost of intense suffering (οὕτως δὲ ὡς διὰ πυρός).

J. W. Black.

Launcell Vicarage.

Symbolo-fidéisme.

The correspondence sought to be established between the Pauline and Lutheran formulæ and that of M. Ménégoz, in the review which appears under this title in a recent number of The Expository Times (p. 223), is surely misleading. In each formula that which is affirmed, and that which is denied, to be the basis of salvation are in a

different relationship to one another, and therefore there is no parallel between the formulæ. In the words of St. Paul, 'We are saved by faith apart from the deeds of the law,' faith and the law are in opposition, antagonistic. In the Lutheran formula, 'We are saved by faith and not by good works,' faith (the basis of salvation) is the source of good works; but in the formula of fidéisme this is reversed, and the basis of salvation (faith) is not the source, but the result of that which is denied to be the basis (belief). From this it is clear that the relative value of the two subjects in each formula is different, and the implied correspondence between the formulæ does not exist. Mr. Selbie can only sustain his position by asserting that faith is not the result of beliefs; but this he grants when he says, 'This [saving] faith, however, arises under the influence of the word of God, religious convictions, true *beliefs*, coupled with the inward action of the Holy Spirit.'

Moreover, the word 'independently' is not an exact synonym of the phrase 'and not by.' The latter, whilst denying that good works is the ground of salvation, does not assert that faith and good works are independent of one another. Hence we can assent to the Lutheran formula, and, at the same time, receive the words of St. James, 'What doth it profit, my brethren, if a man say he hath faith, but have not works? Can that faith save him?' But in the fidéiste formula, 'We are saved by faith independently of our beliefs,' whilst the adverb may possibly bear the same meaning as the words, 'and not by,' it also certainly may be interpreted to assert that faith is not dependent upon beliefs. Now, as I have already pointed out, Mr. Selbie says in another place, faith 'arises under the influence . . . of our beliefs'!

I am not concerned with 'ancient orthodoxy'; but it seems to me that the writer has done that which he condemns in certain French reviewers, when he says, 'To attribute an absurd idea to an opponent, and then to prove its absurdity is a familiar device, and seldom fails to produce some effect.' 'Modern orthodoxy' at anyrate does not teach 'salvation by faith *and* orthodox beliefs'; but it does teach that a saving faith can only spring from true beliefs. Hence even that particular clause of the *Quicunque* symbol with which he falls foul—'absque dubio in aeternum peribit'—is not so unreasonable as one might imagine. I will not dwell on what seems to me to be Mr. Selbie's unbiblical definition of a 'believer'; but it is plain that through confusion of thought he again seeks to establish a false parallel between 'orthodox Pharisees' of our Lord's time, and those who to-day regard orthodox beliefs as necessary to the development of faith. 'Orthodox Pharisees' equally with 'pagans and Samaritans' were unbelievers until they accepted the true belief, and so developed a faith which fitted them to be welcomed into Christ's kingdom.

The illustration as to demons having beliefs and yet not having faith is seen to have no application to the question, when we apply the saving word which Mr. Selbie himself supplies, *i.e.* '*true* beliefs' as necessary to the arising of a saving faith. *Sola fide* is a true and glorious motto; but *vera* is implied, and Christ's kingdom will not be advanced by a belittling of beliefs which the life of the Church has taught are absolutely vital to the development and retention of a true faith.

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The Siloam Inscription.

Apropos of the controversy as to the date of this inscription, there is a small point that may be referred to. Under the usual assumption that the inscription is of the age of Hezekiah, the syntax of the numerals was perplexing to a grammarian. (1) 1200 cubits (l. 5) is expressed thus: *two hundred and a thousand* c., the lower rank of figure being first; and (2) 100 cubits (l. 6) has *hundred* in the construct state (מאת). Both these usages belong to late Hebrew style (*Synt.* sec. 37), the latter being found only in P, Neh, Eccl, Est. The explanation that suggested itself was that the inscription, being executed by workmen, possibly contained idioms of the popular language, which afterwards found their way into the written style.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

If Criticism has shortened the date of some of the books of the Bible, it has lengthened the life of some of its institutions. One of these is the Sabbath. It is true that it has generally been held that the Sabbath was instituted at the Creation of the world. Criticism could not easily place it earlier than that. But has not Criticism advanced the date of the Creation of the world?—advanced it by some thousands of years indeed. Then the Sabbath may, after all, be an older institution than has been supposed—even although Criticism should not find that the Sabbath had been instituted at the Creation.

Criticism does not find that the Sabbath was instituted at the Creation. The latest critical writer on the origin of the Sabbath is Professor Morris Jastrow, jun., of the University of Pennsylvania. Professor Jastrow read a paper on 'The Original Character of the Hebrew Sabbath,' at the Congress of Orientalists, in Paris last September. The paper is published in the *American Journal of Theology* for the current quarter. Professor Jastrow does not believe that the Sabbath was instituted at the Creation. There are apparently two accounts in the Bible of the original institution of the Sabbath. The one is in the very beginning of Genesis, and represents the Sabbath as instituted at the Creation. The other is found in the Book of Exodus, and represents the Sabbath as instituted in the wilderness. Professor Jastrow does not believe that the Sabbath was originally instituted on either of these occasions. But he believes that the narrative in Exodus is older in time and more primitive in character than the narrative in the beginning of Genesis.

Professor Jastrow would probably place the Exodus narrative earlier on literary grounds. But in this paper he is not concerned with that. It is with the original *character* of the Sabbath that he is here concerned. And he finds that in Exodus the traces of its original character are best preserved.

For he believes that the Sabbath was originally not a day of rest, but a day of propitiation. Among the Babylonians there were three kinds of days in the month—'good,' 'bad,' and (not indifferent, but) 'mixed.' The good were the propitious and prosperous days; the bad were unpropitious; and the mixed generally began unpropitiously, but (if the due ceremonies were observed) might end propitiously. These mixed days were therefore marked as 'bad bad good,' or the like, which meant that during the greater part of the day the gods were glum or angry; but if the worshipper was wary, the angry brow might relax, and all be well that ended well.

All depended on the wariness of the worshipper. In Babylonia it was the king that had to behave himself in a perfect way on such a day; and elaborate directions were drawn up for his observance. He must eat nothing that has been cooked on the fire. He must put on no finery or mount his chariot. He must not call a physician if he is sick. He must not even offer sacrifice or oblation till the evening comes. Then, however, the anger of the god being almost gone, he may bring his gifts and offer his sacrifices, and believe that his prayer has been graciously accepted.

So the mixed day was for the most part a day of gloom—a Puritanical Sabbath. It occurred chiefly in the month Elul, and on the 7th, 14th, 21st, and 28th days of the month, or, in other words, on the days upon which the moon entered each new quarter. And from the fact that its chief anxiety was the pacification of an angry god, it got its name of *Šabattum*. For, as one of the cuneiform tablets tells us, *Ša-bat-tum* is equivalent to *ûm nûḫ libbi*, or day of the cessation of anger.

It is true that *ûm nûḫ libbi* is literally 'day of rest of the heart.' But that cannot mean 'day of rest for *man's* heart,' for there is no such day as a day of rest for man among the Babylonians or any other ancient nation, except the Hebrews. Therefore it must mean 'day of rest of *the god's heart*.' And what is that for man, but 'day of propitiation'? In other words, the *Šabattum* or Sabbath among the Babylonians was not a day of rest from labour, but a day of atonement. It was a day of painful abstentions on the part of man, if by any means he might be able to cause the face of his god to shine.

Now that does not altogether correspond with the Hebrew Sabbath. The Hebrew Sabbath, whatever its origin, is mainly and most characteristically a day of rest for man. But neither do the two names exactly correspond. Between the Babylonian *Šabattum* and the Hebrew *Sabbath* there is surely some link lost. There is, says Professor Jastrow. Archæologists have felt that there was a lost link, both in meaning and in form. But it is not far lost. In a well-known if somewhat mysterious Hebrew word, Professor Jastrow has himself discovered it.

The word is *shabbāthôn*. It occurs eleven times in all, and always in the Pentateuch. It is applied to the Day of Atonement, to the Harvest Festival, to the New Year's Day, and four times to the Sabbath (Ex 16^{23} 31^{15} 35^{2}, Lv 23^{3}). For the most part it has been looked upon as a derivative from *shabbāth* (*i.e.* Sabbath), and translated 'rest'; it has been regarded, in short, as a more emphatic form of the ordinary word *shabbāth*, and so in the Revised Version it is always rendered 'solemn rest.' Professor Jastrow does not believe that it is a derivative of the word *shabbāth*. He believes that it is an older word. And as for the meaning of it, he holds that whereas *shabbāth* is the name of the institution, *shabbāthôn* is descriptive of its character. And inasmuch as *shabbāthôn* is descriptive of the Day of Atonement, of New Year's Day, and other days besides the Sabbath, the character it gives them must be all alike. There is just one characteristic all these days have in common—they are days of propitiation.

Thus the Babylonian *šabattum* and the Hebrew *shabbāthôn* are identical in form and meaning. Both describe a day of painful propitiation. The Day of Atonement was among the Hebrews such a day. So was New Year's Day. And so were the first and eighth days of the Feast of the Booths, the harvest festival. But *the* day of propitiation was the day on which the moon entered its phases. For that day a name was found to express its special propitiatory character. It was called *the* Sabbath day.

And so at first the Sabbath day was not a day of gladness. An angry deity had to be appeased that day by acts of self-restraint. Even in the Book of Exodus the measures that are prescribed for its observance are almost wholly

restrictive. But the time came when it was necessary to separate the Hebrew from the Babylonian forms of worship. Jehovah must be honoured apart from all the gods that are no gods. And so the Isaiah of the Exile calls upon the people to change their sombre Sabbath and call it a delight, the holy of the LORD and honourable (58[13]).

Nor was the Sabbath at first a day of rest. That character came to it almost accidentally. For one of the ways in which an angry god may be appeased is to stay indoors and out of sight. For fear of the wrath of God no work could be done—at least in the fields—on Sabbath. And then came the injunction that no work *must* be done. The injunction was extended to work at home as well as abroad. The Sabbath became a day of rest. And when the narrative of the Creation was written, so completely had this characteristic obliterated all others that a *reason* for the day of rest was sought. It was found in the idea that God had rested from His creative labours on the seventh day. But that idea would never have given the Sabbath a place in the Decalogue. Before that idea took shape, the Decalogue had been formed. It was when the Sabbath was regarded as a day of propitiation that it found its place in the Law. And that is why its place is in the First Table which describes our duty to God.

'The new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting.' Such is the Authorized Version of Is 1[13]. There is clearly something wrong. We pass the archaic expression, 'I cannot away with,' though it never was very exact and is of little usefulness now. But Isaiah, and Isaiah in such an impassioned moment, never repeated himself so lamely as to reject the 'calling of assemblies' first and then the 'solemn meeting.'

The Revised Version does not help. It accepts the old-fashioned phrase 'I cannot away with.' It repeats the 'solemn meeting' as well as the 'calling of assemblies.' But in the article by Professor Jastrow, already noticed, the word translated 'solemn meeting' is discussed and another sense found for it here. That it means 'assembly' sometimes there is no doubt. But that meaning, says Professor Jastrow, can only be secondary. It comes from a stem which expresses 'shutting off' or 'restraint.' Joel (1[14]) gives it as a parallel to the word for a 'fast.' Take Isaiah in that sense then, 'I cannot tolerate iniquity and fasting,' and the lame repetition is removed.

Under the editorship of the Rev. J. H. Burn, B.D., and under the title of 'The Churchman's Library,' Messrs. Methuen have begun to issue a series of theological manuals. The title of the series means that the writers of all the volumes will be furnished by the Church of England; it does not mean that other communions will be forbidden to furnish readers. The volumes will vary in size and price. The first, entitled *The Beginnings of English Christianity*, by Professor W. E. Collins of King's College, was issued a month or two ago; the second, entitled *Some New Testament Problems*, by Mr. Arthur Wright of Cambridge, has just been published.

Mr. Wright is to-day our most unwearied advocate of a primitive oral gospel. In that respect he is out of touch with prevailing scholarship, which may find a place for every possible permutation and combination of written gospels, but of an oral gospel will not hear. Yet his book is heartily welcome. For he knows he is out of touch. He knows it, and he is neither embittered nor depressed. He is only the more instant to make his doctrine understood and accepted. And the book is welcome because Mr. Wright is able at times to set his doctrine of an oral gospel aside, and offer us an unfettered exposition of a difficult New Testament text.

One such text is the hyperbole of the camel and the needle's eye in Mk 10^{25} and elsewhere. Its words are: 'It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.' It is found in all the synoptical Gospels. And in recalling that fact, Mr. Wright introduces just a touch of his oral doctrine. Its presence in St. Mark, he says, is a proof that it circulated in the earliest days of the Church. Its presence in St. Matthew proves that it held its place in the memory of the Church in Jerusalem when St. James succeeded to St. Peter's chair. Its presence in St. Luke proves that it was acceptable to the Gentiles, and often on the lips of St. Paul.

It is a touch of the oral gospel, and we may easily let it pass. The saying is there, whatever it proves; it is found in all the synoptical Gospels, and that is surprising enough. For it is a hard saying. It is so hard a saying that scribe and critic and commentator have successively tried to soften it. They have done what they could to take it out of the Gospels. If they could have had their way it would never have entered in.

The scribe did his work upon it first, even before the end of the second century. In St. Mark's Gospel he found that the whole passage read in this way: 'And Jesus looked round about and saith unto His disciples, How hardly shall they that have riches enter into the kingdom of God! And the disciples were amazed at His words. But Jesus answereth again, and saith unto them, Children, how hard a thing it is to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.' Now the scribe did not touch the hyperbole itself. But into the sentence that goes before, the simple and striking sentence, 'How hard a thing it is to enter into the kingdom of God!' he inserted the words, 'for them that trust in riches.' The insertion was accepted. It seemed to explain the hyperbole that followed. It certainly softened its rigour. But it almost carried its meaning away.

The critic came later. It was plainly impossible for a camel to go through a needle's eye. But might not a *cable* be supposed to go? The word for 'camel' (κάμηλος) is so nearly the same as the word for 'cable' (κάμιλος) that an early copyist could be supposed to have made the substitution. But the critic is open to criticism. If it had been the other way the suggestion was plausible—if he had substituted 'cable' when it ought to be 'camel.' But he was an eccentric copyist who found his copy speak of a 'cable' going through the eye of a needle and wrote a 'camel.' Moreover, the hyperbole is not peculiar to Jesus. In a slightly altered form ('It is easier for an elephant to go through a needle's eye') it is found in the Talmud. And, worst of all, there is the suspicion that the ingenious critic, of whom Theophylact is the first to tell us, invented his word for a cable. It is at least of doubtful existence.

Last of all came the commentator with a more plausible and interesting suggestion. In the description of a journey through Hebron (*Lands Classical and Sacred*, i. 326), Lord Nugent wrote: 'We were proceeding through a double gateway . . . there was one wide-arched road, and another narrow one for foot passengers by its side. We met a caravan of loaded camels. The drivers called out to us to betake ourselves for safety . . . to the smaller arch. They called it the hole or *eye of the needle*. If . . . this name is applied, not only to this gate at Hebron, but to all similar gates, it may give an easy solution of what has appeared to some the strained metaphor of the camel going through the needle's eye. A camel could not be made to pass through the smaller gate except with great difficulty, and stripped of the encumbrances of its load, its trappings, and its merchandise.'

But Lord Nugent's evidence for the name of the gate is not very strong, and it never seems to have

been strengthened. Dr. G. E. Post of Beyrout, whose knowledge of the country is unsurpassed, and who has made a special examination of the subject, does not believe it. He has written the article on the CAMEL for the new *Dictionary of the Bible*. He adds three notes at the end of it. First, he says, 'This small gate is known by the name *khaukhah*, but no one of the many whom we have asked ever heard the name *needle's eye* applied to it.' Secondly, he says, 'No camel could be forced through the *khaukhah*. It is a gate from three to four feet in height, and from eighteen inches to two feet in breadth.' Thirdly, he adds, 'Could we suppose a *khaukhah* so exceptionally large that a camel could be forced through it, the hyperbole would be quite lost.'

Nevertheless, the suggestion was greedily received. It rushed into books and pulpits. Even the Revised Version is understood by Mr. Wright to have deferred to its popularity, if not to its plausibility, when it changed 'the eye of a needle' in each of the Gospels into 'the needle's eye.' For it was not the hyperbole alone that staggered men. On another occasion Jesus spoke of those who strain out the gnat and swallow the camel. If nothing but the hyperbole were in the way, there is no reason why men should strain out the one hyperbole and swallow the other.

But the saying itself is in the way. We will not believe that it is so hard for a rich man to enter the kingdom of heaven. The rich man will not believe it. He thinks it sets the word of God against itself, like Richard II. in his prison at Pomfret—

> As thus: 'Come little ones;' and then again,—
> 'It is as hard to come, as for a camel
> To thread the postern of a needle's eye.'

He thinks it sets the Master against Himself. And in that Mr. Wright is ready to agree with him. 'The young man over whom He had yearned had gone away sorrowful, because he had great possessions. And in the first blow of His grief our Lord exclaimed, "A rich man cannot enter the kingdom." Immediately afterwards He modified the expression. It was hard for anyone, it was inexpressibly hard for a rich man, to enter. But God's grace could enable him to do so: for "the things which are impossible with men are possible with God."'

But that also is needless, as it is a little dangerous. Jesus never said that it is impossible for a rich man to enter the kingdom of God: He always said it is not easy. He said so hyperbolically, no doubt. But it is our business to understand the hyperbole, as His hearers would readily understand it. In our prosaic Western way we say, 'It is as easy for a camel to go through the eye of a needle as for a rich man *who trusts in his riches* to enter the kingdom,' and sweep the hyperbole away. What Jesus said, and said always, was this, that it is hard for a rich man to enter the kingdom of God—inconceivably, inexpressibly hard.

And we know that that is true. From the beginning until now it has been true that not many rich have been called. Well may Mr. Wright exclaim, 'Happy they who enter the kingdom of God in infancy, who carry out their baptismal vows as fast as their childish intellect develops, who learn to love God before they discover the attractions of the world or know the worth of money!'

The 'Suffering Servant' of Isaiah is still the stronghold of predictive prophecy. Criticism has not shaken its strength or lessened its significance. It is among the miracles of the Old Testament what the resurrection of Jesus is among the miracles of the New. Either is sufficient to establish the fact of the miraculous. For it is a mistake to suppose, as Professor Huxley seemed to do when he made so much of the 'Gadarene Pig Affair,' that the miraculous is a chain which hangs by its weakest link. One miracle established, establishes miracle; you may build then upon it at your leisure. The 'Suffering

Servant' of Isaiah is the unshaken foundation of the argument from prophecy.

And its strength increases daily. Not only has criticism left it unshaken, it has given it new stability. We do not refer to the fact that criticism has been compelled to recognize the individuality of the sufferer. It can scarcely be said that criticism has done that yet. In his introduction to the new volume of the 'Cambridge Bible for Schools and Colleges' (*Isaiah xl.-lvi.*, pp. lxi, 251, 4s.), Professor Skinner finds only two views of the Suffering Servant that call for consideration, and a personal Messiah is not one of them. In an appendix he even distinctly rejects the personal interpretation, finding the *rôle* assigned to this Servant too great to be sustained by any individual, however exalted, according to Old Testament modes of thought, and for himself prefers the *ideal Israel*.

It is not, therefore, that this critic or that can be pointed to, as falling in with the popular interpretation of the prophecy. It is that no critic has been able to show the popular interpretation impossible, or to suggest a more suitable interpretation in its place. Now Isaiah, even this Isaiah, was a prophet for the people. Every new failure on the part of criticism to displace the popular interpretation by another is a new argument in its favour.

But that is only negative. Criticism has rendered a positive service also. It has shown that no prophecy can justly be separated from its fulfilment.

The modern method of studying prophecy is the historical one. The question is asked, not how do we understand the prophecy in the light of its fulfilment, but how did the prophet himself understand it? And that method is not only legitimate, but at the first stage of investigation it is the only legitimate method. Its results, moreover, are valuable. It has actually given back prophecy to our Christian conscience.

And more than that, it has enabled us to see as we never should have seen without it, that as he uttered his prophecy the prophet was more entirely in the hands of God than he himself was aware of. In an interesting volume of sermons, entitled *Pilate's Gift* (R.T.S., pp. 289, 5s), the Bishop of Derry points out that the first words of this prophecy are a summary of the whole. Its first words are, 'Behold, my servant shall deal prudently' (Is 52^{13}). The margin of our English versions suggests as an alternative translation, 'shall prosper.' Both ideas are in the original word. And Dr. Chadwick somewhat clumsily, but necessarily, translates, 'Behold, my servant shall act wisely to a prosperous issue.' Now the prophecy contains some startling things. It contains the picture of One who is innocent, suffering for others. It contains the statement that God took pleasure in his sufferings. It offers him as the sole reward of all his afflictions a seed of sufferers like himself. It does not appear either a prudent proceeding or a successful issue. But in God's hands it has proved both. 'If any man will come after me,' said Jesus, 'let him deny himself and take up his Cross daily and follow me.' He went forward with it Himself, He has had followers in every generation. Isaiah did not see it all. But God did. And at the top of that prophecy He wrote the summary, 'Behold, My Servant shall deal prudently to a successful issue.'

Our Lord's Resurrection Body.

By the Rev. Thomas Adamson, M.A., D.D., Glasgow.

The nature of Christ's resurrection body is a matter of much importance. It decides the reality of His resurrection and the nature of ours. 'If Christ hath not been raised, your faith is also vain.'[1] He 'shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory.'[2] Yet the narratives which describe it contain many difficulties. Much remains shrouded in mystery. But the account is fragmentary, and perhaps in our present state we are incapable of fully understanding the subject. Only all is not utter darkness. Certain things in the records are sufficiently clear to be recognised as facts.

1. First of all, we may accept it as true, that at certain times, if not always, Christ's body during the forty days of resurrection life was physical, *i.e.* made of true material, ay, the very same of which it had been composed before He died.

This comes out if we look at (α) the evident aim of His acts on certain occasions. When the disciples had any doubt as to the reality of His body, and thought Him a ghost, He took special means to convince them to the contrary. For instance, He not only held out His hands to be felt even in the nail prints,[3] but He ate a piece of fish.[4] And it is at least possible that He ate along with His disciples at the meal He provided on the shore of the lake of Galilee.[5]

But (β) it becomes clearer by the interpretation which His own words supply. We find that He said to the apostles when they imagined Him the disembodied spirit of His former self, 'a spirit hath not flesh and bones, as ye behold Me having.'[6] 'I am Myself!' (ὅτι ἐγώ εἰμι αὐτός). The tone of all His remarks on the subject is indicative of a desire that they should trust their senses naturally, and not allow superstitious fear to cripple their intelligence.

The meaning put on His phrase, 'flesh and bones,' must, of course, be that which is applicable in the circumstances. And that precludes, spite of even such an authority as Westcott,[7] the idea that it is an alteration on the familiar expression, 'flesh and blood,' and was intended to indicate the bloodless, resurrection state of Christ's body. The passage has reference to the tangibility of that body; and bones rather than blood were naturally assigned in proof. The words brought before Christ's followers the fact that His body was made of stuff or material, and that the same as before. To have introduced the idea of bloodlessness would have been to hinder the impression of solid reality which He aimed at conveying. It would not only have distracted the attention to another idea, but to an idea which pointed in another direction. The hearers would not have been helped, but further confused.

The evidence becomes stronger if (γ) we take into account the impression produced on the disciples. Some of them, though not all, had difficulties on the subject to begin with; but after they became convinced, their evidence only becomes the more valuable.

It seems clear that Mary Magdalene, when she first met her Lord after He had risen, had no difficulty as to His being corporeal. She took Him at first for the gardener; and we may be sure that she did not think Him less a man when she found He was her Lord. Her desire to touch Him arose out of no doubt as to His reality, but out of love to Him, and out of desire for the renewal of the old communion which had existed between them in the days before He had died. This is indicated by the word He used. When the disciples had doubt as to His reality, their Lord invited them to handle Him, using the phrase, ψηλαφήσατέ με καὶ ἴδετε,[8] which means grope for, or pat, or stroke. The difference in the motive of Mary Magdalene occasioned the use of a different word by Him. Μή μου ἅπτου[9] said He; that is, do not grasp me. We may take it for granted that Mary Magdalene had no doubt as to the corporeal reality of the person before her when she meant to clasp or grasp Him.

The two Emmaus disciples also, however like

[1] 1 Cor 15^{14}. [2] Phil 3^{21}. [3] Jn $20^{20.\ 27}$.
[4] Lk 24^{43}. [5] Jn. 21^{12}. [6] Lk 24^{39}
[7] *Gospel of the Resurrection*, 2nd ed. p. 159, note.
[8] Lk 24^{39} and 1 John 1^{1}. [9] Jn 20^{17}.

her they failed to recognize Him, had, like her too, no doubt as to His reality whilst they walked alongside of Him and heard Him talk; they thought Him simply a man. Their wonder was that one who was so real should vanish as He did.[1]

If we admit, on the other hand, as I think we must, that the disciples had sometimes difficulty in recognizing their Lord, we must also admit that the evidence which overcame their scruples should have great weight with us.

The ten disciples, and Thomas afterwards when with them, had difficulties because their Lord bodied Himself out into visibility[2] in a ghost-like or superhuman fashion; but they could not deny the convincing evidence which He offered.

So much was this the case, that though much later, on the shore of the Sea of Galilee, they retained the impression of some things peculiar in Him, no doubt remained in them as to His material organization. They made no further demand for evidence, for they felt no further need of it. They were sure, spite of the disturbing element, that this was no one but Himself.[3]

The impression produced on His disciples by Christ's appearances, actions, and words seems to have been without doubt this—that their Lord's body was truly physical, and even that it was the very same one in which He had been put to death. He certainly leaves on us the impression that He intended them to believe this as being true of Him at times, if not always.

But there is further, though accidental, evidence (δ) with which to strengthen this position. Some might think it overstrained to remark that the napkin which had been bound about our Lord's head was found apart in the tomb from the rest of the swathings, and to deduce from that the solidity of the head which bore it several steps away.[4] But the angelic evidence given just outside the door of the tomb is plain. To the inquiring presence of the women, the answer given was, 'He is not here; for He is risen; come, see the place where the Lord lay.'[5] Of course these words cannot mean simply that our Lord was alive among all the others who had ever passed through the portals of death, and that He still had a right to His body. They can only mean that it had been resumed and again become an active part of His personality. The body was no longer in the state of death, because He had taken it again to Himself, and was living in it. It had moved out of the tomb into the open world of air and sunshine.

Let us face, then, the fact that in the gospel-narratives our Lord is represented after His death as being at times in possession of a physical body, which He looked on, and led others to believe was the very one in which He had died.

2. Let us now examine those peculiarities in the case, which, though they do not invalidate, yet do modify and limit that which we have stated as a fact, namely, the reality and identity of our Lord's resurrection body.

The main thing which impresses itself on one as novel in them, is, that though our Lord was really alive in His body, He was not dependent on it in the same way as before; it had become the servant in this new phase of life; it could not be said to be subject to the old laws of matter, but it was subject to a will higher than these.

This comes out even by the general consideration that we cannot imagine our Lord to have held His body in such a way as implied the possibility of dying in it again. It, or He in it, was above the power of death; He had submitted to that once already. We cannot in this matter imagine Him to have been dependent even on His Father's good pleasure, or to remain free from death only as a matter of grace.

This is what is brought out by such a fact as that which emerges in the interview with Thomas. When Thomas had referred to his Lord's wounds he had used language which was most irreverent. 'Unless I thrust'—*βάλω . . . βάλω εἰς τὴν πλευρὰν αὐτοῦ*.[6] And when his Lord invited him to test the person before him He used the same coarse word, as if expressly—*βάλε εἰς τὴν πλευράν μου*.[7] So that we are obliged to conclude that the wound was not a mere scar but gaping and unhealed, that what caused our Lord's death, and would have caused any man's death did not now interfere at all with the activities of life, that what ought to

[1] *ἐγένετο ἄφαντος*; much stronger than *ἀφανής*. He did not become unseen by distance, but by dissolving (if the word may be used), disappearing where he was. He did not become unseen but invisible.

[2] *ἔστη ἐν μέσῳ* (Lk 24[36]), *ἔστη εἰς τὸ μέσον* (Jn 20[19. 26]), *ἔστη* (Jn 21[4]).

[3] *οὐδεὶς ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτόν. Σὺ τίς εἶ; εἰδότες ὅτι ὁ Κύριός ἐστιν* (Jn 21[12]).

[4] Jn 20[7].

[5] Mt. 28[6]. [6] Jn 20[25]. [7] Jn 20[27].

have been quivering with pain was borne with comfort.

We conclude that these marks were the proofs of our Lord's bodily identity, and yet that they were evidence to the fact that His body, as He now held it, was not subject to its old conditions. He was above these. So His life was not a mere renewal of the old one, its interrupted continuation as in the case of Lazarus and the others whom He had Himself raised; it was not raised to further weakness and death. The old one was completed and a new one begun under new and higher conditions. The body was its servant, and could not by its needs or weakness rule or even hamper.

And this was what the disciples felt though they could not describe it clearly. They felt there was some difference in Him, but too strange to define. It is not unusual to think that the change in our Lord was in His features, or in the expression of His face. This is supposed to account for the inability which some of those, who knew Him quite well, felt in recognizing Him. But the change in Him was far deeper than that of any emotion or any expression on the face. To say that the stamp of suffering was still there seems absurd, when we remember that He had entered a higher life beyond the grave; though even to admit it would not be to account for His unrecognizability in the eyes of those who knew He had suffered. To suggest that He bore somewhat of the majesty and glory of heaven on His face is just as poor as an explanation, even if it be true as a fact. He had brought none of it with Him before. 'We beheld His glory, glory as of the only begotten from the Father;' and that is, He was 'full of grace and truth.'[1] Though the mere fact of having been in heaven does not seem to carry this result, at least of necessity.

The change was deeper; it was one in the life and its conditions or powers of existing. The change went down into Him further than did feelings, or, of course, the signs of them. It enabled Him to live in a way previously impossible. His vitality now rose above all the old considerations which had been its means and its limits, and survived independently of them.

This is the change which rendered Him at first unrecognizable to even His disciples, and caused any doubt in them as to Him. His features were the same. Mary Magdalene, it is true, failed to know Him because a veil of tears was in her eyes, and unbelief lay behind in her heart. The eyes of the two Emmaus disciples were holden that they should not know Him,[2] but that was the penalty of their faithlessness too, for they confessed their state to Him frankly, when they first met Him on the way and declared what they had been discussing. They were confused, muddled.[3] 'We hoped that it was He which should redeem Israel.'

The ten, and Thomas, had no difficulty as to His features; they recognized these, else they could not have thought Him to be His own ghost. What puzzled them was that He came out of invisibility alongside of them. And though at first on the lake shore the disciples recognized Him by other than His features because of the distance, and though when they came near they still saw some change in Him, they not only saw that He was in the body, but recognized that it was Himself.

In features He was practically unchanged. Those who were not prejudiced by unbelief recognized Him at once; and though they thought Him to be His own ghost, only those who could not bring themselves to believe that He had risen failed to recognize Him. In their case too, the effect may have been helped by blinding tears or by the dusk of evening. At anyrate the change in Christ was a thing not of mere features and appearance, but of reality and life. The effect of that was what caused the difficulty which existed.

As we are told, our Lord showed Himself in another form—*ἐν ἑτέρᾳ μορφῇ*.[4] Now *μορφή* is entirely inapplicable to features; were the reference to them, *σχῆμα* would be the correct word. Accord- to Cremer[5] the term expresses the form which belongs distinctively to some essence. Thus *μορφὴ δούλου* means the form which belongs to and evidences a servant. And *μορφὴ Θεοῦ* means the form of God, or that which embodies and expresses as its substance the *δόξα τοῦ Θεοῦ*. Both Bishop Lightfoot[6] and Canon Gregory on the Incarnation[7] agree that *μορφή* is that which marks or is

[1] Jn 1[14].

[2] Lk 24[16].

[3] *γυναῖκές τινες ἐξέστησαν ἡμᾶς* (Lk 24[22]).

[4] Mk 16[12].

[5] *Lexicon*, p. 422, in Clark's Translation, 3rd ed. (T. & T. Clark).

[6] *Philippians*, ed. 1868, note p. 125ff.

[7] THE EXPOSITORY TIMES, 1897, vol. viii. p. 391.

distinctive of the personality, which shows the essential of its existence, the peculiar quality of its life. Thus here is no mere modification but a radical alteration. The Saviour had been made ἐν ὁμοιώματι σαρκὸς ἁμαρτίας,[1] but was risen ἐν καινότητι ζωῆς.[2] What the disciples marked as peculiar in Him were the features of this new life. Their attention was drawn from the other ones to these. The presence of these disordered their conceptions and prevented recognition. True, what attracted their attention might not be the deepest characteristics of His new life, but only those most marked in their eyes. Still these were real enough, and to the disciples these seemed to afford evidence—after they recognized Him—of the presence of something greater than they had ever known even in Him.

What they saw was all of a piece with that change which has been referred to as the example, namely, the power to live with a great wound in the side, the power to live above the old conditions to which he had been subject till death. The peculiarities which seem to have struck them were such as His power of becoming visible or invisible, of passing through material substances, or through space at an unusual rate, and His providing such things as food and clothes no one knew how. His disciples saw that their Master now moved among them according to His own will, and that he had become Lord of the conditions of that life in which they existed and He had once lived.

Thus the invisibility of His body did not destroy its reality any more than His disappearance implied His death. For after vanishing before the two at Emmaus, He made Himself visible to the ten out of the invisibility into which He had gone, and gave such evidence of His reality as scattered their doubt. His reality did not prevent Him from passing through material substances or their chinks. He rose in the body, and yet He passed through the closed door of the sepulchre and was away before the women arrived, or the angel and the earthquake rolled back the stone.[3] He did not, however, lose his physical reality because of that; for immediately He appeared to Mary Magdalene and spake, and shortly after was treated by two disciples on the way to Emmaus as an ordinary man.

Though He was beyond the usual conditions on which bodily life depended, He was so really possessed of a body and so akin to men that He could adapt Himself to these at will.

Thus we see that His manhood, though like ours, was not dependent on such conditions as is ours for its existence. He of Whom it was said, ἐν μορφῇ Θεοῦ ὑπάρχων,[4] and who had taken on Himself μορφὴ δούλου, was now seen ἐν ετέρᾳ μορφῇ, not that of God or of a servant, but that of glory, τῆς δόξης, πνευματικὴ, the glory of which Paul speaks when he tells us μετασχηματίσει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν,[5] and whose σχῆμα is defined as σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ. We have reached the conclusion, then, that though our Lord lived after death in the same body as before, He lived with a new life which had control of the old conditions on which the former one had been dependent, and to which it had been subject.

This gives us some aid in understanding Paul's conception of the spiritual body. We are apt to think of it as ethereal because it is described as spiritual,—and ethereal it may be to some extent, only it is never less than a material reality, a creation of God. That, however, is not its main characteristic. To say that its mark is the being less gross, or crass, or solid than our present body is nothing less than absurd. Change the

[1] Rom 8[3]. [2] Rom 6[4].

[3] When we read Matthew's account with attention the fact becomes clear that Jesus had risen from the grave, and was therefore, I fancy, outside the tomb, before the stone was rolled away from its mouth. For the women who go to the sepulchre are surprised by the occurrence of a great tremor of the earth. The origin of that is pointed out by the word 'for' which follows. ἄγγελος γὰρ Κυρίου, καταβὰς προσελθὼν ἀπεκύλισε τὸν λίθον (Mt 28[2]). The idea conveyed seems to be this. The angel had alighted at the spot just in front of them. He then stepped forward and rolled away the stone, at which the earth shook. But the stone was rolled back for the sake of the women and not of Christ. It was meant to meet the fears and difficulties they had expressed as they came about the largeness of the stone, and not to meet any need on Christ's part. For we read that though they were struck dumb at first by the sight of the glory of the angel, they were immediately restored by his words—'He is not here, He is risen.' The expression used is ἠγέρθη γὰρ; and as that indicates a past act, we must look on the resurrection of Christ as having taken place before the angel or the women came. It is of course possible in the abstract that Christ might have risen and come forth whilst the women recoiled in astonishment at the angel's presence after the stone had been rolled away; but apart from the short time allowed and the improbability of such a thing, the tense of ἠγέρθη precludes it. At anyrate the use of that word would in such a case imply if not deceit yet a lack of straightforwardness on the part of him who used it.

[4] Phil 2[6]. [5] Phil 3[21].

centre of gravity in the idea. Call the resurrection body spiritual because it is an organ of the spirit, the πνεῦμα of the perfected and spirit-filled person, and at once you have a different result. What you find is that a piece of nature has become the possession of that perfect soul, as the sign and pledge to it, ay, the means of taking and using, that dominion over universal nature which is its right as the vicegerent of God. This accounts for its new power over the old conditions. It is sown in weakness, for they had mastered it. It is raised in power, because it has mastered them. The one was of dishonour; the other is to honour. The first was a natural body, the second is a spiritual body; for first is that which is natural and only afterwards that which is spiritual.

Now if that be true of the resurrection of saints in general, it is much more, because primarily, true of Him through whom it comes to them. And that is the state in which the Lord is represented during the forty days of His risen life on earth. There He is seen entering on that universal dominion in which He is made Head over all things to the Church. Nature groaning under the curse is set free by His work and in His person; she becomes, as is seen in His very body, the willing tributary of Him who is of right her ruler.

To understand the changes between visibility and invisibility and such like things found in connexion with our Lord during the life of the forty resurrection days is now possible to some extent. We find placed within our reach the answer to why these took place, as well as how. The key is found in the great fact that after Christ had died His work was finished on earth and He really belonged to heaven. His humiliation was concluded. Whatever He did thereafter He did as if from heaven, even though He did it actually on earth. Whatever He did thus was exceptional, and had a special object. It represented συγκατάβασις, or gracious condescension on His part. His σῶμα πνευματικὸν which was perfectly at the disposal of His πνεῦμα, was on earth as the result of that rulership. His visibility or invisibility to certain men was the effect of the same gracious self-determination of His will as was his existence for the time alongside them on earth. The word φανερόω is that which the narratives consistently use; for φανερόω is appropriate to the act of revealing to persons, and ἀποκαλύπτω, on the other hand, to that which is revealed. Accordingly, if locality and visibility came by His will, corporeality and tangibility, like the permission to touch and the opportunity to see, must have come by the same method. The Lord regulated his action, therefore, according to the need of those with whom he was dealing, whether Mary, or the two Emmaus disciples, or the apostles.

What His object was or what their need was, I do not enter into here, for it does not fall within the limits of my subject. But it is well to point out that the principle which explains His presence in all its forms also explains the reserve which He showed and which contrasted so with His former habit of loving familiarity. The difficulty has already been suggested by his meeting with Mary Magdalene. But the fact applies to all the forty days, for in them He remained practically unseen save for short glimpses. It enables us to understand also where he lived between the times at which he appeared. He was with His disciples always, though they knew it not; He had come to be with them, and watched the opportunities when He could best impress them. ἔστη εἰς τὸ μέσον[1] is the account given of him; and ἔστη is still used of Him at the Sea of Galilee.[2] Of course, it was necessary to His object in dealing with the two disciples on the way to Emmaus that ἐγγίσας συνεπορεύετο.[3]

By this principle we see how the Lord could appear to Stephen, or at least, certainly to Paul—ὤφθη κἀμοί,[4] and that whatever state He be in at present, He is so really our Brother that He has the right to be in our body, or to assume it as His own whenever He sees fit, and that in Him we have the right to one equally glorious and shall receive it as He received His, when fit.

[1] Jn 20[19]; cf. Lk 24[36]. [2] Jn 21[4].
[3] Lk 24[15]. [4] 1 Cor 15[8].

Imageless Worship in Antiquity.

By Professor K. Budde, D.D., Strassburg.

At the last Congress of Orientalists, a new section, under the title of 'Greece and the East,' was introduced. How necessary a step this was, and how much, especially in the department of the History of Religion, we may learn regarding the East from Greek Antiquities, is shown, not to speak of other evidences, by the work[1] of which the following lines are to give an account. One is accustomed to regard the imageless worship of the God of the Old Testament as a mark of superiority distinguishing Him from all the other deities of antiquity, and to assume the use of images as a matter of course and indispensable in the worship of all heathen religions. The circumstance that no image has been discovered of this or the other god is explained as due to an accidental gap, which at any moment may be filled up by a lucky discovery. Uncommonly and mysteriously wide, certainly, was this gap in the case of the discoveries at Mycenæ. While the latter, through a multitude of monuments of every kind, set in the clearest light the oldest Greek civilization, scarcely anything has been found amongst these monuments which could be taken for an image or for the representation of such. This is the point from which Reichel starts, and which he tries to explain.

Some years ago there was found at Mycenæ a gold ring, upon whose surface three figures, probably of women, are portrayed, who beyond a doubt are engaged in a religious act, that of adoration. The object towards which they turn and for which in some way their adoration is necessarily meant, has been hitherto explained to be a temple or an altar. Reichel, however, places it beyond doubt that it is no other than a chair or throne. It is seen from the side, the back is higher than the arms, the legs are all four, without regard to the laws of perspective, presented as visible. A pillar appears to support the seat in the middle, from which Reichel is probably right in supposing that we have to do not with a throne of ordinary dimensions, but with a colossal structure. His conclusion, as simple as it is surprising, is: 'A throne before which an act of worship is performed must be that of a god. But an empty throne is, of course, only part of the apparatus used in worship, and cannot be itself the object of adoration. To complete the scene we should expect a divine figure upon the seat. This, however, is wanting. . . . Since no one of course can imagine that any god was ever worshipped in the form of a chair, there must be here a certain amalgamation of realism and idealism; in other words, the visible throne is set up for an invisible god, to whom, and not to the throne, the religious service of the three women is addressed.'

Scarcely is this conclusion announced, when almost innumerable evidences in support of it present themselves. The throne of Apollo at Amyclæ, whose construction by Bathycles is recorded by Pausanias, certainly bore a divine figure, as did that depicted upon the coins of Ainos (p. 16). But in the first of these instances what we see is not a seated figure, but a quite rigid pillar-like statue; and in the second, simply a pillar with the head of a god, having no organic connexion with the throne, but merely erected upon the seat of it. The inevitable conclusion is that the throne and the image originally existed separately, and were only at a later date brought together, and reasons can be adduced also for the belief that the empty throne had the advantage of age. In Apollo's temple at Delphi, Pausanias saw a throne which was said to have belonged to the poet Pindar; and there, too, Herodotus saw the judgment-seat of king Midas. Both of these must in reality have been thrones of deities. Similar traditions attached to thrones at Olympia and Argos. Hence we must conclude that as early as the time of Herodotus the cult of empty thrones was long forgotten. Some of the latter, such as those at Amyclæ and Ainos, were, by means of the addition of divine figures, retained in religious services; to the others legends attached themselves, which brought them down to the realm of men or heroes.

Reichel has occasion, in passing, to refer to the representations on the frieze of the Parthenon. He considers that the robe (πέπλος) carried in the Panathenæan procession was destined not for

[1] *Ueber vorhellenische Götterculte.* Von Wolfgang Reichel. Wien, 1897.

any of the images of the goddess, but for the invisible goddess herself, thought of, as in Homer, as of gigantic stature, so that the gigantic robe was designed and suitable for her. He discusses at the same time the various kinds of seats which are portrayed upon the frieze or found in the inventory of the Parthenon. By way of supplement, I may add an explanation of the groups of deities on the frieze which is suggested by Reichel's observations. May not the groups of seated deities, as on account of their more stately proportions they have long been rightly considered to be, be understood in this sense, that at least in ancient days at the Panathenæan procession there were borne for all these gods portable thrones upon which, according to ancient belief, they were held to be invisibly seated? In that case, Phidias simply availed himself of the artist's right to present the invisible as visible, so that the gods now appear as enthroned in the midst of the crowd.

But to return to Reichel. He traces divine thrones also at the Acrocorinthus, at the Zeus grotto on Mount Ida, at Rhamnus in Attica, and in Samothracia. Next he crosses to Asia, where he finds the home of the throne cult. First, there is the empty chariot-throne of the sun-god, which, drawn by eight white horses, according to Herodotus (vii. 40), accompanied the expedition of Xerxes; then (from p. 29 onwards) we have a series of rock-hewn thrones in Asia Minor and the islands, till we come to the 'throne of Pelops' on Mount Sipylus, which has been rediscovered by Humann. The throne cult conducts Reichel also to mountain summits upon which the gods were originally conceived of as seated. For this notion he cites Jahweh enthroned on Mount Sinai as the classical example. The links in the chain of development are: 'natural mountain as natural throne of a god; natural mountain with artificial throne; artificial mountain with artificial throne; artificial throne.' The third link in this chain (artificial mountain with artificial throne) is discovered by Reichel in the tower-temple of Bel at Babylon, which, according to Herodotus (i. 181), had in its topmost storey a couch (κλίνη) and a table for the god, but no divine figure seated upon the couch. He considers the Babylonian tower-temples to have been imitations of the mountain of the gods, and sees in the unoccupied couch a reproduction of the god's throne on the mountains of Western Asia and in the temples of Greece. Finally (p. 35), Reichel mentions two divine couches which are still extant at Marathus, on the Phœnician coast. Then follows a further rapid survey of the throne cult in remote lands and ages.

A modification of the throne cult is discovered by Reichel in another series of monuments. He is not convinced that thrones proper existed in every ancient sanctuary, but he regards a *seat* for the gods as the most necessary of all ritual apparatus, without which the god's *table*, *i.e.* altar, would have been impossible. He finds the explanation in numerous ancient representations, particularly on vases, where an altar is shown with a higher part behind the place for the fire. This eminence is explained by Reichel differently from what has been the fashion hitherto. He takes it to be the seat of the god, and, indeed, some pictures show the god, or the animal which accompanies him, sitting in this place. The details cannot be gone into here, but one observation of Reichel's may be noted. Persons fleeing for protection *seat themselves* upon the altar, and are thereby safe. If the altar is the seat of the invisible deity, they actually place themselves in the lap of the latter, and by the most striking symbolical act constitute themselves the protégés and kinsmen of the god.

The conviction that at the Mycenæan era men confined themselves to the worship of invisible gods is strengthened, according to Reichel, by the language of the Homeric epos. Nowhere in the latter is there mention of images for worship (p. 53). The first certain instance of this is found in the 'little Iliad,' in connexion with the episode of the theft of the Palladium (Reichel, pp. 86 f.). On the other hand, some twenty times are the gods designated as 'with the splendid throne,' or 'with the golden throne,' expressions in which Reichel finds allusion originally, not to the divine forms seated on thrones, but to the empty thrones belonging to these gods.

Finally, Reichel attempts also to answer the question, how out of the imageless cult of ancient days the later image worship gradually arose. In carrying out his task he examines carefully all ancient monuments which have a right to be considered divine images. The images in question are not such as belong to a public cult, but 'artificial products intended to satisfy the first crude private wants, by embodying in some way the

mysterious beings who in their unapproachable omnipotence enter so largely into the life of every individual.' It was not the ministers of the temples, then, that introduced images of the gods among the people, but the reverse, it was the people that introduced them into the temples. Only upon certain occasions were the priests accustomed, through terrible masks which they put on, to bring about a personal appearance of the gods. But it is not in this custom that Reichel finds the origin of divine images, but in votive offerings of the people which represented the god. The larger and more precious of these, gradually venerated for their age, accredited by the wonder-tales which attached themselves to them, became in process of time the objects of public worship, and either were united with the empty thrones or succeeded in suppressing these. This process would by no means accomplish itself everywhere at the same time or in the same way; frequently it would be connected with violent revolutions.

What follows is only loosely connected with the main subject. We may omit altogether the more exact exegesis of the passage in Pausanias about the throne of Amyclæ (pp. 88 ff.). On the other hand, the greatest interest attaches to what is said (pp. 77 ff.) about the images of the 'naked Astarte' found in the tombs at Mycenæ and elsewhere. In connecting this, like others before him, with the Babylonian epos regarding the descent of Istar to Hades, Reichel sees an expression of the hope that the deceased, provided with the image of the goddess, naked as she finally reached the underworld, might, like the goddess herself, 'along with her, led by her hand as it were, return and be restored to life and to his friends.' In short, he sees here a hope of resurrection widely diffused in the heathen world in the earliest times.

It is not my part to examine and pass judgment on the correctness of all the above far-reaching observations and conclusions. Let it suffice that I acknowledge having received much personal stimulus from them, and that in the present paper I bring them within reach of wider circles. But I must return to a section on which I have not yet touched, a section which is confined to biblical ground. To the throne cult discovered by him Reichel assigns the Jahweh-worship of Israel. The Ark of the Covenant is to him simply an empty throne of the God, like the throne of Amyclæ, or, still more precisely, like the portable throne of the sun-god which accompanied the march of Xerxes.

Against this explanation of Israel's shrine, which perhaps may appear to many very attractive, decided protest should, in my opinion, be raised. It is not a throne for the simple reason that it is *an ark*. For even if the name of this piece of ritual apparatus underwent manifold changes in the course of Israel's history, yet it never interchanged its general designation of אָרוֹן with any other, and this word means, not only in Hebrew but in nearly all Semitic dialects, 'ark,' 'chest,' 'receptacle.' Such a name is never given to a throne, for which, on the contrary, the Hebrew has the quite common word כִּסֵּא. It would not be called an 'ark' even if, as Reichel boldly assumes, the hollow part under it was used to keep articles in.[1] For the throne would still be the main feature, and only as part of it could one give a special name to the sacred chest and distinguish the ark from the throne. Reichel's assumption would appear to me possible only if the name 'ark' were of later origin and had taken the place of the original designation 'throne.' But the word 'ark' is precisely one that conveys the impression of high antiquity, and no religious motive for discarding the other title can be possibly discerned. No doubt it is a fine conception, that Jahweh in person seated upon His throne accompanied the journeyings of Israel, and looking down from it ordered the battles. But, according to the oldest tradition, it is just of this that one is by no means convinced, that Jahweh *himself* led His people through the wilderness (pp. 24 f.). On the contrary, the ark is regarded as a *substitute* for His presence, He Himself being believed still to be enthroned on Sinai. There is only a seeming harmony between Reichel's explanation and the ancient formulæ of Nu $10^{35\,f.}$, 'Rise up Jahweh,' and 'Set thyself down [read שְׁבָה for שׁוּבָה], Jahweh.' For if the ark is a throne, Jahweh sits upon it constantly whether it be in motion or at rest; hence different expressions from the above would have been employed. But there is another consideration which Reichel leaves quite out of

[1] Of course, upon Reichel's theory, these cannot have been sacred stones which represent the deity himself; he rather adheres to the later tradition of the stone Tables of the Law (p. 26).

account. The necessary presupposition for divine thrones is that the people which sets these up conceive of the god as king, which is possible, however, only if they themselves are ruled by a king. This condition is not satisfied in the case of Israel at the period when, according to its own tradition and according to Reichel's opinion, that people received the ark. If, then, the latter was a throne, either Israel must have taken over the Jahweh-worship from a more highly civilized people which was ruled by kings, or the ark must have been of much later origin and never have accompanied the journeyings of Israel at all. Both these alternatives I must hold as excluded.

The validity of the above objections can be tested by the later development and be thereby established. In Is 6^1 Reichel recognizes an *after-effect* of the conception of the ark which he contends for. Quite on the contrary, Isaiah is the first to call Jahweh 'king' (6^5). He sees Him (6^1) *in the temple*, 'upon a throne high and lifted up, so that the skirt of his robe filled the temple.' It is plain that this throne is *not* the ark, nay, that Isaiah cannot have regarded the latter as Jahweh's throne. Had he done so, then in his temple vision he would have seen Jahweh seated not upon *a* throne but upon *his* throne (the ark) once for all indicated as such. From the time of Isaiah onwards the title 'king' and the 'throne of Jahweh' occur more frequently in the Old Testament, and it can excite no surprise that the latter idea gradually attaches itself also to the ark. Another appellation has to do with this, namely, 'He that sitteth upon the cherubim,' which in 1 S 4^4, 6^4 is a later interpolation. Specially strong, however, in this direction is the tendency of the Priestly Writing in the Hexateuch. Reichel is right in citing especially Nu 7^{89}; the significant rôle assumed by the כַּפֹּרֶת (E.V. 'mercy-seat'), which is found only in P, is certainly due in large measure to the above tendency.

It is unfortunate for Reichel's theory that from first to last he follows calmly the description of the ark in Ex $25^{10\ ff.}$ (which he cites after the LXX), and gives his confidence throughout to this source. Thus he obtains the latest instead of the earliest conceptions, and can gain no proper ideas regarding what is genuinely Hebrew. Yet, although one must here oppose him in the main, it is a circumstance of sufficient importance that the ancient wholly different conceptions of Israel pass in later times into others which held sway over so wide a circle as Reichel has made probable. And if those are right who hold that in Rev 2^{13} it is the altar at Pergamum that is called 'Satan's throne,' certainly, as Reichel insists, a new and clear light is thrown upon the expression by his conclusions.

The Great Text Commentary.

THE GREAT TEXTS OF ST. JOHN'S GOSPEL.

JOHN xvii. 3.

'And this is life eternal, that they should know Thee the only true God, and Him whom thou didst send, even Jesus Christ' (R.V.)

EXPOSITION.

'This is life eternal.'—The article is used before 'eternal life' in order to carry our thoughts back to the 'life eternal' of v.^{2}; and the conception involved in these words is now dwelt upon in meditation, which find utterance because of the disciples who heard (cf. chap. 11^{42}). Therefore, when Jesus, with His mind full of the thought of the glorification of the Father and the Son, speaks of the eternal life bestowed upon His people, He turns to the manner in which, through the reception of that life, such a glorification shall be effected by them.—MILLIGAN AND MOULTON.

'That they should know Thee.'—In such a connexion 'knowledge' expresses the apprehension of the truth by the whole nature of man. It is not an acquaintance with facts as external, nor an intellectual conviction of their reality, but an appropriation of them (so to speak) as an influencing power into the very being of Him who 'knows' them. 'Knowledge' is thus faith perfected; and in turn it passes at last into sight.—WESTCOTT.

ETERNAL life is a *knowledge*. This knowledge is not simply verbal and rational. Scripture always uses the word *know* in a deeper sense. When it is applied to the relation between two persons, it denotes the perfect intuition which each has of the moral being of the other, their near mutual approach in the same luminous medium. Jesus described in $14^{21.\ 23}$ the revealing act which should,

in the case of His people, result in this only real knowledge of God. It is the work of the spirit glorifying Jesus, and with Him God, in us.—GODET.

'The only true God.'—The knowledge is a knowledge of God in His sole supreme majesty, and a knowledge of the revelation which He has made in its final consummation in the mission of Christ.—WESTCOTT.

'And Him whom thou didst send, even Jesus Christ.'—Eternal life consists in the knowledge of the Father as the only being answering to the ideal thought of God; and in this knowledge manifested in Him, whom God anointed and sent into the world to declare His attributes and character. Only in the Word made flesh can we hear the voice of mercy, forgiveness, love, fatherhood; which comes to men as the breath of life, so that they become living souls.—WATKINS.

THE knowledge of the only true God is really conditionated by the knowledge of Him who was indeed the great Revelation, Organ, and Effluence of the Father's glory. The fulness of this knowledge is the end of all Christian striving. Paul said, 'I count all things but loss for the excellency of the knowledge of Christ Jesus . . . and that I *may* know Him' (Ph 3^{10}).—REYNOLDS.

IN the clauses attached to 'learn to know' there is probably a fusion of two thoughts—

Learn to know { that Thou art the only true God.
Thee as the only true God.

Learn to know { that Jesus whom Thou sentest is Christ.
Jesus whom Thou sentest as Christ.

The predicative 'Christ' requires the verb to express knowledge of a *fact*; the impression given by the verse is that great stress belongs to 'know' in the sense of acquaintance with a *person*.—MILLIGAN AND MOULTON.

METHOD OF TREATMENT.

By the Very Rev. R. W. Church, D.D.

To Know God.

What is it to know God? Let us first see what it is not.

1. It is not to have been taught about Him, so as to know the outward facts. This knowledge is but hearsay, and the name of God is a mere word to us. How can we be saved or supported by One whom we never bring near to us, with whom we have nothing to do?

2. Nor does it mean to know a great deal of what the Bible tells us of God. To know about God is not to know God. We may take much interest in religious questions and not know God.

3. Nor is it even to be under the influence of religious thoughts and impressions. Even though the conscience is pricked for sin, and we have begun heartily to seek to please God, we are but on the way towards a knowledge of God.

What, then, is knowing God, according to the Bible? It means knowing Him as we know a father or mother or friend whom we love and value above everyone else. It is when we enter into our friend's wishes and thoughts, when our heart goes with his heart, when we feel the same way and follow the same things and act by the same rules—it is then that we know our friend, it is then that we know God.

ILLUSTRATIONS.

THERE is, then, something which is eternal, if men only knew it rightly; something which decay cannot touch; something which goes through death as the sun goes through a cloud and comes out clear upon the other side. When we fasten our thoughts on this, how it changes the whole aspect of the lives and deaths of men! Here is a poor holy old man dying. How little difference death makes to him! How little change between the moment when he draws his last breath here and the moment when he breathes the new ether of the life beyond! Remember, he is to keep all that has to do with God and to lose all the rest. What is there for him to lose? His whole life has been lived with God. How much there is that he will keep! All his life is eternal. But another man, so much richer, lies dying in the next house at the same time. What an enormous change death is to him! All his life has been worldly. What is there that he can keep? How almost everything he must lose! How all that he has had seems to be mortal, grows colourless, and threatens to die as he comes into the atmosphere of death! When we see how generally death seems to exchange the lots of men, making the rich seem poor and the poor seem rich, it makes the river that we all must cross seem like that stream in Greece of which the ancients told this fable, that it kindled every unlighted torch which was dipped into it, and quenched every torch which was already lighted.—PHILLIPS BROOKS.

HE who knows God only in nature lives not. There is no 'correspondence' with an Unknown God, no 'continuous adjustment' to a fixed First Cause. There is no 'assimilation' of Natural Law: no growth in the Image of 'the All-embracing.' To correspond with the God of Science assuredly is not to live. 'This is Life Eternal, to know Thee, *the true God*, and Jesus Christ whom Thou has sent.'—HENRY DRUMMOND.

THERE can hardly be a Christian creed shorter, and at the same time more comprehensive, than this passage in the prayer for His disciples which our Lord uttered aloud in the supper-room at Jerusalem. 'And this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent.' And there can hardly be one, when we come to examine its expressions, more opposed to the method and tendency of modern religious speculations. Where they are long, it is short. Where they are elaborate, it is simple. Where they ask how and why in a hundred details, it quietly puts the fact in all its broadness. Where

they aim at exclusion, it insists on comprehension. Where they pile up definitions and descriptions, it points only to the Father and the Son. Where they combat errors, it states truths. I do not wish to persuade myself that the longer symbols of later times, Athanasian Creed, or Westminster Confession, or Thirty-nine Articles, may not be necessary, true, and useful. As errors cropped up, it was right to expose them and define the contrary truths. But in these longer descriptions of faith, important as they are, we sometimes run the risk of fancying that it is an intellectual thing to be believed, rather than a life through them to be lived.—W. M. SINCLAIR.

I WAS led in my correspondence with the Principal of King's College to dwell, perhaps too much, on the words, 'This is life eternal, that they may know Thee, the only true God, and Jesus Christ whom Thou hast sent,' partly because they have been mightier words to me than almost any in the Bible, partly because the awfulness of the prayer in which they occur gives them a profound and infinite significance, and connects them with the whole mystery of our Lord's sacrifice and death.—F. D. MAURICE.

Knowledge and Love.

I know Thee!—from my infancy Thy light
Hath been the air in which my spirit moved;
I love Thee!—for the lifelong pure delight
Of feeling that I am by Thee beloved.

And yet my heart how languid! and how slow
Beat its dull pulses from its inmost core!
How poor my knowledge! and my love how low!
I want to know Thee, and to love Thee more.

How shall I stir the longings of my soul
Into the passion of a holy love,
Till its great wave of worship upward roll
And break in praises at Thy feet above?

O could I only see Thee as Thou art
Where angels wait, archangels veiled adore,
Thy glory! it might pierce *my* veiled heart,
Seeing Thee clearer, I might love Thee more.

Ah! vain conceit! That glory with its light
Could do the work of sorrow with its shade,
That Faith's high triumphs could be won by sight,
Or man without the Cross be God-like made.

Deep in the shadow of the Cross there lies
A glory hidden from our grosser view,
Such revelation as self-sacrifice
Gives to the heart that can to truth be true.

Our Lord without its passion could not win
For us the broken heart and binding vow,
Nor from our souls lift off the load of sin
Save with His torn hands, and bleeding brow.

So must we follow—surely not unmeet
With the great Master sorrowing on before,
In duty's path rough hands and wounded feet
Will make us know Thee, Lord, and love Thee more.

JOHN MONSELL.

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The First Resurrection.

BY THE RIGHT REV. C. J. ELLICOTT, D.D., BISHOP OF GLOUCESTER.

'Blessed and holy is he that hath part in the first resurrection.'—Rev. xx. 6.

THERE are probably few, even of those who from time to time meditate on the deeper disclosures which Holy Scripture makes to us of those whom our blessed Lord speaks of as 'sons of the resurrection,' who ever dwell upon the holy mystery which the text presents to us in those solemn and emphatic words.

The words, taken by themselves, seem plainly to place before us two deep truths, first, that however we may subsequently explain it, there *is* a first resurrection—a resurrection which will be succeeded by another resurrection, different it may be in nature and character, but indisputably later in point of time and manifestation.

The second truth is of no less importance, namely, that this first resurrection will be of such a

nature, so transcendent and so divine, that he who shall be accounted worthy of it is declared by the inspired writer to be emphatically blessed and holy. I say emphatically blessed and holy; for the careful reader cannot fail to observe that there is a kind of break in the sequence of the foregoing words, after the mention of the circumstances which justify the title given to them—a pause that is designedly made by the holy writer to impress on the reader the exceeding blessedness and holiness of him who is a partaker in, or, again to use our blessed Lord's words, 'a son' of the first resurrection.

But all this will be made still clearer if I set before you in their connexion the words which immediately precede and follow the passage on which we are preparing to meditate.

After a description of the binding of Satan for a period indicated by the apostle as a thousand years, an expression chosen, it may be, to mark a period, long as it might seem to man, yet as one day in the unfolding counsels of Omnipotence—after a description of this binding, the apostle passes onward to specify the circumstances of a solemn judgment—thrones set and judgment given to those who sat thereon — judgment, perhaps (but the connexion is not clear), in reference to those next mentioned, holy martyrs and saintly men who had remained faithful to their Lord even unto the end. Of them it is said that 'they lived and reigned with Christ a thousand years'—the thousand years during which the power of the Evil One is declared to be restrained, a period now commonly and probably rightly explained to mean the final flowering time of the visible Church.

The apostle then passes onward expressly to declare in language which, as it seems to me, cannot possibly be explained away, that 'the rest of the dead lived not till the thousand years'—this blessed period of holy development—should be finished, and (after one last struggle) the end, or in other words, the advent of the Lord, the final judgment, and the closing scenes of this world's history, be fully and finally come.

Till that hour the rest of the dead lived not, or in other words the general resurrection is stated not to have taken place. There are thus plainly two resurrections mentioned in this passage, the general resurrection after the thousand years, and, as it would seem, synchronous with the advent; and prior to it, and separated from it by an interspace of time, a first resurrection—a resurrection of martyrs and saints, who had braved every assault and every temptation, and had remained faithful unto death. It is in reference to this most blessed and chosen company that the inspired writer says definitely, 'This is the first resurrection'; and he enhances it with the words of our text, and with the further declaration that these first-fruits of them that slept will be with Christ, will be His ministers and priests, yea, and bear rule with Him during the blessed flowering time of His Church. Such is the substance of this momentous prophecy.

Thus far we see distinctly that the passage we have been considering does reveal to us that there will be a first resurrection—a resurrection anterior to that general resurrection, when, as the holy writer tells us, 'the dead, the great and the small,' will stand before the throne of their Redeemer and be judged every man according to his works. We also see equally clearly that this first resurrection holds a defined place in what would appear to be the ordered sequences of the closing scenes of this world's history. Now comes the plain question. Is this first resurrection a definite reality—a reality on which we can base exhortation, and towards which we may direct spiritual effort? Is it a solitary expression, in a passage of deep apocalyptic mystery, from which no practical teaching could safely be deduced, or, on the contrary, does it verily indicate, as the text seems to imply, something very real and very blessed, something that we ought to strive to attain unto, even as St. Paul, in one uniquely expressed passage, does verily seem to have striven, when he closes a noble utterance of all he did to become more closely united with Christ with those words of humble, yet really lofty hope —'if by any means I may attain unto the resurrection from the dead'—the resurrection (it must be from the tenor of the words) of the saints and the elect, the resurrection on which we are now meditating.

What answer then have we to return to the serious question? Can we rightly regard this first resurrection as a plainly revealed doctrinal truth? Can we profitably use it in our deeper thoughts, and may we pray in our higher moments for a place in that blessed resurrection? What is our answer? Well, certainly first this, that it is

only in the Book of the Revelation, and in one of the most mysterious parts of that mysterious book, that we find the teaching of a first resurrection set forth in definite words, and especial blessedness attributed to those who will have part in it. We may indeed accept the language of one of the deepest writers of our own times on the doctrine of the Last Things, and acknowledge that it is especially difficult 'to distinguish between the symbolical and the literal in apostolic prophecy,' and 'to decide what must be looked upon as having to do only with time, and what must be viewed as referring to essential reality.' Nay more, we may further admit that from the days of Augustine this holy declaration of a first resurrection has been considered to refer to a spiritual resurrection from sins, and the thousand years to the time since the Christian Church has been founded, and the power of Satan restrained and limited by the preaching of the gospel. But such an interpretation even the great name of Augustine can never predispose us to accept. It is enough to say that all the religious instincts of the soul are opposed to such allegory and idealism in a passage where the whole context seems convincingly to show that this precarious mode of scriptural interpretation is inappropriate and inapplicable. Details may be set forth in symbols, but the broad tenor of the revelation —that the elect after they have left this poor earth will enjoy the fullest and most complete reunion with their Lord, and that His Church will become more holy, and more glorified as the presentiments of His return become stronger and more defined,— these, verily, are arguments for the prophetic truth of the plain meaning of the words that are in my mind irresistible.

We hold then firmly to the plain historical tenor of the words of our text; and (as we may truly say) in company with the best and deepest writers and expositors of our own times, maintain the belief in a first resurrection, a resurrection prior to the general resurrection, a resurrection of the holy and the elect, who thenceforward will follow the Lamb whithersoever He goeth, will be ever with Him, will perform all His blessed behests, will judge the very angels, and will be around Him when He will return on descending clouds to be the Judge of the quick and the dead.

This it would really seem impossible to deny as the plain teaching of the passage now under our consideration. But this passage, remember, only places before us in a more precise form a truth that we may justly say is centred in the teaching of our Lord and Master whenever He vouchsafes to speak of the last things of this world's history. The conception of a first resurrection is an absolute necessity for every devout reader who would understand the fulness of the Divine words, when the share which the Lord's chosen ones will have in the unfolding mysteries of the future forms the subject of His heavenly teaching. When He vouchsafes to answer the question of St. Peter as to the reward which they who had given up all might hope for hereafter, what a flash of light is cast upon our present subject by the declaration that they will be with Him when He comes to renew all things, and will have a part in the very judgment of the last day. When Sadducees put to the dear Lord their pitiful question about the women and the seven brethren, what a clear view is vouchsafed to us of a first resurrection, when a resurrection, not *of* the dead, but (as the original plainly specifies) *from out of* the dead, is attributed by our Lord to those holy and chosen ones whom He speaks of as the sons of the resurrection. Or again, in the great prophecy on Olivet, when the Lord expressly revealed that at His second coming on the clouds of heaven His angels will gather around Him His elect 'from the four winds, from one end of heaven to the other,' what can we possibly understand by the elect save those who have been accounted worthy of the first resurrection?

Still more distinctly may we trace these references to a first resurrection in the Epistles of St. Paul; but enough, perhaps, has been said to show that the declaration of the Apocalypse is no isolated statement in a mysterious book that ought not to be pressed as setting forth a definite doctrine, but really and truly is a statement, clear in itself, of a fundamental truth which is not only in harmony with our Lord's own words and those of His apostles, but invests them with a fuller significance.

We need not hesitate, then, in avowing our belief in a first resurrection of the pre-eminently holy and faithful, or in other words, of the elect, to which—as it has been supposed by a serious writer of our own times—each passing generation may be sending up its saintly contingent. Such a

belief seems to quicken and elevate. The whole doctrine of the resurrection seems brought home to us with a more vivid reality. If there is a first resurrection, if holy companies of saintly believers are now clustering round the risen Lord, if each revolving Easter Day the mystic number of the elect is approaching nearer and nearer to its accomplishment, what hope and what refreshment seems ministered to the soul when we try, however feebly, to realize the holy mysteries of Easter-tide and all that flows forth from the resurrection of the Lord.

Only too often, when we try to meditate on such subjects, the cold feeling enters the soul that all is so far off, so undefined, that it must be practically better for us to turn our thoughts to our own daily needs and duties, and leave unnoticed subjects which he may think can never exercise any influence on Christian life or the homely details of Christian duty.

But when we so think and act we spiritually suffer in two ways. In the first place we never obtain any true perspective of the life after death, or of the true meaning of union with Christ not only here but hereafter. Every Easter brings home to us that if we have in any sense died with Christ, as regards the world and its ways, we must rise with Him; and that if we be risen with Him we must seek those things that are above, and strive more and more to realize not His resurrection only, but all its consequences. Amid those consequences what the Apostle Paul speaks of as 'our gathering together unto Him' must certainly hold a place, and further, the daily increasing belief that the blessed flowering time of the Church may be nearer to us than we may think,—far nearer, nay, may have actually begun.

But we spiritually suffer also when we put such subjects out of our thoughts, in another and perhaps a more serious manner. We lose the lifting power on the soul which these higher thoughts never fail to supply. Does not the thought of a first resurrection awaken some spark of hope on our part that, this life ended, we may be among those who follow the Lamb whithersoever He goeth? At first it may be felt to be a hope that in the circumstances of the mass of us never, never can be realized. And yet when that hope enters into the higher prayers of the soul, and those prayers bring about the mystic changes which from time to time show themselves in the whole inner life, who shall dare to say that the love of Christ may not, in this one and in that one, have transmuted the whole being, and changed the humble, hoping worshipper into a son of the first resurrection.

Our thoughts have led us far upwards. Let us now close them with that glorious petition of our Burial Service—that it may please Thee, our Saviour and our God, shortly to accomplish the number of Thine elect, and to hasten Thy kingdom.

Recent Foreign Theology.

Saul—Paul.

(Deissmann, *Bibelstudien*, 1895.)

In Ac 13^9 the Apostle who has hitherto been called Saul (Σαῦλος) is suddenly called Paul (Σαῦλος ὁ καὶ Παῦλος), a name which he ever afterwards keeps. The passage has given rise to the most diverse conjectures. It has even been supposed that the change of name had some sort of connexion with the conversion of the proconsul Sergius Paulus. It should be noted that the Apostle did not change the name; only the historian does so; by the ὁ καί he makes the transition from the use of the one name to the use of the other.

This elliptic καί in the case of double names is a very common usage in the times of the New Testament. In his *Studies on Atticism*, W. Schmid has shown from the papyri and inscriptions how widespread this usage was, giving as a first proof an inscription of Antiochus Epiphanes. 'As Latin in the same way in the case of familiar designations uses *qui et*, we might suspect a Latinism, if the Antiochus-inscription had not made it more probable that the Latin usage is a Græcism.' W. Schmid seems to think

that the earliest cases are to be found in some passages of Ælian and Achilles Tatius. But the usage, probably springing out of popular speech, goes back much earlier. Some codices give the form ὁ καί in 1 Mac $7^{5.\ 12.\ 20ff.}$, $9^{54ff.}$, 2 Mac 14^{3}. But even if these readings are spurious, Josephus supplies several examples. In the *Jewish Antiquities*, besides six passages which have the full form, 'who is also called,' five instances are quoted of the shortened phrase, ὁ καί. In the light of these passages it is easy to see that the meaning in Ac 13^{9} cannot be 'Saul who from now was called Paul.' If this had been the meaning, other language must have been used. The ὁ καί admits only the supposition that Saul bore the name before coming to Cyprus; he had a double name like many natives of Asia Minor, many Jews and Egyptians of his age. When he added the non-Semite to the Semite name, we know not. The regulations of Roman law do not here come into question. In Asia Minor or on the Nile an obscure man might assume any name at pleasure. But one can see that such names were preferred as were similar in sound to the native name (see Col 4^{11}, Ac 1^{23}). Such a resemblance may have had influence in the present case. Some papyrus fragments respecting the Jewish war of Trajan several times mention an Alexandrian Jew called Paul, who seems to have been the leader of a deputation to the emperor.

As to the reason why the change takes place at this point, the conjecture may be permitted that the historian uses one or the other name according as the field of labour referred to is Jewish or Gentile. From the date of Ac 13^{1} the Jewish disciple is the universal Apostle. It is high time that he should be presented to the Greeks no longer under a barbaric name, but under that which he himself as an Apostle alone bore. Σαῦλος ὁ καὶ Παῦλος, only as such perhaps did many of his brethren of the same race understand him; from his own confessions we know that previously he was Παῦλος ὁ καὶ Σαῦλος, a man who laboured for the future and for humanity, although as a son of Benjamin and a contemporary of the Cæsars. Christians afterwards would often have fain called him Saul only; but on this account the name Paul only stands in the history above the narrow gate, through which Augustin and Luther passed.'

J. S. Banks.

Headingley College, Leeds.

Among the Periodicals.

The Roman Catholic Church and Pentateuchal Criticism.

In the preface to the sixth edition of his *Introduction*, Dr. Driver shows how, during the last few years, 'the truth that critical conclusions are not really in conflict with the claims and truths of Christianity has been widely recognized.' A new illustration of this is supplied by an article entitled *Les Sources du Pentateuque*, contributed by Père Lagrange to the January number of the *Revue Biblique Internationale*. The last-named publication, which appears quarterly in Paris under the auspices of the Dominican Convent of St. Stephen of Jerusalem, is one of the most ably conducted and informing of our theological magazines.

The article before us is practically a plea, powerfully urged, for the legitimacy within the Catholic Church of the methods of historical criticism. Père Lagrange reminds us, with justifiable pride, that the father of pentateuchal criticism, Astruc, was both a Catholic and a Frenchman, and he quotes from the preface to Astruc's *Conjectures* a passage defining the aims of that work, which, he thinks, still expresses well the sentiments of those Catholics who admit 'sources' not only in Genesis, as Astruc did, but throughout the Pentateuch. He next proceeds to show how the Catholic Church, instead of following the course marked out by Astruc, has hitherto abandoned the field of criticism to 'ces prétendus esprits forts,' until the Graf-Wellhausen theory practically reigns without a rival in all Protestant schools of learning. Such protests as are raised by Sayce (*e.g.* in his *Higher Criticism and the Monuments*), whatever applause they may have gained in some quarters, have had not the slightest influence, according to Père Lagrange, on the learned world. Some Catholics may be disposed to stand aside in the hope that extreme conclusions, such as those put forward by Halévy will furnish a *reductio ad absurdum* of the critical method, but to Père Lagrange it appears that the time has come when it is impossible to continue inactive without imperilling souls and alienating from the Church those intellectual forces which are still attached to her. He next proceeds to examine very carefully the main reasons which

have prejudiced or prevented the examination by Catholics of the sources of the Pentateuch.

1. The question of *the editing of the sacred writings*.—Père Lagrange shows admirably the difference between Oriental and Occidental ways in the matter of treating the text of a book, and how the relations of textual and literary criticism are quite different when they have to do with classical works and with the Bible. By an illustration drawn from Gn 47, he exhibits the work of redaction as going on even after the production of the Septuagint version. In the latter we have two narratives of the arrival of Jacob and his family in Egypt, simply placed one after the other, while in the Massoretic text these are combined. Similar phenomena elsewhere suffice to show that it is a mere prejudice to suppose that the sacred writings were once for all drawn up in a form which was ever afterwards produced with the same scrupulous exactitude as the Massoretic text since the second century A.D. We need not follow our author into his examination of the bearing of all this upon the doctrine of Inspiration, etc.

2. Père Lagrange shows the reasonableness of the doctrine of a *legislative evolution*, modifications and supplements being introduced to meet new circumstances as they arose. But what about the formula, 'God said to Moses'? This certainly implies that the law in question is both of Divine and of Mosaic origin. But it may be the latter, not immediately, but mediately. The priests (Dt 17^{11}) were expressly empowered to promulgate a law in the name of God, a law which should be in the spirit of the first legislator, and an expansion of the principles laid down by him. All this is in thorough accord, again, with Oriental ways as illustrated from other quarters than the Bible. Père Lagrange, then, believes firmly that there was a Mosaic legislation and even that the Priests' Code is the normal development of this, but finds no difficulty in accepting of the latter as posterior to Moses both in its redaction and its special theme.

3. *The testimony of the Bible itself* is often supposed to be fatal to the critical conclusions. But first, in regard to the O.T., it is well to note that nowhere is it said that Moses was the author of the whole Pentateuch. It might be argued, rather, that when we read 'J" said to Moses, Write such and such' (Ex 17^{14}), this proves two things: first, that Moses wrote something on that subject; secondly, that he did not write all the rest (cf. Nu 33^{2}, Ex 24^{7}). And even regarding the Book of Deuteronomy, which may seem specially to be claimed for Moses, a candid examination of the evidence, keeping in view what has been already said on the formula 'God said to Moses,' will lead one to rest satisfied with the conclusion that this work contains nothing that is not in complete harmony with the spirit of Mosaism. Again, to cite from the N.T. the supposed testimony of our Lord (*e.g.* Jn $5^{45\text{-}47}$) is quite beside the point. Père Lagrange does not resort to the theory of nescience on the part of Jesus, but he points out that the *personality* of Moses does not enter into the argument of Jn $5^{45ff.}$ at all, the contrast being simply between the written book and the spoken word.

4. *Tradition*, which has special weight allowed to it in the Roman Catholic Church, appears to throw all its weight into the opposite scale from criticism. But it is not difficult for Père Lagrange to show that there is all the difference in the world between the literary and the historical tradition. To the latter the utmost respect is due, the former is frequently marked by Jewish extravagant imaginings. The one tells us that Moses was the legislator of Israel, and that Mosaism underlies the whole history of the people of God. The other tells us that Moses composed the Pentateuch. It is possible to accept the first while we reject the second. Père Lagrange seeks to show that such a position is covered by the decrees of the Council of Trent, which fixed the canonicity, but avoided the question of the authenticity of the books of Scripture.

5. The *historical value* of the Pentateuch may appear to be destroyed by the conclusions of criticism. But, after all, the date of the redaction of a book matters less than the existence of its sources in written documents dating from a much earlier period. The whole course of discussion at present, as well as the discoveries of archæology, are tending to vindicate the historical value, not only of J and E, but even of P. Not that Père Lagrange is concerned to deny that in the latter there may be much uncertainty in details, and a good deal of idealized history. In the Pentateuch, especially in P, the history is mainly a frame in which the legislation is set. This indeed would be a serious inconvenience if matters

of grave importance were involved, but criticism itself has shown that this is not the case. In minor details, such as chronology, we have to resign ourselves to a measure of uncertainty as inevitable.

Père Lagrange's article, which merits the careful study of all who are interested in the present current of critical opinions, closes with an expression of the firm conviction that the history which will emerge from the distinction of the 'sources' will still be the history of Revelation according to the word of God.

Cornill and Oort on Cheyne's 'Introduction to Isaiah.'

Readers of THE EXPOSITORY TIMES are aware that this work of Professor Cheyne has been translated into German by Pfarrer Böhmer. It forms the subject of a very appreciative notice in the *Theol. Rundschau* (April) by Professor CORNILL, who expresses the opinion that Cheyne's *Introduction* and Duhm's *Commentary* together have done more for the explanation of the Book of Isaiah than anything that has been published since the time of Ewald. This, he thinks, will be admitted even by those who do not fully accept, or who even decidedly reject, the results reached by these two scholars. Cheyne, the pupil of Ewald, and the indefatigable pioneer of biblical science in England, has special claims to recognition in Germany. Cornill complains that acquaintance with the works of English scholarship is sadly lacking on the part of his countrymen. This he attributes partly to insufficient familiarity with the language, and partly to 'the enormous cost of English books due to their splendid get-up, which makes it impossible even for libraries to procure them to the extent that is desirable and necessary.' Hence he welcomes this translation which will no longer permit a work like Cheyne's *Introduction* to be overlooked in Germany, as it has been overlooked by Brückner, who actually, in a book on the *Komposition des Buches Jesaja Kap.* 28–33, never once refers to Cheyne's work!

In the *Th. Tijdschrift* (May) Professor Oort takes occasion, from the appearance of Böhmer's translation, to express his concurrence with the very high estimate formed of the *Introduction* by the late Professor Kosters (see *Th. Tijdschrift*, November 1896, pp. 577 ff.).

Cyrus and Deutero-Isaiah.

This is the title of an article in the current number of *ZATW* by Professor KITTEL. Its starting-point is the remarkable resemblance (amounting sometimes to identity of expression) between the clay-cylinder of Cyrus and Deutero-Isaiah, particularly $45^{1ff.}$ of the latter. Accidental coincidence being out of the question, it appears at first as if we were shut up to one of two alternatives,—either Cyrus was acquainted with the words of Deutero-Isaiah and imitated these on his cylinder, or the author of Is $45^{1ff.}$ knew the cylinder and had regard to its contents.

Upon close examination, however, Kittel finds that neither of these alternatives is credible. As to the first, we see from the cylinder how Cyrus studied to gain the favour of the hitherto dominant race, and we can understand his recognition of, and professed reverence for, the Babylonian gods Marduk, Bel, and Nebo; but why should he have paid to the already subjugated Jews the extraordinary compliment of clothing the narrative of his exploits in the language of a Jewish seer? It is no answer to say that Cyrus did in point of fact show marked favour to the Jews in permitting them to return to their own land, for we now know that the privilege accorded to them was not exceptional but part of the general policy of Cyrus. Further, the worship of Jahweh by Cyrus, once believed in, has not stood the test of historical inquiry.

As to the second of the above alternatives, Kittel, as the result of a careful examination, finds no reason to deny that Is $45^{1ff.}$ is an original constituent of chaps. 40–48, and that as such it was written prior to the conquest of Babylon by Cyrus. Such language prior to B.C. 539–538 is at once intelligible and practical in its aim, subsequent to that date it could serve no object but to minister to Jewish vanity.

But a third hypothesis is possible, and this, according to Kittel, accounts for the phenomenon in question. The author of Deutero-Isaiah and Cyrus have drawn from a common source the language in vogue at the court of Babylon, which delighted to describe the king as called by the gods to empire, etc. All the characteristic expressions which Is $45^{1ff.}$ and the cylinder have in common, are such as can be proved to have been current then, and such as must have con-

sequently been familiar to a resident in Babylonia, as Kittel considers it practically certain the author of Is 45 was.

The Syro-Phœnician Woman.

The story of our Lord's treatment of this woman's application raises difficulties which have seldom if ever been met in a thoroughly satisfactory way. The explanation needs only to be stated in order to be rejected, that Jesus spoke to her as He did 'in a moment of fatigue and irritation,' and that the woman of Canaan taught Him a lesson of wide sympathy and of charity (Pécaut and Réville)! But Professor Bruston, who writes on the subject in *La Vie Nouvelle* of 15th January last, finds the favourite explanation, 'that Jesus so spoke in order to try her faith,' inadequate. True, her faith was tried, and it came through the ordeal so marvellously, that Jesus exclaimed, 'O woman, great is thy faith!' But, according to Bruston, the key to the understanding of the narrative is found in the spiritual condition of the *disciples* and the intention of Jesus to teach *them* a lesson in breadth of views and charity. In fact, it was an acted parable, Jesus in His treatment of the woman assuming for the moment the character of the disciples with their Jewish prejudices and exclusiveness, in order that seeing the evil of this disposition when *exhibited by another* they might be shamed into better feelings and prepared for a mission wider than one to the lost sheep of the house of Israel. The Canaanite woman must have been startled, indeed, by Jesus' language about taking the children's bread and casting it to the dogs, but we may believe that the words were accompanied by a look which reassured her and robbed them of their sting. And her reply would convince the disciples that a despised pagan might have a faith as real as their own; and be as worthy as themselves to enter the kingdom founded by the Messiah.

J. A. Selbie.

Maryculter.

Immortality: One Step Further.

AN OPEN LETTER TO PROFESSOR J. AGAR BEET, D.D.

By the Rev. E. Petavel, D.D., Geneva.

Locarno, Switzerland,
8th February 1898.

Reverend and Dear Sir,—Having carefully read your valuable book on *The Last Things*,[1] I will now submit to you my remarks, as kindly suggested by yourself.

I must begin by expressing the great pleasure I have had in finding so many points on which we are in agreement. I have admired the charitable efforts you have made in order to state fairly the views of your opponents, and I rejoice over the results which you have reached by your conscientious scholarship; they are not very different from the conclusions to which I have been led by a lifelong research.

My observations will be in answer to a question of yours. In a note, dated 8th December, you say: 'I simply teach that the future punishment of the finally impenitent is utter and final ruin, and refuse to make any assertion about their condition. Is it needful to try to go further?'

My frank reply is in the affirmative. On both biblical and rational grounds, I think, and I hope to show you that it is 'needful'; that you are logically bound to advance *one step further*.

But before attacking your present standpoint, I must attempt to defend my book — *The Problem of Immortality* — against a criticism of yours. After an honourable mention of it, for which I feel grateful, you represent me as having 'mixed together and identified two distinct issues, namely, the essential immortality of the soul and the ultimate extinction of the lost, and accepted as proof of the latter every disproof of the former' (*The Last Things*, p. 304). I observe that you do not support this statement by any quotation; and that if you will take the trouble of

[1] London: Hodder & Stoughton, 1897.

looking at the first section of my seventh chapter, you will find that I have duly entered into the distinction which you specify. I say, for instance (p. 191), 'Separated from the source of life, the sinner is advancing by a slow and funereal march towards eternal death,' meaning that, deprived of essential immortality, the soul cannot but eventually cease to be. Indeed, the distinction is involved throughout in the main argument of the book.

I have explicitly admitted that there are two stages in the sad process, while, from a philosophical point of view, the first stage necessarily implies the second. Separated from its source, the river cannot but dry up; separated from the tree, the branch cannot but wither: both the river and the branch are gradually brought to nought. It is only a question of time. But as to the reprobate sinner, you doubt that the process of destruction will go so far; you teach that 'the future punishment of the finally impenitent is utter and final ruin, and refuse to make any assertion about their condition.' Allow me to remark that this sentence of yours seems somewhat self-contradictory; is not *ruin* a *condition*? And to declare that an object is in a state of ruin, is not this already an assertion as to its condition?

This word *ruin* is a favourite with you; it is, as it were, the pivot of your argumentation; it occurs more than seventy times as indicating the final destiny of the impenitent. I have several objections to make against the attempt to centre upon that word the biblical doctrine on the subject.

1. The term is not scriptural. I mean to say that, so far as I know, in the New Testament at least, which is the limited ground of your platform, it is not used in order to specify the final condition of reprobate sinners. The words used in Mt 7^{27} and Lk 6^{49} (πτῶσις and ῥῆγμα) rather designate a *falling down* than a *standing ruin*, the latter being the meaning given to the word in your book.

2. Even if it were scriptural, the word would be simply a metaphor. Now 'metaphor,' as you say, 'unless supported by plain teaching, or at least by other metaphor agreeing with it only on the point in question, is a most uncertain basis of doctrine. For all comparison fails somewhere. And when doctrine is built simply on one metaphor, it is impossible to distinguish between the essential teaching and the mere drapery of the metaphor' (p. 164). 'Metaphor is an unsafe foundation for theological teaching' (p. 272).

3. The metaphor which you have placed as the foundation of your teaching is all the more 'unsafe' because it is inadequate, being taken from the domain of architecture, while man belongs to the organic and to the spiritual world. An architectural ruin is inanimate, while the human ruin which you speak of is supposed to be at least in some degree alive, and this difference seems to be all-important.

4. Owing to the inadequacy of your metaphor, you have not been able to give a proper definition of the ruin specified, neither have you shown how and in what measure the metaphor can apply to a human being. Such definition and limitation are lacking in your volume.

5. Had you attempted to define the meaning of this figure of speech, you would surely have detected that it is misleading, as suggesting a false notion of perpetuity. You have, indeed, refrained from calling the human ruins eternal or endless; you even hold that endlessness is not 'expressly and indisputably' asserted of them in the New Testament (p. 226); but neither have you warned your readers against the danger of assigning to them a ceaseless duration. This danger is all the greater because those ruins represent human souls, and the public at large is still imbued with the traditional idea, which you personally reject, of the imperishability of these souls.

You favour this error when you say (p. 156) that in the New Testament the idea conveyed by the word *destruction* is 'without thought of what becomes of the ruined object,' and (p. 181) that 'ruin is the loss of all that gives worth to existence,' thus implying a possibly indefinite perpetuation of the *existence* itself. On p. 226 you compare future remorse and mental anguish to 'an undying worm and unquenchable fire,' thus giving apparent support to the belief in eternal torments; while you say elsewhere that 'not one passage in the Bible, nor the whole Bible taken together, asserts explicitly, or clearly implies the endless torment even of those who reject the Gospel of Christ' (p. 210).

By leaving open this prospect you go directly against the positive teaching of the New Testament. According to the explicit declarations of the Apostle Paul, God 'only' is immortal (1 Ti 6^{16}, Ro 1^{23}). According to the equally explicit state-

ment of the Apostle John: 'The world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever' (1 Jn 2^{17}); the meaning evidently being that he *exclusively* abideth, lasts, or subsists for ever. The Greek word (*μένει*) brings out nothing but the ontological notion of duration, in contradistinction with a blessedness which is only an attribute or a characteristic of that endless existence.[1] And you have yourself admitted that this First Epistle of John 'indisputably' contains some of 'the maturest thought of the New Testament' (p. 252).

No doubt the only immortal God can render imperishable anyone or anything He pleases, but the writers of the New Testament have taken express care to limit His promise of doing so to those who 'seek immortality,' who believe in His Son Jesus Christ, and who thus, doing His will, 'become partakers of the divine nature' (2 P 1^{4}).

All other beings are subject to the universal law of decay, which by an ever-progressive development undermines their existence. Their creation was already a miracle;[2] it would need another miracle to maintain them eternally in being in defiance of that law, and it would be presumptuous on our part, nay, antiscriptural, to rely upon such a special interposition. As to the heavens, it is written, 'They shall perish, they shall wax old as a garment'; and modern astronomy confirms these predictions—it speaks of decaying and exploded suns and stars. Geology, too, teaches us that the highest mountains of the earth must all be brought down to the level of the sea. What, then, of architectural ruins, of the pyramids of Egypt, and of the embalmed mummies which they were intended to protect? They are all to be reduced, sooner or later, to dust, if not finally to a gaseous state, when 'the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burnt up' (2 P 3^{10}).

Human souls are not exempted from the operation of this universal and invincible law of decay; they are contingent beings, and their ultimate extinction must be hastened if they are left to be

[1] 'Eternal fixity and duration belong only to that order of things, and to those men, who are in entire accordance with the will of God' (Dean Alford, *N. T. for Engl. Readers. In loco*).

[2] This point is brought out in a striking manner by Athanasius in his celebrated treatise, *On the Incarnation of the Word of God*. He goes so far as to assert that, since man's starting-point was nothingness, he has no claim to continued existence, except the good pleasure of the Creator and obedience to His law. The idea that man's starting-point was nothingness seems to be in accordance with the biblical statement, 'Dust thou art, and unto dust shalt thou return' (Gn 3^{19}, cf. Ps 146^{4}). The following extracts will give an idea of the line of reasoning adopted:—

'Chap. iii. sec. 3.—For God is good; He is indeed the Fount of goodness. . . . [In His goodness] He made all things out of nothing through His own Word, our Lord Jesus Christ. Pitying above all things on earth the race of men, and seeing that by reason of their origin they could not subsist for ever, He graced them with something more. Not simply similar to all the unreasoning animals upon earth did He make men, but according to His own image, endowing them with a share of His own Word's power, so that, possessing as it were a shadow of the Word and having become reasoning beings, they might have been able to remain happy in the enjoyment of the true and real life (*βίον*) of the saints in paradise. Sec. 4.—Besides, taking into account the fact that men had a power of choice between two different ways, God gave, as safeguards of the grace granted to them, both a law and a special abode. For He introduced them into His own paradise, and gave them a law, so that, keeping the grace and remaining good, they might lead a life without sorrow, or pain, or anxiety, with the prospect of realizing in heaven the promise of incorruption. But if they transgressed, and turning aside became depraved, they were to experience in death the corruption which was in conformity with their original nature; and they were no longer to live in paradise, but thenceforth, being in a dying condition outside it, abide in death and in corruption.

'Chap. iv. sec. 4.—Thus, then, did God make man, and wished him to abide in incorruption; but men, lightly esteeming and turning away from the contemplation of God, and having become evil in their reasonings and purposes, . . . came under the previously threatened condemnation to death. Thenceforth they no more remained as they had been, but in their reasonings became utterly corrupted, and death reigned over them. For the transgression of the commandment caused them to retrograde towards their natural starting-point, so that just as they had come into existence out of non-existence, so they should naturally undergo corruption, and in due course of time be no more. Sec. 5.—If, then, men, being originally non-existent (*φύσιν ἔχοντες τὸ μὴ εἶναι*), were called into being by the intervention and loving-kindness of the Word, it would follow that when they deprived themselves of the knowledge of God and turned themselves back towards nothingness (for evil has no substantial existence, and good has substantial existence); so then, when they became alienated from God, the One who truly is, it was to be expected that they should also be deprived of eternal existence; that is, that they should be disintegrated, and remain in death and corruption. Sec. 6.—For man is by his nature mortal, seeing that he has come into being out of nothingness. On the other hand, on account of his likeness to Him who is, had he kept that likeness by an earnest consideration of God, he would have stayed the corruption to which he was liable by his nature, and would have remained uncorrupted.'

preyed upon by sin as by a deadly disease. By not taking into account this unavoidable prospect, you have acted like the ancient astronomers who ignored the universal law of gravitation; and I can here again shield myself against one of your criticisms. You have charged me with falling 'into the common fallacy of accepting lack of proof as proof to the contrary' (p. 305); but, considering the universal law of decay, want of proof as to immortality is presumptive evidence of ultimate annihilation. In my turn, I charge you with having admitted, without any proof to support it, a supposition which is *à priori* inadmissible; you imply, if you do not assert, that human ruins *may* last for ever. Is this supposition legitimate? Prove that it is so. Can you do it? In good logic the *onus probandi* rests upon you.

6. If you had begun by giving a definition, you might also have perceived that the word *ruin* can be turned against your own position of semi-agnosticism. You speak of an 'utter ruin,' but when is a building utterly ruined? Is it not when 'there shall not be left one stone upon another that shall not be thrown down,' according to the phrase used by Jesus (Mk 13^2)? In the great day when, to quote your own words, 'the destruction which has already begun, and is daily making progress, will receive its full consummation' (p. 115, cf. 148), what will have become of the original building? Not one stone being left upon another, are we not compelled to confess that the *structure* really *exists no more*, that it has been in fact destroyed, annihilated? Its remains are no more a *structure* than the ashes of a bank-note that has been entirely burnt up are a bank-note. Passing now from the metaphor to the human relics, of which it is a symbol, what is there in the nature of things to prevent their *ruin* from becoming similarly the end of their existence?

7. Moreover, this same metaphor might become a slander against the wisdom of the Creator. Why should He maintain the existence of useless human ruins? They are not artistic, far from it; they deface the moral universe, why should they for ever 'cumber the ground?' (Lk 13^7). What you have so well said of eternal torment, that it 'cannot be needful either for the lost . . . or for the saved,' is it not equally applicable to those human ruins? You have also repeatedly stated that the ruin of man is 'the loss of all that gives worth to existence' (pp. 113, 114, 123, etc.). How can you reconcile with the wisdom of God the endless maintenance of a worthless being?

Allow me to add that human wrecks must be either conscious or unconscious. If they fall into unconsciousness—a prospect which you often represent as 'possible and conceivable' (p. 217, cf. 124, 148, 177, 198, 199, 227)—they would become, like corpses, all the more 'ghastly' (p. 207) and unworthy of preservation. If, on the contrary, they remain conscious—a prospect which you also consider possible—they will no doubt feel cruelly their wretchedness, and thus would be restored the endlessness of torment, of which you have declared that it 'cannot be needful' (p. 207), and that 'excluding a further end to be gained, it differentiates this doctrine from all others, and places it in a solitary depth of improbability or apparent impossibility' (p. 209).

Altogether your staple metaphor seems to be unbiblical, defective, inadequate, equivocal, misleading; it can be opposed to your personal views of the eschatological question, and implies a reproach against the wisdom of God the Creator. These dilapidated ruins, in which you have endeavoured to shelter the last remnant of a so-called orthodoxy, are tottering to their fall, and it seems strange that so judicious and penetrating a mind as yours should be content with an untenable position. I find no explanation but the subtle operation of the original lie, 'Ye shall not surely die!' Unconsciously to yourself the figment of an inherent and indefeasible immortality of the soul, which, theoretically, you reject, must practically have influenced your judgment in this matter.

À priori, it seems you must admit that, from a biblical and rational point of view, the ultimate extinction of the obstinate sinner is unavoidable. Still you would fain maintain *à posteriori* that the New Testament does not draw the legitimate conclusions of its own premises: 'The curtain is raised for a moment,' you say, 'revealing the anguish of the lost, and then falls, hiding them from our view' (p. 226).

I reply that this 'anguish of the lost' is only a preliminary scene of the drama, the issue of which is no less clearly revealed in various passages referring to the ultimate destruction of the confirmed rebels; this destruction is, to my mind, a synonym of the less popular word annihilation, and it *distinctly specifies* the 'fate' of which you assert that

it 'is not defined in unmistakable language' (p. 305).

Demurring to my conclusion, you generally maintain that *to destroy* does not mean to bring to nought, and you accuse me of not having 'investigated the meaning of the word destruction' (p. 305); I am bound, therefore, to follow you in this your last line of defence.

To begin with, I must call your attention to an apparent contradiction. You say (p. 298) that 'the Greek word rendered *destroy* . . . never means' extinction; yet (p. 308) you simply declare that it 'does not always mean to reduce to non-existence.' Is not this an implicit admission that *sometimes*, at least, the word means extinction? On the same page you 'readily admit that annihilation is a kind of destruction, and may always be so described'; (p. 112) you intimate that the ruined object can 'cease to exist'; (p. 148) that the object destroyed can be 'annihilated'; and lastly, you state that 'the word destruction does not in any way involve the permanence of the object destroyed' (p. 124).

I take note of these important admissions, and I will reciprocate them by granting in my turn that the word does not *always* mean total and final extinction. From our mutual concessions let us come to the conclusion that this expression, like many others of the same kind, is susceptible of two or several meanings, one of which might be called *comprehensive*, *exhaustive*, or *culminative*, while others are only *qualified* and *relative*, both the comprehensive and relative meanings being equally legitimate, and none of them to be adopted to the exclusion of the others. There is, as it were, a scale of meanings between the *terminus ad quem*, which is culminative, and the *terminus à quo*, which is the remotest approximation to the same. Shall I quote, for instance, the word *man*, which, in Jn 16^{21}, is applied to a newly born child, or the word *worship*, which occasionally denotes honour rendered to a human being? A man may be *crushed* under the weight of responsibility, but that will not necessarily prevent him from being one day perhaps *crushed* literally in a railway accident. The same principle of lexicology applies specially to such words as *to destroy*, *to perish*, *to corrupt*, *to waste*, *to ruin*, *to die*, *to kill*, etc. The comprehensive meaning of *to perish* is to cease to exist, and *to destroy* means to cause to perish. We have already seen that the *complete destruction* of a building puts an absolute end to its existence by the dissociation of its constituent materials. This culminative meaning is paramount in every language, but in every language, also, the word for *destruction* is subject sometimes to explicit or implicit restrictions,—all depends upon the context in which it occurs. The bringing to nought may remain partial or incomplete, nevertheless, there is in every case something at least which ceases to be, or a cessation of existence is contemplated. The expression then partakes either of the nature of prolepsis, of that of synecdoche, or of hyperbole. An object may be considered as existing no more when its total disappearance is imminent or certain, or when its essential attributes are suppressed. In the Greek language, more especially, a man is said to be destroyed, to become as *non-existent*, when he has lost either his bodily life, or the most beloved member of his family, his fortune, his power, his reputation, etc.

Now, in order to control my definition, I will pass under review the principal references made in your tenth Lecture.

The ships of the Achæans are to be brought to nought by Hector, and he wishes to bring to nought the Achæans themselves. As to these the intended destruction remains partial, it affects the bodies only of his enemies; about the surviving shades Hector does not care in the least, they are for the time being absent from his mind. As you have pointed out, we too speak of a man 'putting an end to his existence' (p. 112), although we firmly believe that suicide can only bring to nought the physical life of the man. I read the other day in a newspaper the letter of a French officer, dated from Central Africa; in it the writer said, 'If we are destroyed, I shall keep even beyond death the regret of our failure.' He contemplated simultaneously both the suppression or annihilation of his terrestrial existence and a future life. The moral character of the dissolute men alluded to by Dion Chrysostom was gone, it existed no more, and, in the writer's judgment, a man without a moral character had ceased to be a man. The same remark applies to Mark Anthony, and to the companions of Ulysses, whom Circé had turned into swine. The physical life of the righteous Zechariah was violently put an end to. The practical use of the lost coin and of the lost sheep of the parables was also momentarily put an end to; to the owners, from a subjective point of view, and for the time

being, they were both, as you term it, 'virtually non-existent' (p. 112). I have called *putative* this use of the word (see *Problem of Immortality*, chap. vii., sec. vi. § 3, p. 214). The same remark is applicable to the supposed loss or death of the prodigal son. The old world was not annihilated by the flood, but its outward arrangement was brought to an end, and the word used (κόσμος) chiefly calls our attention to an outward arrangement. St. Paul did not believe in the essential immortality of the soul, he therefore considered that, if Christ had not risen, His dead disciples would have come to an end (ἀπώλοντο, 1 Cor 15^{18}). The lost sheep of the house of Israel were rather *misled* than *lost*, but from a putative and proleptical point of view, they were on the way to a tragic end, and could only be rescued by the Good Shepherd. The withering of a corruptible crown (p. 143) is the beginning of decay, and cannot but bring the crown to an end in time. Sin *has* a tendency to 'extinguish' even 'the intelligence' (*ibid.*) of perverted men, who in Scripture are often called fools or insane (Ps 14^{1}, Mt 7^{26}, Lk 12^{20}, Tit 3^{3}, 1 P 2^{15}); folly is only a few degrees remote from a complete extinction of the intellect. In 1 Cor 15^{53} it is not *corruption* but what is *corruptible* (τὸ φθαρτόν not φθορά) which is to put on *incorruption* (p. 143).

The quotations made in your reply to Dr. Weymouth (Note P) are also figurative. The loss of money is very often killing for a worldly man, it may actually shorten his days; indeed, in despair, he may put an end to his own life. A converse image is used by the man who entreats a favour: 'It would be the making of me,' he says.

In every instance that you adduce, *the cessation of one existence or another is kept in view.* Your array of quotations is a skein which is easily unwound when begun at the right end of the thread, I mean with an appropriate definition of the words under examination.

Please consider, also, that if these words were not susceptible occasionally of a full and unrestricted meaning, we should look in vain, at least in colloquial Greek, for terms expressing the ideas of coming or bringing to nought. Even Plato, a philosopher, when he wishes to deny the possible annihilation of the human soul, is compelled to use, with the negative, the very words which you think too weak for the purpose. You object that he then takes care to accumulate synonyms, but this accumulation would prove ineffective if each synonym had not by itself an unrestricted meaning. The idea of a century, for instance, cannot be suggested by simply adding together six months and half a year. No, the occasional accumulation is merely pleonastic, as when we say, 'I have seen it with my own eyes,' or 'have touched it with my own hands.' It is an emphatic but legitimate figure of speech.

Apart from the figurative and restricted senses of the Greek words for *destruction*, there are undeniably in the New Testament passages where the same terms intimate *bringing to an end* as the proper, effective, and unrestricted sense. Ja 1^{11} is one of those passages; when 'the flower falleth, the grace of the fashion of it perisheth,' the meaning evidently is that it ends for ever. The material 'meat which perisheth' (Jn 6^{27}) also ceases to exist, and Jesus uses the same expression when speaking of the right eye and of the right hand which 'should perish' in order to prevent the whole body being 'cast into hell' (Mt $5^{29.\,30}$). The eye which has been plucked out and the hand which has been cut off must soon undergo disintegration and come to an end. The fate of the whole body cast into hell is assimilated by Jesus to the fate of its severed members. Hell, in the original Greek, is *Gehenna*, and we find, in the same Gospel, that 'both soul and body' may be 'destroyed in Gehenna' (Mt 10^{28}), the soul being here expressly spoken of as sharing a fate similar to that which brings to nought the detached portion of a living body. A sort of disintegration is also alluded to in Lk 20^{18}; surely you must admit that the 'grinding to powder,' or (R.V.) 'scattering as dust' (λικμήσει), is to be taken figuratively and applied to the invisible part of man, 'whether,' as you put it, 'in its nature it be composite or uncompounded' (p. 217).

Do not these metaphors of *putrefaction* and *pulverization* confirm the one taken from 'the burning of vegetable matter'? Do they not 'come as near to annihilation as do any natural phenomena' (pp. 163, 282)? Are they not 'hints,' too, that the unsaved will cease to be (p. 164)? I would further submit to your kind consideration the pages I have written concerning what may be called the favourite maxim of Jesus; a close exegesis will show, I believe, that it points in the same direction (*Problem*, pp. 127–134). The phrase

'eternal destruction' (ὄλεθρος αἰώνιος, 2 Th 1^{9}) is emphatic and slightly pleonastic in order to accentuate the idea of an abiding and endless result, an unrestricted destruction. It is therefore a perfect synonym of our dialectical word *annihilation*, and this seems to be substantially your own interpretation (p. 126).

The idea of complete disintegration is conveyed, also, in the Epistle to the Hebrews, by the 'fierceness of fire which shall devour the adversaries,' (10^{27}, cf. 12^{29}, ἐσθίω, καταναλίσκω). This image of consuming fire occurs very often in the New Testament. What the fire devours must apparently lose its existence; the fire is sometimes called eternal on account of its 'abiding result,' in accordance with your own admission concerning the cities of Sodom and Gomorrah (Jude ^{7}; p. 121, cf. 122). In the Book of Revelation, the annihilation of obstinate sinners is mainly symbolized by the lake burning with fire and brimstone. The key to this emblem is to be found in chap. 20^{14}, where it is evidently the abolition of *Death* and *Hades* which is depicted; suffering being out of the question in their case. It should be remembered that Hades is thus brought to an end *after* having been emptied of its inhabitants. The annihilating power of the lake is therefore undeniable, and this power must be exerted over every being cast into it. Should it be objected that in 14^{10} there are human beings who are tormented with fire and brimstone, I reply that these torments may be *preliminary* to ultimate and unavoidable annihilation. This is the only way in which justice can be done to all the factors in the context. As to the statement (20^{10}), about the Devil and the two Beasts (cf. chaps. $13^{11.\ 13}$ 16^{13} 19^{20}, also Dn $7^{7.\ 8.\ 11}$), that they are to be tormented 'for ever and ever,' human beings are not there alluded to, and the expression is no doubt hyperbolic, like many others in this highly poetical book. (See *Problem*, p. 572, note 3.)

It did not enter into your programme to take into consideration the Old Testament, probably because its declarations did not appear to you sufficiently authoritative on the subject. It is Jesus who has 'brought life and immortality to light through the gospel' (2 Ti 1^{10}). The gospel, however, has its roots in the Old Testament, and it is interesting to find in the latter the germs of what is called *Conditionalism*, but should rather be named an unadulterated gospel. In the Hebrew language there are more than fifty verbs which are used either habitually or occasionally to signify the destruction of organic beings. Most of these are employed in the Old Testament to specify the ultimate fate of the impenitent, and convey the idea of the complete suppression of the individuals of whom they are predicated. The New Testament sanctions the terms which serve to represent the corresponding Hebrew words in the Greek of the LXX. It adopts the symbols of the Old Covenant in order to describe eternal realities. Thus the biblical doctrine is, as it were, clenched. In both Testaments the wicked are said to be 'destroyed for ever,' *i.e.* put out of existence, but the vague and indefinite eternity of the Old Covenant becomes definite and absolute in the New. (See in *The Problem of Immortality*, pp. 445 ff., a 'List of Biblical Terms used to denote Destruction.')

To return to the New Testament, *death* is the crucial word to denote the supreme punishment of the desperately wicked;[1] it is of more frequent occurrence than the words for *destruction*, and is used κατ' ἐξοχήν. In every language lexicons agree in defining death as the cessation of life. Life can be summarily described as the combination in an individual being of the two powers of sensation and action;[2] death, therefore, when it is complete, puts an end to this twofold power. But here again, as for the word destruction, death may be complete or only partial, as in the case of paralysis. There is for man a physical and a spiritual death. From a figurative point of view, the death may be proleptic or putative. At last comes the second or absolute death, whereof the physical and spiritual death are only forerunners. I have taken into minute consideration every passage of the Bible in which the words relating to death occur, and have classified these passages, as you may see in *The Problem of Immortality*

[1] It would be interesting and instructive to extend our investigation, did space permit, to the whole family of words relative to the idea of death; θνήσκω, ἀποθνήσκω, θάνατος, θανατόω, νεκρός, νεκρόω, νέκρωσις, σταυρόω, ἀναιρέω, ἀποκτείνω, φονεύω, κατασφάζω, etc.

[2] In one of the supplements of the original French edition of *The Problem of Immortality*, I have tried to give a more minute and scientific definition of life, thus: 'A current of molecules passing through an organized body, this body constantly renewing itself in all its parts from within outwards.'

(pp. 206–215). So far as I know, no exception has been taken to my distinctions.

When the Apostle Paul declares that 'the wages of sin is death' (Ro 6^{23}), the meaning is absolutely unrestricted and exhaustive. Just as the physical death puts an end to all the sensations and all the activities of the body, the perseverance in sin will ultimately put an end to all the feelings and all the activities of both soul and body. The physical life has no more any *existence* if its feelings and activities have absolutely ceased; in a similar manner, the life of a soul will *exist no more* when the second death shall have put an end to all its energies. In a state of catalepsy, physical or spiritual, there is still life, although it is reduced to a minimum; it is only apparent or putative death.

Spiritual death may be cataleptic; it becomes absolute when the soul has finally and absolutely ceased to feel and to act. Most conditionalists do not believe in the 'immediate annihilation' mentioned by you (pp. 151, 154). The spiritual death is, to my mind, gradual, as physical death generally is. The reprobates live a dying life, and this explains why their lingering existence beyond the grave is never called life (p. 146); the real life (ἡ ὄντως ζωή, 1 Ti 6^{19}) is eternal.

You consider that the writers of the New Testament, when speaking of the supreme punishment of unsaved sinners, 'do not define in unmistakable language what their fate will be' (p. 305). But the investigation which we have just made shows, on the contrary, that the fate threatened is perfectly clear and distinct, as clear as the simple and primordial notions of to be or not to be, as distinct as the sentence of penal law which condemns a man to capital punishment, or as the prediction that a wooden house will be destroyed by fire. Have you the conception of an idea more definite than this? If not, you must needs acknowledge that the language of the New Testament on the point at issue is truly 'unmistakable,' and that it *does* teach a punishment 'which logically implies that the acute suffering of the lost will come to an end' (p. 226).

I readily confess that the phrase 'Conditional immortality' is not biblical, but neither is the phrase the *Divinity of Christ*, nor are the words *Providence*, *Trinity*, *Christianity*, *Second Advent*, etc. The coining of the word *Conditionalism* has been necessitated by the fact that the ontological meaning of *Life in Christ* had been lost sight of in the traditional interpretation.

As already stated, there are many points of agreement in our eschatological views. You believe that various traditional interpretations of the Bible on this subject are 'condemned by the moral sense of man' (p. 103), and that 'the moral sense' of man is a voice of God (p. 208); that the doctrine of eternal torment is placed 'in a solitary depth of improbability, or apparent impossibility' (p. 209); that 'the word life is never once used throughout the New Testament to describe the future state of the lost' (p. 146); that there are metaphors in the teaching of Jesus which seem to 'hint' that the unsaved may one day 'cease to be' (pp. 163, 164, 282); that 'since not all punishment is suffering, we have no right to infer that suffering and punishment are coextensive' (p. 174); that 'extinction is infinite loss' (p. 269); that the punishment is 'final' and 'hopeless' (p. 126); that the teaching and phraseology of Plato 'have been a source of endless confusion and misapprehension in Christian theology' (p. 197); that the Bible 'never asserts or assumes the essential and endless permanence' of the human soul (p. 199); that 'the Christian doctrine of the immortality of the soul is derived only from Greek philosophy' (p. 200), having 'no place in the Bible and no adequate evidence elsewhere' (p. 205). On the basis of these propositions, you strenuously oppose the universalist views (pp. 125, 213, 214, 288), and you concede that, from a speculative point of view, at least, 'no serious objection can be brought' against the conditionalist theory—it would be, as you say, 'punishment tempered with mercy' (p. 217), 'and it permits us to look forward to a time when from the entire universe, sin and sorrow will have alike vanished. The relief thus afforded, and the prospect thus opened, give to this theory a certain attractiveness' (p. 218).

Evidently, like Mr. Gladstone, in his admirable essay on *A Future Life*, you approach very near to conditionalism. Your last objections seemed to rest upon a misunderstanding which may now have been removed. Of course, I am open to the reception of further light; meantime, I feel convinced that, *logically*, your present intermediate position is *à priori* and *à posteriori* indefensible.

Before concluding, allow me to address myself

to your heart. Being here by medical advice, I have made this earnest effort in response to your expressed desire, and as part of a campaign which I began thirty-four years ago. Amidst difficulties and hindrances, I have been constantly cheered by the deep and ever-growing assurance that this undertaking was for the glory of God, and I have carried it on in order that He might be better understood. I see with sorrow that His character is too generally misrepresented in relation to this matter, and that much of the prevailing infidelity is due to that fact. As to believers themselves, I grieve to find that the reflection of a falsified dogma has had a hardening effect upon their feelings, and also that they are not, as they should be, joyful, nor grateful to Jesus Christ for the preservation of their very life and existence, but only for secondary gifts. They seem to forget that He has called himself the 'Bread of Life,' the 'Water of Life,' which are symbols, not of enjoyment nor even of holiness, but of ontological maintenance and support. This serious mistake of most Christians is derogatory to the divinity of Christ, which would be confirmed and placed upon a much higher level if it were recognized that Jesus, in His union with God, is really the great life-giver, and that apart from Him there is no permanent existence of any kind for any man.

I am not pretending that a reformed eschatology is indispensable for personal salvation, but I believe it to be none the less urgently needed, in view of a more successful advocacy and propagation of the Christian faith, indeed indispensable for that purpose; the lack of it may account for the comparative failure of so many zealous evangelistic endeavours, and I fear that an interdict will remain upon the Churches at large until they have honestly confessed a secular error (Ro 1^{18}).

In England, unfortunately, there are at present only a few leaders of this much-needed crusade. If only you might become one of them! I cannot conceive of a more honourable and timely mission, neither do I know of a servant of God better fitted than yourself to carry it on effectively. Would to God that you could take *one step further!*—Believe me to remain, Rev. and dear Sir, with best Christian regards, very sincerely yours,

E. PETAVEL.

At the Literary Table.

THE BOOKS OF THE MONTH.

Alexander and Shepheard—
Sermons by Welshmen in English Pulpits. Edited by the Rev. D. Waters. Crown 8vo, pp. xvi, 360. 5s.

Cambridge University Press—
Isaiah xl.–lxvi. Edited by the Rev. J. Skinner, D.D. Fcap. 8vo, pp. lxi, 251. 4s.

Clarke—
The Bible for Home and School. Edited by E. T. Bartlett, M.A., and J. P. Peters, Pn.D. Pt. viii. 8vo. 1s.

Congregational Union—
Apostolical Succession. By John Brown, B.A., D.D. 8vo, pp. xvi, 463. 10s. 6d.

Funk and Wagnalls—
The Christian Gentleman. By the Rev. L. A. Banks, D.D. Crown 8vo, pp. 123. 3s.

Hodder and Stoughton—
On the Threshold of Central Africa. By François Coillard. 8vo, pp. xxxiv, 663. 15s.
Colossian Studies. By the Rev. H. C. G. Moule, D.D. Crown 8vo, pp. xi, 319. 5s.
Introduction to the Old Testament. By the Rev. C. H. H. Wright, D.D., Ph.D. New Edition. Fcap. 8vo, pp. xxviii, 249. 2s. 6d.

Methuen—
Some New Testament Problems. By the Rev. Arthur Wright, M.A. Crown 8vo, pp. xii, 349. 6s.

Luzac—
Essays on Religious Conceptions. By R. N. Cust LL.D. Crown 8vo, pp. 148.

Macmillan—
Divine Immanence. By J. R. Illingworth, M.A. 8vo pp. xvi, 212. 7s. 6d.
The Holy Bible. Edited by J. W. Mackail. Vol. vii. Globe 8vo, pp. 341. 5s.

Nisbet—
The Problems of Job. By the Rev. G. V. Garland, M.A. Crown 8vo, pp. xi, 366. 6s.
The Biblical Illustrator: Revelation. By J. S. Exell, M.A. 8vo, pp. 787. 7s. 6d.
The Ministry of Intercession. By the Rev. A. Murray. Fcap 8vo, pp. xiv, 236. 1s. 6d.
Reason in Revelation. By E. M. Caillard. Fcap. 8vo, pp. 122. 1s. 6d.
Brief Sermons for Busy Men. By R. F. Horton, D.D. Fcap. 8vo, pp. 83. 1s. 6d.
On the Use of Science to Christians. By E. M. Caillard. Fcap. 8vo, pp. v, 95. 1s. 6d.
Science in Relation to Miracles. By the Rev. J. J. Lias, M.A. Fcap. 8vo, pp. vii, 93. 1s. net.
The Hidden Years at Nazareth. By the Rev. G. C. Morgan. Fcap. 8vo, pp. 47. 1s. net.
The Mystery of the True Vine. By the Rev. A. Murray. 16mo, pp. 172. 1s.

Oliphant Anderson and Ferrier—
Leaders in Literature. By P. Wilson, M.A. Crown 8vo, pp. 286. 5s.
Christianity and the Progress of Man. By W. Douglas Mackenzie, M.A. Crown 8vo, pp. 255. 3s. 6d.
David Hume. By Henry Calderwood. Crown 8vo, pp. 158. 1s. 6d.
Difficulties about Baptism. By D. Douglas Bannerman, M.A., D.D. Fcap. 8vo, pp. vi, 90. 6d. net.
Religious Tract Society—
Pilate's Gift and other Sermons. By the Right Rev. G. A. Chadwick, D.D. Crown 8vo, pp. 287. 5s.
The Service of the Mass in the Greek and Roman Churches. By the Rev. C. H. H. Wright, D.D., Ph.D. Crown 8vo, pp. 128. 1s.
Elliot Stock—
Sermons Preached in Westminster Abbey. By Basil Wilberforce, D.D. Crown 8vo, pp. viii, 244. 5s.
Studies on the Second Advent. By J. S. Flynn, B.D. Crown 8vo, pp. viii, 181. 3s. 6d.
Williams & Norgate—
A Study of the Saviour in the Newer Light. By A. Robinson, B.D. 8vo, pp. xx, 404. 7s. 6d.
Semitic Influence in Hellenic Mythology. By R. Brown, jun., F.S.A., M.R.A.S. 8vo, pp. xvi, 228. 7s. 6d.

THE Rev. Daniel Waters, pastor of the English Congregational Church at Ystrad, Glamorganshire, has a debt on his church. He might wipe it off with a bazaar, but he dislikes bazaars. So he has resolved to wipe it off with a volume of sermons. Thirty of his brethren (all but one) came and preached in his church, and then gave him the sermon. They gave him a photograph also. He reproduced both. And here we have thirty excellent portraits of prominent and eloquent Congregational preachers, with their thirty sermons, and the price is but a few shillings. If the book sells as it ought to sell, the debt will be wiped off. If it is read as it ought to be read, the debt will be wiped off many a soul. Dr. Griffith John of Hankow, the only one who could not come to preach his sermon, sent a missionary's great argument for the Divinity of Jesus.

Professor Skinner has completed his *Isaiah* in the "Cambridge Bible for Schools and Colleges." It is mentioned on another page.

It is probable that when the religious history of the end of this century is written, it will be recorded that a great Congregational minister wrote a great book in answer to the dogma of Apostolical Succession. For few religious and literary facts could be found more significant. That a brochure should be hastily struck off in answer to some passing exaggeration in religious belief would have no significance. But this is a serious historical study. It has cost years of a capable student's life to gather these facts, and hard toilsome days to give them literary form and cogency. It is, in short, a great doctrinal treatise, not unworthy of the best theological writers, and it is all in answer to Apostolical Succession as it is believed in and practised in England. When we pass to where beyond these voices there is peace, how will it all appear to us?

In the literature of Missions only two or three volumes have yet taken a permanent place. That is not surprising. The surprise is that missionary enterprise has ever lent itself to the great writer's purpose. For although missionary work may be called heroic beyond all other work to-day, its heroism is in the unyielding persistence in daily drudgery and petty disappointment. It does not offer the heroic ideal that literature has hitherto had before it. Thus it is improbable that M. Coillard's *Central Africa* will take its place among our literary immortals. For it is a typical missionary's book. Intensely interesting, its interest is ever on the little detail of daily life, the mean prejudice disarmed, the commonplace heart won, and then the illness and the end, and the grave in a foreign land. But there are greater greatnesses than those that belong to literature. There is the greatness of him or her who will come after Me and knows that there is only the way of taking up the cross daily and following. It is the only greatness we dare call *blessedness*. And it is just to such men as this, with his heroic Scotch wife, that we are *sure* the word will be spoken, 'Come, ye blessed of My Father.'

Moule's *Colossian Studies* were bound to come, the *Philippian Studies* having opened the way. Other *Studies* will follow in their time. For a new method of Bible study has been hit upon: it has the singular advantage of missing never a word in the Epistle, and it aims at the yet happier purpose of sending us to the Epistle itself.

The new edition of Dr. Wright's *Introduction to the Old Testament* contains an excellent appendix

of Bibliography, which carries the literature of its subject down to the present date. It is no surprise that its accuracy is nearly flawless, for that is the conscientious character of all Dr. Wright's work. To prove it human he has left one slip. Professor Skinner's *Isaiah* is 1896–98, not 1891–95.

Mr. Illingworth's Bampton Lecture on *Personality* gave him a place as a thinker and writer for the times. It proved him at home and happy in that borderland of misery and mischance where theology and metaphysics come in contact. It showed him one of the rarest of teachers, teaching us to love the Lord with all our mind. Let Mr. Illingworth write more books. They will be read and be blessed every one. The new book has no more forbidding title than the Bampton Lecture; it is even more modern and convincing. Its one great thought is that since God has not spared His own Son, but given Him for us all *in the Incarnation*, He will with Him freely give us all things—miracles, prophecy, and all the rest.

Those of us who have not yet written on the Book of Job know that the Commentary on Job has not yet been written. For other men have said nothing better than we can read in the Book of Job itself. Mr. Garland is the latest commentator, and he has written kindly and cheerfully on the *Problems of Job*, but he has left them where they were. For Job is Adam and Uz is Earth, and the problems of Job are not to be written on but suffered. For a pleasant book to read take Garland on the *Problems of Job* by all means; but do not think that he will save you from burning your fingers.

There are two books by Mr. Andrew Murray this month—*The Ministry of Intercession* and *The Mystery of the True Vine*. Of their kind—and their kind is very popular as well as very precious at present—both are exquisite examples. *The True Vine* is a devotional study of the Parable of the Vine and its branches; *The Ministry of Intercession* is a pressing plea for greater earnestness and unselfishness in prayer, and for more of it.

Mrs. Caillard, who also has two books this month, has succeeded in making science serve to commend religion—a most difficult and usually quite unsuccessful enterprise. It is not simply by being religious and knowing a little science, that she does it; it is by forcing nothing, and letting nature herself, so willing always to heal and reconcile, do the harmonizing.

The new volume of the 'Preachers of To-day' Series is Dr. Horton's *Brief Sermons for Busy Men*. 'Brief' sermons are usually barren, and busy men find them far too long. These are not so very brief. They have matter for thought, and it is always impressively expressed. They have even a certain long-handed hold of the hearer, and will not let him go until they bless him.

Leaders in Literature is a somewhat commonplace title of a somewhat commonplace book. It is very difficult to say anything new about Emerson, or Carlyle, or Lowell, or George Eliot, or Mrs Browning, or her 'illustrious husband,' or Matthew Arnold, or Spencer, or Ruskin. If it is not new it is no use saying it now, and if it is new—well, here at least it is not worth saying. Of course this will serve if you have nothing better, but you would be wise to pass this by and read the 'Leaders' themselves.

Messrs. Oliphant Anderson & Ferrier's catalogue is particularly strong in the literature of Missions. The convincing and converting side of Missions, what one might call the apologetic in missionary literature, is almost wholly theirs. They have just added a volume. What Missions have done for the social and intellectual progress of man—that is Professor Douglas Mackenzie's theme, and he knows how to handle it. If you happen to have an intellectual friend who does not believe in Missions, this is the book to give him.

The latest issue of the 'Famous Scots' is *David Hume*. The author is the late Professor Calderwood. Scotland, especially theological Scotland, owed an apology to David Hume, and Professor Calderwood was just able to make it before he died. It is an apology of the lofty order—such as Hume was really able to appreciate. For it shows him wholly wrong in his philosophy, and wholly right in his heart.

Dr. Bannerman of Perth has written a handy book on *Baptism* to meet the difficulties (original or second-hand) of young men and women, and it will meet them.

Canon Wilberforce is a preacher to the men and women round him. He never fails to reach and arrest. His power lies in his reality. It is left to others to speculate, he knows; to dream, he works. His new volume of Abbey Sermons must have startled consciences out of slumber. And they can heal too. For there is balm in this Gilead, a physician here who can minister to a mind diseased, and pluck from the heart a rooted sorrow. You must not preach these sermons, for you could not make them yours; but live them you may and must.

In the preface to the new edition of his *Studies of the Saviour in the Newer Light*, Mr. Robinson tells the story of the reception accorded to the first edition up to the time he was separated from ministry in the Church. Then he points out what changes he has made, and why he is issuing the book again at all. For it is the same book essentially, and most of his critics will still find offence in it. But its expression, and once and again even its attitude, are greatly altered. One may still read it with disapproval, but one can read it now. It seems to us, indeed, to show Mr. Robinson in a new light himself. That he has been able to alter so and reissue is much; that he has grasped the great matters of disagreement, that he has been ready to soften and able to strengthen. It is easy to promise a better reception to this issue; a reversal of the former general judgment it would perhaps be too much to look for.

Semitic Influence in Hellenic Mythology is unlikely in itself, and it is unlikely that any one should be able to prove it. Mr. Brown has written a clever interesting volume, but he has not troubled us greatly with Semitic influence in Hellenic mythology. The student of mythology will find many things delightfully well put, even where they are not new; the general reader will rejoice in a world of literary and theological strong speaking. The volume is substantially a defence of Professor Max Müller against Mr. Andrew Lang.

'The Greek Testament' of the Bible Society of Stuttgart.

When O. v. Gebhardt published in 1881 his *Greek* and *Greek-German Testament*, he was induced to this undertaking by the intention to counteract the practice of the British and Foreign Bible Society to circulate in Germany nothing but reprints of the Textus Receptus (see the statement in the Preface of the bilingual edition, p. v). His editions, however, were not cheap enough to reach this effect. As late as 1893–94 the British and Foreign Bible Society made at Cologne a reimpression of the Textus Receptus in 12,200 copies, and went on to circulate of it in Germany and Switzerland about 1600 copies per annum (see the Annual Reports of the Society). It seemed necessary to make a more decided effort against this practice, and therefore the Wurttembergian Bible Society at Stuttgart published lately a Greek Testament with a critically revised text, but as cheap and as nice as any of the Society's reprints of the Textus Receptus. The text is based on a collation of the editions of Tischendorf, Westcott-Hort, and Weymouth; it gives on the margin all their differences, from Acts onwards, also those of the new recension of Bernhard Weiss. But it gives further, at the foot of the pages, a selection of manuscript readings, not to be found in the editions just mentioned, for the Gospels and Acts, chiefly from the Codex Bezæ at Cambridge; and it places thus in the hands of the poorest student materials which were hitherto accessible only to those who were in possession of the larger critical editions. The outer margins contain all references to the O.T. and many parallel passages. The Greek type was expressly cut for this work, to be as clear and large as it was possible in a pocket edition. Bishop Westcott, in a letter to the editor, called it 'an admirable specimen of typography.' It is sold in all forms of binding and arrangement, from one shilling onward, in one vol., in two parts, in ten parts with case; on writing-paper and interleaved; in Greek and German, the German text being the Revised one, but giving on the margin a full comparison of Luther's last edition of 1545.

There is probably no Bible Society on the Continent which is more heartily thankful for the good work the British and Foreign Bible Society

has done in Germany than the Wurttembergian in Stuttgart,—Dr. Steinkopf, the well-known secretary of the London Society, was our countryman,—but must it not seem disgraceful to repeat and circulate, at the end of the 19th century, the clerical errors made by Erasmus in 1516? Westcott-Hort conclude their N.T. with a motto taken from our countryman, J. A. Bengel, that we must not enlarge the shortcomings of our predecessors, nor anticipate or hinder the progress of the future, but that each time must show faithfulness *in minimis et maximis*. In the same connexion Bengel says that every particle gold remains gold, but that just therefore it is the duty of the pious to apply all energies to the textual criticism of the N.T., and not to circulate as gold what is not gold. By what pleas can one be justified in repeating a grammatical monstrum like the καίπερ ἐστίν (Rev 17^{8}), or as words of St. John, what Erasmus translated from the Latin Vulgate (Rev 22^{19-21}), because the only MS. which was at his disposal was defective?

It would be the best reward for the great expense which the Bible Society of Stuttgart has spent on this undertaking, if other Societies would make a large use of it; and if last, not least, the greatest of all, which in other directions is so splendidly managed, the British and Foreign might be induced to give up its present praxis, at least in Germany.

Eb. Nestle.

Ulm.

Ezekiel's Temple.

By Principal the Rev. George C. M. Douglas, D.D., Glasgow.

II.

From this 'law of the house,' or fundamental principle, that the holy place had been raised to equality with the most holy, the old restrictions having been abolished, several important consequences resulted, and these explain certain other features in Ezekiel's temple.

1. There is no high priest. With the most holy place thrown open to them all, every priest was now competent for what had been the special duty and privilege of the high priest. This absence of a high priest is the more noticeable, since repeated mention is made of Zadok, the well-known high priest at the time when Solomon's temple was built and opened. There is no mention of the gorgeous high-priestly garments (contrast Zec 3^{1-5}); not even of the well-known Urim and Thummim.[1]

2. The ark with its mercy-seat is conspicuously absent: whereas the ark was the only piece of furniture in the most holy place of the tabernacle, and so in Solomon's temple the so-called 'oracle,' the most holy place, had been prepared for the purpose of bringing the ark in there (1 K 6^{19}). The unvarying Jewish tradition has been that the ark was awanting in the second temple; comp. Jer $3^{16.\ 17}$, where, instead of the forgotten ark, it is Jerusalem that is to be called the throne of Jehovah, to which 'all the nations shall be gathered, . . . neither shall they walk any more after the stubbornness of their evil heart,' comp. Ezekiel himself, chap. 11^{16-20}, (chap. 36^{25-28} being in some respects fuller), recording the assurance that Jehovah was 'to them a sanctuary for a little while in the countries where they are come,' at the time of the desertion and desecration of Jerusalem. And, he continues, one heart and a new spirit, and a heart of flesh instead of a stony heart, shall be given to the worshippers, 'that they may walk in My statutes, and keep Mine ordinances, and do them; and they shall be My

[1] It has been said that Ezekiel places the ordinary priest under rules as strict as those under which the high priest is placed in the Levitical law. If so, this is so far analogous to the advancement of the holy place to the level of the most holy. Something of this may be seen in the rule for marriage (chap. 44^{22}, bringing together Lv 21^{7} and ^{14}); perhaps in the rule for wearing linen, no doubt with a reference to purity (comp. chap. 44^{17} with Ex 28^{39}); perhaps the rule for dressing their hair (chap. 44^{20}, comp. Lv $21^{5.\ 10}$). The command not to eat what had died of itself, or what had been torn (chap. 44^{31}), seems to be taken from Lv 22^{8}. The command not to drink wine (chap. 44^{21}) transforms the special rule in Lv 10^{9} into a permanent law; possibly there is here some connexion with the fact that Ezekiel does not mention the use of wine in the sacrificial services, the drink offering being mentioned only once (chap. 45^{17}). The rule as to a priest defiling himself for the dead (44^{25}) agrees with the Mosaic law for the ordinary priest, not for the high priest (comp. Lv $21^{2.\ 3}$ with v.^{11}).

people, and I will be their God.' There would therefore be no more need for the tables of stone which had been in the ark, first in the tabernacle, then in Solomon's temple. Nor would there be need for Jehovah's voice to speak from the mercy-seat upon the ark, as He had spoken to Moses (Nu 7^{89}); the same peculiar form of the verb, suggesting conversation rather than mere speaking, is used by Ezekiel in chap. 43^{6}, 'And I heard one speaking unto me out of the house, and a man stood by me,' etc. For the glory of Jehovah, whose presence had been specially manifested over the mercy-seat, had left its old position there; it had, indeed, left the house and the courts and the very city, according to the great vision recorded in chaps. 8–11. Now the glory returned, definitely by the east gate, and filled the whole house (chap. 43^{1-5}, comp. 44^{1-4}), and there never was to be a repetition of the old defilements and provocations (vv.$^{7-9}$), but true repentance and new obedience (vv.$^{10.\ 11}$). And so the entire top of the mountain was henceforth to be the most holy place, according to the new law of the house (v.^{12}). In this connexion it is worthy of notice that a favourite expression in the earlier part of the prophecy (with slight variations in its form), 'rebellious' (2^{5}, 3^{9}, 12^{2}, 17^{12}, 24^{3}), occurs only once, and for a special reason, after this promise of the new heart has been given, namely, in 44^{6}. Ezekiel now regards rebelliousness as a thing of the past.

3. There was no longer a day of atonement, now that there was no special duty and privilege of a high priest, and no mercy-seat in the most holy place which formerly the high priest alone might enter once in a year. Ezekiel's vision presents the advance in Israel's spiritual condition. The atonement is already complete, the most holy place stands open, and perhaps all the priests appear habitually clothed as the high priest used to be on that great day (chap. 44^{17}). The completeness of the atonement is emphasized by other prophets also, for instance, Zec 3^{9}. Yet the ordinary sacrifices, whether for Israel as one whole, or for individuals, were not stopped. Had this been so, there would have been no temple at all, and Ezekiel's vision must have taken an entirely different form. We also read in chap. 45^{18-20} of a service on the first day of the first month, and again on the seventh day, which possibly is a sort of reminiscence of the day of atonement, or substitute for it, in these new conditions; but its great object is to 'cleanse the sanctuary'; comp. 'atoning for the holy place, and the tent of meeting, and the altar' (Lv $16^{16.\ 18.\ 20}$). Ezekiel's expression is literally, 'deal with the sanctuary by a sin offering' (v.^{18}); but in v.^{20} it is, 'for every one that erreth, and for him that is simple: so shall ye make atonement for the house.' There is, however, nothing said of these days being kept holy, or of this being the institution of a new feast.[1]

4. If there is no longer a high priest and a day of atonement, it is not easy to bring in the Year of Jubilee. For this glorious and unique 'time of restoration of all things' (see Ac 3^{21}) in Israel had been ushered in by sending abroad the loud trumpet-sound on the day of atonement (Lv 25^{9}) at the end of seven times seven years, and the atonement made that day was its foundation. It is not, indeed, certain how we are to interpret the gift of land by the prince to any of his servants; 'it shall be his to the year of liberty, then it shall return to the prince' (chap. 46^{17}). The word for 'liberty' occurs only here; and in Lv 25^{10}, where it is spoken of the jubilee; and in a prophetical passage, which will be noticed immediately; and also four times in a passage (Jer 34^{8-17}), where it is connected with setting servants free in the seventh or sabbatical year. The word, however, is not used in connexion with this liberation in the seventh year in the Pentateuch, either in Ex 21^{1-6}, or in Dt 15^{1-4}. Perhaps, in this ideal state of privilege for the new Israel, Ezekiel finds no room for the Jubilee. Now that he sees the way into the most holy place standing open, for the benefit of a people renewed in heart, gifted with supernatural life, perfectly reunited among themselves, it is the state of things described in Is $61^{1.\ 2}$, where

[1] No doubt we might so far compare the first and seventh days of the passover feast of unleavened bread (Ex 12^{16}, Lv $23^{7.\ 8}$, Nu $28^{18.\ 25}$). And we might also find a parallel to this transference from the day of atonement in the seventh month, at the end of the agricultural year (Ex 23^{16}, 34^{22}), to the first day of the first month, in the transference of the Christian Sabbath from the seventh to the first day of the week. For in both cases the new arrangement is an advance upon the old, inasmuch as we are made to begin a division of our life, be it a year or a week, with a working balance of grace in hand. Anyhow, we can well dispense with the reading in the Septuagant at v.^{20}, 'in the seventh month, on the first day of the month'; from which an inference has been drawn that Ezekiel instituted two feasts, each to be a day of atonement for half a year. Of an atonement efficacious for six months there is not a trace anywhere in Scripture.

alone this word for 'liberty' again occurs: 'The Spirit of the Lord Jehovah is upon me, because Jehovah hath anointed me to preach good tidings unto the meek, He hath sent me . . . to proclaim liberty to the captives,' etc. And it is possible, as we shall see in another case, that with the practical unification of the holy and the most holy places, Ezekiel also unifies the sabbatical and the jubilee years, the seventh and seventh seventh.

Point and Illustration.

Illumination.

Pilate's Gift.

THERE is no lovelier sight than to watch, through a powerful telescope, the sunrise upon the mountains in the inner curve of a crescent moon. To the naked eye there seemed but little change in that vague and ill-defined outline; but now the observer sees, one after another, summits, invisible a moment since, springing into clear vision and glowing like molten silver, intense and keen, a startling awe-inspiring revelation. Before, they were within our field of vision, but dark, because so placed as to send back to us no ray from the far-off sun, itself vanished from our sky. We saw them when they saw the sun. And we, if we yielded to the influence of the Sun of Righteousness more of the circle of our nature, if we subjected our consciousness and our aspiration to the conception alike of the meek and lowly One, and of Him who denounced the Pharisees and scourged the traders from His Father's house; who said to the widow of Nain, 'Weep not!' and who before Pontius Pilate witnessed a good confession;—then would souls upon whom that Sun has not arisen, behold in us a splendid witness for His splendour, as point after point of character kindled like silver flame until the perfect circle of the 'likeness of Christ' was rounded.—G. A. CHADWICK.

Resurrection.

Sermons preached in Westminster Abbey.

IT is, I think, profitable to emphasize that the Bible speaks nowhere of the resurrection of the body, or the resurrection of the flesh. The actual resurrection of the Christ was not from Joseph of Arimathea's sepulchre, but from the body which He left hanging on the cross. Easter Day, accurately described, is the annual commemoration of the first manifestation of the personal survival of the Christ. There can be little doubt that the popular notion of resurrection as some long-deferred reconstruction of decayed corpses, rather than the emancipation of the real individual from flesh surroundings at the moment of death, has seriously weakened the belief of thoughtful people in the whole teaching of the Resurrection. Bodies, flesh bodies, are composed of atoms in perpetual flux, constantly disintegrating, constantly passing away. The body of childhood is not the body of youth, the body of youth is not the body of manhood; and when the flesh body dies, if it is permitted to yield to Nature's processes, and is not mummified in a leaden coffin, it is dissolved into its component elements; each liberated fraction seeks new combinations and aids life in some new form. The bodies in which we are this day, so far as regards those elements which are visible, have already formed the component parts of many other bodies, and will disintegrate, and be shared by others still. If resurrection is of literal flesh, the Sadducees' question as to the woman with many husbands would apply: 'In the resurrection to whose body shall the atoms belong, seeing they have formed the particles of many bodies?'—B. WILBERFORCE.

Salvation.

Isaiah xl.–lxvi.

THE idea of salvation has an instructive history. In Arabic, the root *wasi'a* means to be wide, roomy, spacious, etc.; and hence the Hebrew verb 'to save' (which is the causative of this) means primarily 'to make room for one,' 'to give one freedom or space to move in.' Even in this form the word contains the germ of a valuable religious idea, salvation being essentially freedom for the normal expansion of man's true life. In the Old Testament, however, it is always used with express reference to some pressure or impediment, the *removal* of which constitutes the essence of the act called salvation, or the state of salvation which results from it. In the earlier literature the words for salvation have mostly a secular and political application, denoting 'succour' in a military sense, or (more frequently) 'victory.' The religious sense grew naturally out of this. At all times it was recognized that Jehovah is the source of deliverance or victory; but at least from the time of the exile the centre of gravity of the idea was shifted from the temporal act of deliverance to the partly spiritual blessings which were secured by it. Salvation becomes a comprehensive term for that decisive vindication of Israel's cause which was the foundation of all national well-being. At the same time 'those words seldom, if ever, express a spiritual state exclusively; their common theological sense in Hebrew is that of a material deliverance attended by spiritual blessings.' (See Driver, *Notes on Samuel*, p. 90.)—J. SKINNER.

Col. iii. 1–7.

Colossian Studies.

THIS is one of the golden paragraphs of the whole Bible. To countless hearts it is one of their peculiar treasures. There is a celestial music for them in its very praise and rhythm. It lifts the soul as with wings, till we get a glimpse of that Exalted One sitting throned after death at the right hand of Power, and in some sense realize that where He is we His people are, as to the true heart and basis of our regenerate being, and *know* that that basis is nothing less nor

lower than Himself, and stand upon that fact, and look out from it towards the coming glory, and turn to a renewed and joyful walk here 'in this present world,' by faith in the Son of God.

It is a passage memorable for its messages to servants of God. Stevenson Arthur Blackwood, of ever bright and blessed memory, always referred to the words, '*Your life is hid with Christ in God*,' as the means of his conversion. William Pennefather, in the church at Barnet, gave out these lines of Newton's hymn ('Rejoice, believer, in the Lord')—

> Your life is hid with Christ in God
> Beyond the reach of harm,

and the Spirit brought them home to the asking heart in a final crisis of glad assurance. Who does not know that fear often lies near great joy, and that a treasure may seem far too precious to be safe? But here, he felt, was a safety equal to the treasure; 'with Christ in God,' a double rampart, all divine.

A beloved and honoured friend of my own, now doing a great work for God (and may it be continued into distant years, if our Master tarry yet) has told me how, early in his course, those five words, '*Christ who is our life*,' were made a new world to him. As he walked back to his home over the dark fields from a mission service he had been conducting, these simple, these familiar words passed through his soul in one of those moments of insight which God alone can explain. 'Within ten paces, as I walked, life was transformed to me,' he said; so wonderful was the discovery that the Lord Christ is not merely Rescuer, Friend, King, but Life itself, Life central, inexhaustible, 'springing up within my heart, rising to eternity.'

For us too, writer and reader, may the paragraph bring its moments of insight into the full glory of grace and the full assurance of the hope of glory.—H. C. G. Moule.

Contributions and Comments.

Solomon's Armoury.

Canticles iv. 4.

Are we quite justified in citing this passage for historical purposes, as is still done in our chief dictionaries of the Bible? First of all, let us endeavour to get at the true reading and rendering of the text.

The Authorised Version, which represents the cream of the older scholarship, renders the passage thus: 'Thy neck is like the tower of David builded for an armoury, whereon there hang a thousand buckles, all shields of mighty men.'

The Revised Version agrees with this in the text, except that it reads 'the shields' and 'the mighty men,' no doubt with an implied reference to 2 K 11^{10}. In the margin, however, it indicates the hesitancy of the collective body by the alternative rendering, 'builded with turrets,' which has the support of Aquila (εἰς ἐπάλξεις), Jerome (*cum propugnaculis*), and is mentioned in one of the Greek Onomastica (ἐπάλξη [read -εις] ἢ ὑψηλά, Lagarde, *On. Sac.* 202).

Baethgen's translation in Kautzsch's German *Old Testament* leaves the doubtful word לְתַלְפִּיּוֹת unrendered, but gives as a note, 'The meaning of the entirely unknown word has been guessed to be "for weapons (trophies)," or "with terraces,"' etc.

Grätz suggests that we have here a Greek loan-word, the original Greek being τηλῶπις or τηλωπός, and the sense, 'to be seen far off.'

All these explanations are forced. The two which suit the contrast best are 'for an armoury' and 'for weapons.' But the former is only defensible on the etymological principles of the old Rabbins, and the latter (*exitialibus scil. armis*, Ges.) is based on an Arabic word (*talifa*, 'to perish'), which has no equivalent in N. Semitic languages.

Let us then survey the text, and see whether it appears to be free from corruption — whether there are not some phenomena which frequently accompany corruption. I think that there are. There is, first, the very curious combination of letters in the word itself. There is, next, the occurrence close by of אלף, which may very easily have caught the scribe's eye, and influenced him in his writing of the preceding word. Assuming corruption to be probable, how would it most easily have been produced? The answer is, by the transposition of certain letters, and by the confusion of letters with other letters resembling them. Next, what is the sense to be desired? The answer is, 'for an armoury,' or 'for weapons.' The correction to be made is now plain. Read לַשְּׁלָטִים 'for the shields.'

The neck of the Shulamite, adorned with small metal plates, is compared to the 'tower of David,' *i.e.* to the lofty 'house of the forest of Lebanon,' in

which (1 K 10[16. 17]) were suspended the shields and targets of gold. Fancifully, the poet represents these shields as suspended on the outside (cf. Ezk 27[11]). He has no claim to be treated as an historical authority.

The alternative, from a corrector's point of view, is to read לְפִנּוֹת 'in the pinnacled style.' ל might be repeated in error. But we thus leave the first ת in לְתַלְפִּיוֹת unaccounted for. Nor is the sense thus gained exegetically satisfactory.

Mr. Russell Martineau has recently defended the view of Grätz, that a number of Greek words occur in the Song of Songs. I have myself no prejudice against assigning this book to the Greek period of Jewish history—indeed I think this view the most probable one—but I cannot think it likely that תַּלְפִּיוֹת is a Greek loan-word. What שְׁלָטִים means exactly, I am not sure. But I think that the Chronicler (who lived perhaps, roughly speaking, in the same age as the poet of the Song) understood the word שֶׁלֶט to mean a kind of shield. Compare 2 Ch 23[9] with 2 K 11[10].

T. K. Cheyne.

Oxford.

Some (concluding) Minutiae on the 'Greek Testament' of Westcott-Hort.

9. 1 Jn 5[6].—In the list of Noteworthy Rejected Readings all editions remark on 1 Jn 5[6]. . . . τὸ πνεῦμα] *Christus.* . . . There are two τὸ πνεῦμα in the verse; that the second is meant ought to be stated.

10. Jude v.[5].—πάντα is marked as doubtful in *aba*א, but no longer in *β*; the note which referred to it is consequently omitted in *β*, but is wanting also in א. In this impression, therefore, either the critical marks must be deleted on p. 308, or the note restored on p. 517. The 'Notes on Select Readings,' p. 106, show no alteration in the impression of 1896. It is therefore inexplicable why in *β* the marks of suspicion with the corresponding note has been suppressed. Is πάντα to be considered as sound according to the impression of 1895, or as suspicious as in former impressions and in the second volume of 1896? And how did it happen that in א the difference arose between text and notes?

11. Eph 4[22].—In the minor edition (*αβ*), at the foot of p. 434, the variant καθώς ἐστιν ἀληθείᾳ, ἐν, which belongs to v.[22], is marked with 1 instead of 22.

12. He 12[22. 23].—An alternative reading, which is found only in *β*, with the different punctuation, ἀγγέλων πανηγύρει, is given on the margin for ἀγγέλων, πανηγύρει of the text. On the margin this variant is marked as belonging to v.[23]. Where does WH begin this verse? In the list of Ezra Abbot (Tischendorf–Gregory, iii. p. 180), it is said that WH place πανηγύρει in v.[22]. On p. 1304 we are told to strike out the symbol WH in this place, apparently because WH, as we are informed on p. 173, now always follow the edition of Stephen. In the impressions *abaβ* it is impossible to see whether πανηγύρει belongs to v.[22] or to v.[23]; for the line which has the figure 23 attached to it ends with πανηγύρει καὶ; in the impression א it ends πανη-; therefore this word at least must be counted to v.[23]; but Stephen has the word in v.[22], as is the case with ἀγγέλων in all editions, except that of Alford, who begins v.[23] even with καὶ μυριάσιν. The figure on the margin of p. 481 in *β* must therefore be changed into 22, and the variant must be inserted on the margins of *aba*א.

In my forthcoming edition of the Greek New Testament, I followed, in numbering the verses, the first edition of Stephen, and employed, after the fashion of Bengel, a little line in the text (the Hebrew *pesik*), where the beginning of the verse was not clear from the interpunction. It would have saved much trouble if all editors had followed closely Stephen's numbering.

13. A wrong figure occurs in *αβ*, at the bottom of p. 487, 7 instead of 6, as reference for the reading παρηκολούθησας in 1 Ti 4[6].

14. Rev 20[2].—Is there not a little inconsistency in printing 12[9], ὁ καλούμενος Διάβολος καί Ὁ Σατανᾶς, and 20[2], ὅς ἐστιν Διάβολος καὶ Ὁ Σατανᾶς? In the second case καὶ has the *gravis*, though it is followed by a large initial letter. It seems to me that either καί ought to have the *acute*, as in 12[9], or that ὁ should be printed not with a capital letter.

Eb. Nestle.

Ulm.

P.S.—In January of the present year a new impression of the larger edition has been struck off, in which one at least of the preceding suggestions was already carried out: the spacing of

Παββεί throughout the Fourth Gospel. (The wrong figure, Jn 1^{50} [above, p. 333], instead of ^{49}, was taken over from Bruder's *Concordance* [1888].) Jude ^{5} has been changed as in β, but in doing so the number of the verse was accidentally omitted (p. 577, line 1). The most serious change, as Bishop Westcott very kindly informed me, is the different arrangement of Ac 9^{30-32}. The new section begins now with v.^{31} instead of v.^{32}.

Adar.

In a recent number of The Expository Times (p. 331) Professor Hommel says, 'No Bab.-Ass. *Adar* exists.' Anyone who has read translations of Assyrian texts must have seen Adar used frequently as the name of an Assyrian god. We are, however, warned that it is only a conjectural reading of an ideograph, and some appear always to read that ideograph, Ninip or Ninib. It would be very interesting if some Assyriologist, preferably Professor Hommel himself, would tell us (1) why anyone pitched on exactly Adar as a guess for that ideograph? (2) if that person is alive, whether he has repudiated Adar, and if he has better reason for his present than his former view? (3) whether any cuneiform spelling at all would satisfy these gentlemen? If, for example, a name were found in which the Divine element (as indicated by the determinative *ilu*) is spelt by the two characters A and DAR (Nos. 1 and 105 in the Table of Characters in Delitzsch, *Assyrian Grammar*, Eng. ed.). Would it not still be open to argue that the god referred to as (*ilu*) A-DAR was really Phœnician?

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Isaiah xliv. 12, 13, 14, etc.

The word חָרַשׁ in Is $44^{12.13}$ is taken by all commentators to be a construct state of the noun form חָרָשׁ. A verb, such as 'חִדֵּד, he sharpeneth,' is then supplied.

I think this is quite unnecessary, and a very good sense is got if we take חָרַשׁ as a verb. It is the third person singular perfect and parallel to the following verb וּפָעַל in v.^{12}, and נָטָה in v.^{13}. In v.^{11} the prophet had mentioned the whole class of human (mortal) artificers. He then continues, in v.^{12}, to describe the doings of one of them thus: 'He (*i.e.* one or each of them) maketh with (or of) iron an axe, and worketh with coals.' Similarly, in v.^{13}, the translation is: 'He cutteth (חָרַשׁ) wood, stretcheth out a line.'

In v.^{14} the infinitive לִכְרֹת unnecessarily gives difficulty to commentators, and they consequently try emendations. I think we can explain this infinitive analogously to the one at the end of the previous verse, where לָשֶׁבֶת is governed by וַיַּעֲשֵׂהוּ. Only in this case (v.^{14}) the verb upon which לִכְרֹת depends stands after the infinitive, and we translate as follows: 'In order to hew down cedars,' *i.e.* in order to be able to do this, 'he planteth cedars' (the growth of which depends upon the rain sent by the higher power of the Lord). I read אֹרֶן after נָטַע, instead of the doubtful אֶרֶז.

Another explanation of the infinitive, however, would be to take it as an Aramaism for the finite verb, as is not unusual in that language.

Chap. 47, ver. 7.—The last word of this verse, אַחֲרִיתָהּ, in the original Hebrew text is translated by the Authorized Version, 'the latter end thereof'; by Cheyne and others, 'the issue thereof.' These translators refer the suffix in אַחֲרִיתָהּ either to the word אֵלֶּה, or, generally, to the boastings and songs of Babylon. But the suffix is feminine, and a formal difficulty arises, which, however, entirely vanishes if, as I propose, the word with its suffix is referred to the noun גְּבֶרֶת, which, being feminine, must have the suffix in the feminine. The translation of the verse, then, is this: 'And thou saidst I shall be for ever a lady (a queen) (viz. thou wast so taken up with this idea) till (so that) thou didst not lay to thy heart these things' (viz. what would happen to thee after thy boasting), 'neither didst thou remember her (ladyship's) end.' We must bear in mind that the prophet speaks of the fact that Cyrus has conquered Babylon.

Chap. 52, ver. 8.—The translation: 'For eye to eye they shall see when Yahve returneth to Zion,' must be taken in the sense of they shall look on the return of Yahve to Zion with great interest or with joy; this is the meaning of the preposition ב which follows the verb רָאָה. Some commentators have found a difficulty in the idea that God returneth with the exiled unto Zion, which presupposes that God had gone with Israel into exile. But this

is quite in conformity with the prophet's view in verse 12 of the same chapter, where he says, 'Yahve will go before you, and the God of Israel will be your rearward.' In the Talmud this idea of Yahve's exile, and the return of His Shechina to Zion, is very often referred to.

Ver. 11.—The words, נֹשְׂאֵי כְּלֵי יְ, 'Ye armour-bearers of Yahve,' do not only mean the Levites, but all Israelites who are called the bearers of the vessels of Yahve, *i.e.* the 'Thora.' Kimchi remarks, 'Your armour shall be the vessels of Yahve, and neither the sword nor the spear. The Thora (the moral and religious instruction, for such is the meaning of the word Thora) furnishes the best means to make you holy and happy.'

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Fishers of Men.

WE are familiar with the phrase 'Fishers of men,' which Jesus repeatedly employed as expressive of the work of His followers. 'Follow Me, and I will make you fishers of men' (Mt 4^{19}, Mk 1^{17}); 'From henceforth thou shalt catch men' (Lk 5^{10}). Also He said, 'The kingdom of heaven is like a net cast into the sea,' etc. (Mt 13^{47}).

Now it is remarkable, as the Bishop of Derry points out in his recent volume of sermons (*Pilate's Gift*), that nowhere else in the N.T. is this figure used in any form whatever. While many other emblems employed by Jesus, *e.g.* sowing, building, barren trees, etc., are often reproduced, this particular symbol is used only by Jesus Himself, though so many of His early followers were fishermen.

And no less remarkable is this other fact, that, while we find the figure of the fisher and the net several times in the O.T., it is always in an evil sense and for evil ends. The fishes are taken in an *evil* net (Ec 9^{12}); *wicked* men spread nets; when God Himself casts a net, it is to cause affliction and trouble (Ps 19^{6}), and when He sends forth 'fishers' it is to catch His enemies for their destruction (Jer 16^{16}).

Can we find any special reason, Bishop Chadwick asks, why Jesus should value this illustration more than others? And he finds one. Coming down from the hills of Nazareth to the lakeside with its great fishing industry, He would see more than the ordinary fishermen who would think only of the capture of the fish by their unseen and unsuspected nets. Jesus was always concerned with 'heavenly things,' and He would see the contrast between two levels of existence, the lower of which was quite unconscious of the existence of the higher—their attitude toward it is indifference and Agnosticism.

But they are vitally concerned. Every sweep of the net is destiny. To us the net chiefly suggests interference, capture, death. To Jesus it was the link between two worlds, the spiritual from above and the natural below. To Him the nobler life was the more vivid and actual. When He summoned Peter to His side, the net was in His hand. He specially prized this metaphor, since none other so exactly suited the case as He saw it.

And all sinister import of the phrase is quite barred out. Those caught by Him, drawn to Him, are caught and drawn, not for death, but for the purposes of a loftier life, whose aims and activities they were to share.

This is the transition which Christ offers in the gospel, from the life of vanity and distraction to that which seeks things above, a life hid with Christ in God. And the Church bears witness that the offer is a reality. J. SMITH.

Tarland.

Dalmanutha.

MARK viii. 10.

IN a previous number of THE EXPOSITORY TIMES, vol. viii. p. 563, I suggested that Δαλμανουθα might be a transliteration of an original דלימניתא, *of the harbour*, the emphatic form of למינה, which latter occurs in the Talmud. Dr. Nestle argued (THE EXPOSITORY TIMES, ix. p. 45) that such an emphatic form is impossible. My reply to his objection will be found in THE EXPOSITORY TIMES, November 1897. As a warning against *argumentum e silentio* is the fact that למניתא actually occurs in 'The Liturgy of the Nile,' in *Palestinian Syriac*, p. 32, line 11, edited from a unique MS. in the British Museum, by the Rev. G. Margoliouth, M.A. N. HERZ.

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Symbols of Christ.

THE DOOR (John x. 7).

The parables of our Lord are deep wells of suggestive truth, with eternal lessons to be drawn from them for our life here in Time. By a power quite original to Himself, Jesus took the commonest things and circumstances, and fixed them as nails of gold whereon to hang the most precious teaching of His truth, so that, notwithstanding the changes which have swept across the world since His day when He walked in Galilee, and took the lilies of the field,—the children playing in the market-place,—the beggar at the rich man's gate, and made these the instruments of His teaching, we feel that there is still the great truth of God folded around all these,—they bloom no longer only in distant meadows of Palestine,—the pavements of Jerusalem no longer hold them specially as their own,—they are types that change not though the ages change. The truth they teach is humanity's, so long as the world lasts.

The Revelation of God which He sent to the world in Christ was a new thing,—the revelation of a loving Father sorrowing over His children's sins, and longing for their return to His heart of hearts, that they might have heaven here, and hereafter when the world's strife was done. Like everything new, it found no words ready for its teaching,—nothing on the earth deep enough to express its depths. Hence Jesus had to express the spiritual truths of the kingdom of God by means of the common things that lay close to His hand, and herein He showed the super-excelling spiritual genius which was His. First, He had to express, through easy channels, the nature of the kingdom He declared, the methods of its growth, the culmination of its judgments. And so the shadow of the Sower, scattering the seeds of the life of the golden harvest, broad and wide over the fields—the fishers, sitting by the shore of Gennesaret, separating the good from the evil, which the great drag-net had drawn out of the deep—the rich young ruler, eager to follow the path of self-denial without denying self—the pompous Pharisee, the penitent publican,—these became the living pictures on which He painted the secrets of the power of God unto salvation, which He brought to men. Walking the fields of human life, He gathered with both hands from the mixed grain growing there, and rubbed the truth out of it all, and held it in His own open palm to the view of men for ever.

Then by the same mode He opened to their souls' intelligence the mystery of Himself. Standing at Bethesda, near the sheep gate, He saw the sheep gathered into the fold, and He felt that here was the weary world, after all its wanderings, drawn to the shelter of the Love of God, and the worn slabs of the sheep door became a symbol of Himself, through Whom the children of the world were to be gathered in. Or His eye caught the beaten track leading through the wilderness, over the mountains, worn by the feet of men,—or the vine tendril creeping by the sill of the window of the upper chamber where He sat with His disciples,—these all spoke to Him of the way to heaven, and of the relationship between Himself as that guiding way, and the Church that was to follow Him, as well as the duties of His Church bearing fruit for God in all the ages.

These personal parables,—these typical applications of common things to Himself, are thus always most touchingly true. We can almost see the circumstances out of which they sprang. The old door of the sheep market,—the track trodden clear out of the desert,—the broad green vine leaf, shadowing the darkening grape, they appeal to our imagination, and now they are symbols of the Lord.

I am the Door, says Christ. To get the meaning of a saying like this, we have but to analyze the idea. It is a very simple allegory, and, in the case of Christ, as we shall see, a true figure. The door is a twofold necessity,—it opens to admit, or it closes to exclude. To loving entreaty it is wide to the wall, but ever to violence it is closely barred. Inside its shelter are the joys of home, the light of the family hearth, the laugh and the song, and the love of heart for heart. Outside is the night, with a thousand things of dreadful terror, skulking shadows, homelessness, unrest. The sea of world cares, strife of self, little pomposities that think themselves the greatest things in the world, these move and are moved continuously to and fro, but the door shuts them out,—they dare not enter in. The door is the token of the sheltering love of Home, and the inviolable sacredness of that love. It is a shelter, too, for love, poor love, stricken and bleeding, struggling and dying from the battles of a hard world. Once inside its safety, there are hands to save and hearts to welcome, and peace and joy and rest, of friend that meets with friend.

It was fittingly the slabs of the sheep gate that Christ took as the symbol of Himself the Door. The plainest door is often the entrance to sweetest welcome. Love makes up for all the pomp and glitter that is absent. There are many great and glorious doorways, dreams of marble and brass and iron, gleaming with ornament, studded with nails of hammered, rich design, but the door of home is plain, because love is lovelier than these. The hand of the child can open it with a touch,—the beggar's trembling knock, the supplication of scarred and weary hands, make the old door tremble to open welcome to the homeless and the wandering. The door of our mother's house was the plainest door in the village, but the love that lived for us was ever there. And yet the door of love can be shut very fast, with a clang that shakes the heart, on Sin and Shame and their children here. That is as saddening a thing as there can be on earth, that even the door of a mother's love can be closed against a child's entreaty out of Sin; but the heart of Christ, which is the gate of Love, is ever open unto all. What hopes have been born, and have died on the thresholds of this world's doors! But at the feet of Christ no wanderer knows despair.

And He is our example in the earth. And, if He be a door opening unto God, surely each of us should be a door that opens unto Him, for trembling brother and fallen sister of ours to get closer to His love. But, alas, we know that there are doors on earth that have long since lost their functions, that through many years have neither opened nor shut, and can never again be opened now. Doors in old castles, doors to dungeons and cellars, and some doors in ancient churches, for lack of use, are crumbling, not a sound fibre in them,—ironbound, and the iron, also, crumbling into red dust. They long since forgot their old and noble duty, of opening welcome to the needy, and the homeless,—they grew harsh and unkindly, groaning and shrieking when the hand of men tried to make them move, till men forbore to touch them, leaving them to crumble and to die, and so they stand still, rotting in a living death. Too many Christians are like these, so loth to be moved for the sake of the children of Christ's need, that soon they are left solitary, dead doors, meaningless, till the wind of the judgment of God, searching through the world, blows them in, and they perish, and the dust of them is scattered through the world, to be of some use at the last. The log that lies in the way of stumbling feet is better swept aside, and so God's blast of judgment sweeps it away with the weeds and useless growth that cumber the way His children walk to Him.

I remember a cottage in the heart of God's hills, beautiful, but dead. The door was shut. It would never be opened again, for it had opened once to the sin of hell, that had eaten the heart out of all to whom that house was home, and the shadow of the curse of God lay on its threshold for ever. The sunlight fell quiveringly along the mountain sides,—the loch far below was a mirror of heaven's depths, and amidst all the beauty of the world, this dead thing, with its shadow, lay like the ruin of a life, and no foot came ever to that door. Nature, too, helped God, for the clinging creepers had twined their threads over the crumbling lintels, wound around the latch, crept across the fast disappearing pathway, trembled in at the broken pane, as the old love that had been ruined there might cling and shudder at the doorway of its home, and the nettles of a bitter remembrance crowded the little garden within the broken fence. Many a life on earth is like that. The door of the house of sin is ever nettlegrown, and bound fast against the feet of the angels of God's peace, but the door of the heart of the true child of Christ is open to the wall, that the poor and sad may enter and be nearer to the King.

L. MacLean Watt.

Turriff.

Prince Adrammelech; King Jareb; and the City of Waters.

I am glad to have drawn from such a qualified scholar as M. Lucien Gautier (The Expository Times, January) a sketch of the situation of Rabbath-Ammon, though to me at least it is not new. But his criticism falls harmless beside me. It is as a Hebrew phrase, and not as an English topographical description, that I find the phrase 'city of waters' (2 S 12^{27}) hardly natural. That Mr. Selbie has not read my article on Nowack's *Minor Prophets*, which appeared in the *Expositor* for October 1897, and contained the correction of 'King Jareb,' is intelligible. But it ought to be mentioned here that that article either anticipated

Professor W. M. Müller's, to which Mr. Selbie referred, or else appeared simultaneously with it (cf. *Expositor*, April 1898), and that an elaborate treatment had been previously given by me to the subject in an article on 'Jareb,' which will appear in Messrs. Black's *Encyclopædia Biblica*. Professor W. M. Müller's answer to the question, How came the Books of Kings to give Adrammelech and Sarezer as the names of two sons of Sennacherib? is as acute as we should expect. I venture to put beside it another solution of the problem which has occurred to me. I think that both names, Adrammelech and Sarezer, are incorrect, but that the first was not originally given as the name of a man but of a god. The passage in 2 K 19^{37} agrees with Is 37^{38} except that, as generally printed (see, however, Ginsburg, *Introd. to the Hebrew Bible*, p. 314), it does not say who Adrammelech and Sarezer were (so the Revised Version). I believe that in its original form it may have run thus: 'And it happened that, as he was worshipping in the house of ענמלך (or ענומלך, Anumelech) his god, Sarezer his son smote him with the edge of the sword,' etc. The name Anumelech was borrowed from 2 K 17^{31} (read there, too, ענומלך). In the paragraph to which that passage belongs, wherever two deities are assigned to a population, I believe that there is corruption. The god assigned to the Sepharvites was Anumelech. But there was a various reading Adarmelech (so some MSS, instead of 'Adrammelech'), *i.e.*, perhaps, Hadad-melech, which perhaps corresponded to a particular theory as to the situation of Sepharvaim, and this various reading intruded into the text. A corrector of the manuscript of Is 37^{38}, who preferred the reading Adarmelech, inserted it in the margin. Here, too, it made its way into the text, but not at the right place, and of course without displacing Anumelech. Adarmelech, or Adrammelech, became the brother of Sarezer, while Anumelech (ענומלך) became Nisroch (נסרך), the ע and the ו being lost—the ו indeed disappeared before the LXX version of Kings and Isaiah was made,—the מ corrupted into ם (cf. סר, read מר, 2 K 20^{43} $21^{4.5}$), and the ל into ר. It appears to me that the source from which 2 K 19^{37} (Is 37^{38}) is drawn probably gave no name to Sennacherib's god, or to his murderer. A later editor, who knew little of Assyrian religion (because the Old Testament says so little about it), and as little of Assyrian history, went to an earlier passage of Kings for the name of the god, and to his lightly burdened memory for the name of the murderer. Sarezer, or Bel-sarezer, seems in fact to have become naturalized in Jewish Palestine. We find Bel-sarezer in the true text of Zec 7^{2}, Ezr 2^{2}, Neh 7^{7}, and again, as I hope to show elsewhere, disguised as המלצר (R.V. 'the steward,' with marginal note 'Heb. Hammelzar'), in Dan $1^{11.16}$. But I shall be only too glad if Winckler has really proved that Sarezer is only a distorted form of Šar-ítir-Aššur, who appears to have assumed the rank of a king, and whom Winckler believes to have been Esar-haddon's expelled brother (*Orientalische Forschungen*, second series, p. 58). On Nibhaz and Tartak, the names given by the Hebrew tradition to the gods of the Avvites (2 K 17^{31}), I have also a critical conjecture, but I have probably taxed the patience of the reader enough. I ought not, however, to leave unstated the remarkable fact, which has a bearing both on what I have said and on what I might have said, that Lucian's recension of 2 K 17^{31} assigns Tartak to the people of Hena, Nibhaz to the Avvites, and Adrammelech to the Sepharvites,—each population has one deity. I intentionally keep the Hebrew names, not having time now to discuss the Greek forms. I may also add that I am well aware of the conjecture of Halévy and Jensen, that Nisroch (נסרך) is a corruption of Nusku, a god closely connected with Nebo, of whom we hear from time to time in the inscriptions, and of the recent research of Scheil on the names of Sennacherib's murderers.

Before concluding, however, let me mention that a bolder explanation is perhaps preferable. It deals more violently with the Received Text, and so I would fain avoid it, but it is simpler. It is to suppose that Adrammelech, Anumelech, and Nisroch are alike corruptions of the single name Merodach. The form Adrammelech, or rather Adarmelech, was of course facilitated by the writer's theory that Sepharvaim was a *Syrian* city, like Hamath, but in the original form of 2 K $18^{30.31}$ Hamath, as Winckler has remarked, scarcely existed. The god of the *Euphratian* Sepharvaim was supposed by the original writer to be Merodach (Marduk). If Nisroch in 2 K 19^{37} stood alone, we might even be tempted to correct it to Nimrod. But we have to explain Adrammelech too.

T. K. Cheyne.

Oxford.

'Arabisms' in the Old Testament?

THE paper in which I recently (March number of THE EXPOSITORY TIMES, pp. 287 f.) discussed the question of Old Testament Arabisms, closed with the words: 'In any case the assumption that the Hebrew *anî* is an "Arabism" would by no means explain the history of the *use* of the two forms *anokhî* and *anî*.' It is therefore fitting that I should return and follow up this assertion. I am moved to do so, further, by an article which recently appeared in the *Evangelische Kirchenzeitung* (1898, pp. 185 f.). In the latter the pentateuchal interchange of *anî* and *anokhî* is ascribed to reasons which are irreconcilable with the facts. It will thus be all the more opportune to criticize the attempts which have been lately made to explain the pentateuchal use of *anokhî* and *anî*. In the course of this examination we shall at the same time discover the true source of the interchange in the Pentateuch of these two pronominal forms.

1. The Decalogue begins with the words *anokhî Jahweh*, etc. (Ex 20^{2}, || Dt 5^{6}). Immediately the idea may suggest itself that the longer form *anokhî* is chosen for the sake of emphasis. This supposition may appear to be strengthened when we find that *anokhî* stands also in the similar expression, 'I am the God of thy father' (Ex 3^{6}), and that *anokhî Jahweh* is the reading also in 4^{11}. But let one pursue the inquiry further, and one will find that in the parallel passage to 3^{6} it is the shorter form that is used, namely, *anî Jahweh* (6^{2}), and that the same collocation occurs also in 6^{29} and 7^{5}, although there is the strongest emphasis on the pronoun 'I.' The same variation is found elsewhere. Perhaps no part of the O.T. is more instructive in this connexion than Is 40–66. There we meet with *anokhî*, *anokhî Jahweh* (43^{11}), *anokhî*, *anokhî hû* (43^{25}), *anokhî Jahweh* (44^{24}), *anokhî êl* (46^{9}), *anokhî*, *anokhî hû* (51^{12}), *anokhî Jahweh* (51^{15}); but we have also *anî Jahweh* ($41^{4.\,13}$ $42^{6.\,8}$ etc.) and *anî hû* (41^{4} 46^{4} 48^{12}), *anî êl* (45^{22}), *gam anî* (66^{4}). In all these passages the 'I' has the greatest emphasis.

The author of the article in the *Evangel. Kirchenzeitung* has not noticed the parallel sentences in the two sections, Ex 3^{6}–6^{1} and 6^{2}–7^{13}. Had he done so, in addition to the above-mentioned parallelism of 3^{6} and 6^{2} he would have noticed also the following parallelisms:—'Of a slow tongue am I' (*anokhî*, 4^{10}), and 'I (*anî*) am of uncircumcised lips' ($6^{12.\,30}$). In view of these facts, surely the author of the article would have of his own accord abandoned his theory that the two Hebrew words for the pronoun 'I' are always chosen with a view to their respective degrees of sonorousness. This theory suffers shipwreck, however, especially in those sections of the O.T. which show a preponderating or exclusive employment of either *anokhî* or *anî*. Let us proceed to examine one of these sections.

Deuteronomy, as I have established, in opposition to Böttcher (*Heb. Lehrb.* § 858) and Giesebrech (*ZATW*, bd. i. p. 257), shows *anokhî* in $4^{1.\,2(bis).\,8.\,22.\,40}$ $5^{1.\,5.\,6.\,9.\,28}$ $6^{2.\,6}$ 7^{11} $8^{1.\,11}$ $10^{10.\,13}$ $11^{8.\,13.\,22.\,26.\,27.\,28.\,32}$ $12^{11.\,14.\,28}$ $13^{1.\,19}$ $15^{5.\,11.\,15}$ 18^{19} $19^{7.\,9}$ $24^{18.\,22}$ $27^{1.\,4.\,10}$ $28^{1.\,13.\,14.\,15}$ 29^{13} $30^{2.\,8.\,11.\,16}$ $31^{2.\,18.\,23}$ (this last is wanting in my *Einleitung*, p. 170)[27] $32^{40.\,46}$. On the other hand, *anî* is found in 12^{30} 29^{5} $32^{21.\,39\,(quater).\,49.\,52}$. That is to say, *anokhî* occurs 56 times and *anî* 9 times. Sellin (*Disputatio de origine carminum quae primus psalmorum liber continet*, 1892, p. 105) had already sought to maintain the position that in Deuteronomy the two pronominal forms are interchanged as the more or the less sonorous is desired. This theory he thought to support by pointing out that in Dt 12^{30}, a passage which Giesebrecht had overlooked, the form *anî* is not used in reference to God but to the people, *i.e.* to mere men. But how often is *anî* the representative of deity, and that too of the true God Jahweh! Moreover, Sellin, who thought he had fully supplied Giesebrecht's omissions, has himself overlooked a passage in Deuteronomy where *anî* occurs, namely, 29^{5}, and there it refers to God!

Again, a section of the Pentateuch which uses *anî* alone, and that about 72 times, is Ex 35–Nu 10. I myself was the first to remark that *anokhî* ceases with Ex 34^{11} and does not reappear till Nu $11^{12.\,14.\,21}$. The author of the above-mentioned article in the *Evangel. Kirchenzeitung* has not turned his attention at all to this section (Ex 35–Nu 10). Had he done so, he would have found that it is not the absence of emphasis that accounts for the form *anî*. For in Ex 35–Nu 10 there are many instances of *anî* with the strongest emphasis. Such are, *e.g.*: 'For I (*anî*) am Jahweh your God' (Lv 11^{44} 20^{7} etc.), 'I also (*aph anî*) will do this' ($26^{16.\,24.\,41}$), 'And also I for my part will smite you' (*gam ánî* at the end of the sentence, 26^{24}). In like manner we have *aph ánî* in 26^{28}.

But Rupprecht, in his self-styled *Lösung des Pentateuch-Räthsels*, has recently asserted (Bd. ii. 1897, p. 69) that between Ex 34^{11} and Nu 11^{12} there are not, as I have said, about 72, but only 3 occurrences of *anî*. How does he arrive at the number *three*? He says: 'In Lv $11^{44f.}$ *anî* occurs 4 times, but, strictly considered, only twice, for it is present in a recurring formula. Then in 18^{2} occurs once more the same ancient formula *anî Jahweh*.' In reply to this I would remark in the first place that *anî Jahweh* cannot be called the ancient formula, for it is not what is used in the Decalogue. Secondly, even if in Ex 35–Nu 10 one and the same formula *anî Jahweh* were exclusively used, this would not be without critical significance. For there are instances (elsewhere) of *anokhî Jahweh* (Ex 4^{11} $20^{2.5}$, Dt $5^{6.9}$ etc., Is 43^{11} etc.). Further, between Ex 34^{11} and Nu 11^{12} the word *anî* is frequently found *outside* the formula *anî Jahweh*. Thus we have *anî* not only in Nu 6^{27}, as Rupprecht has said, but in the phrases 'for I am holy' (Lv $11^{44f.}$), 'which I give to you' (Lv 14^{34} 23^{10} 25^{2}), 'I will give to you' (17^{11} $20^{3.24}$), 'whither I bring you' (18^{3} 20^{22}), 'whom I drive out before you' (18^{24} $20^{5.23}$), 'I also will do this' (20^{16}), and in other phrases, *outside anî Jahweh*, also in Lv 26^{24-44}, Nu 3^{12} 5^{3} 6^{27}. So that Rupprecht, in naming only Nu 6^{27}, has in his 'haste' overlooked a good many passages.

I take this opportunity to throw fuller light upon the impossibility of such attempted explanations as have recently been offered again in the *Evangel. Kirchenzeitung*. Perchance I may be able in this way to prevent such attempts being made in the future.

For instance, Sellin (*loc. cit.*) has argued that in the Book of Job *anokhî* is found where God speaks with emphasis, or where Job conscious of his uprightness bids defiance alike to God and to his human assailants; whereas he will have it that *anî* is employed where Job and other men use the language of humility or lamentation. And yet God speaks of Himself in this book not as *anokhî* but *anî* (40^{14})! And the human personages use in the same book sometimes *anokhî* without any special emphasis (*e.g.* 13^{22b} 14^{15} 29^{16} ['I was a father'] 42^{4}), and sometimes *anî* where there is the greatest possible emphasis (*a*) in antitheses (5^{8} 13^{3} 15^{6} $19^{25.27}$ 34^{33}), (*b*) after 'only' (1^{15-19}, *raḳ anî*), (*c*) after 'also' (7^{11}, *gam anî*, $32^{10.17}$ 33^{6} 40^{14}).

Again, we are told (Sellin, *loc. cit.*, p. 105) that '*anokhî* is more frequently used in noun sentences (cf. my *Syntax*, § 326 *c–e*), and *anî* in verb sentences.' But both forms are found in each of these kinds of sentences. For instance, in the Book of Job, in *noun* sentences we find *anokhî* in 9^{35} 12^{3} 13^{2b} 29^{16} 33^{9b}, but *anî* in 7^{12} $9^{20f.}$ 29^{15} 32^{6} $33^{6.9a}$. On the other hand, in *verb* sentences we have *anokhî* in $9^{14.29}$ 13^{22} 14^{15} 16^{4} 21^{3} 33^{31} 42^{4}, but *anî* in 1^{15-19} $5^{3.8}$ 6^{24} 7^{11} $13^{2f.13.18}$ 15^{6} (conformably to the preceding words) $19^{25.27}$ $32^{10.17}$ 34^{33} 35^{4} 40^{14}. Sellin added that in *noun* sentences *anokhî* is especially employed when this pronoun *precedes* the predicate, while *anî* may also be employed when the pronoun *follows* the predicate. Well, let us test this rule, first of all, by the noun sentences in Job. There we have *anokhî preceding* the predicate at most in 21^{4}, everywhere else it *follows* the predicate (9^{35} 12^{3} 13^{2b} 29^{16} 33^{9b}). On the other hand, *anî* also precedes the predicate, in 33^{6}. So that in noun sentences the choice of *anokhî* is not determined by a striving after emphasis which finds expression in putting the subject first. But there are other data which speak distinctly against the correctness of Sellin's rule. For in the noun sentences of Gn 1–23 which have *anokhî* for subject, this pronoun precedes the predicate only in 7^{4} $15^{1f.}$ 16^{8} 18^{27}, whereas it follows it in 3^{10} 15^{14} 23^{4}; and, on the other hand, in the noun sentences of the same section (Gn 1–23) the subject *anî* always (6^{17} $9^{9.12}$ 15^{7} $17^{1.4}$ 18^{17b}) precedes the predicate, except in 18^{17a}.

The theory has also been started (Sellin, *loc. cit.*) that the word *anî*, which according to Sellin follows the predicate, is an enclitic, and 'eadem de causa hanc formam adjungunt vocibus *aph* ('also') *gam* ('also') *raḳ* ('only') *kî* ('for' etc.) *asher* ('who' etc) *hinné* ('behold'!) etc., tamquam enclitic on' (*loc. cit.* p. 105). But, is it not *primâ facie* natural that authors who employ *anî* exclusively, should have required sometimes to express the subject 'I' emphatically? In the next place, it is a fact that *anî* is frequently intended to have the strongest emphasis. Let one recall only the Divine 'I' of Lv 11^{44} etc., the '*I* am He' of Is 41^{4} etc., and note that *anokhî* is doubled in $43^{11.25}$ 51^{12} etc., just as *anî* is in Dt 32^{39}, Is 48^{15}. Further, it would be illogical to suppose that words which from their meaning must impart the greatest emphasis to the following word should be followed by a toneless enclitic. After 'also,' 'even,' 'only,' the following word *must* be emphasized, and it has always been so understood. When, for instance, in Job 40^{14} God says of Himself, 'I also (*gam anî*) will commend thee,' the 'I' is far from being a mere enclitic. Moreover, we meet with *gam anokhî* (Gn 20^{6} 21^{26} 30^{3} etc.) used in the same way as *gam anî* ($27^{34.38}$ etc.). Finally, it is not *per se* evident how such words as *kî* and *asher* should influence the choice of the one or the other of the two forms, *anî* and *anokhî*. In any case, it is certain that, *e.g.*, in Deuteronomy *kî anokhî* is

found (4^{22} 5^{9} 31^{27}) as well as *kî anî* (29^{5} 32^{39}). Then *asher anokhî* stands in Dt $4^{1f.\ 8.\ 40}$ $5^{1.\ 28}$ etc., some 40 times in all, over against 2 occurrences of *asher anî* ($32^{49.\ 52}$). Once more, *hinné anokhî*, in the Book of Genesis, occurs in $24^{13.\ 43}$ 25^{32} 28^{15} 48^{21} 50^{5}, never *hinné anî*; while in Jeremiah *hinné anokhî* is found in 6^{19} 18^{11} 25^{29} 50^{9}, *hinné anî* only in 32^{27}.

A step farther goes the assertion that even a *preceding anî* is a toneless enclitic in the sentence *anî Jahweh*, because here the whole emphasis lies on the word 'Jahweh' (Sellin, *loc. cit.* p. 106). But, in the first place, a prefixed subject can never be regarded as a toneless word. Secondly, the Divine 'I' has always precisely its own emphasis as opposed to other subjects. Lastly, a circumstance which Sellin has not observed, *anokhî Jahweh* also in point of fact is met with (Ex 4^{11} $20^{2.\ 5}$, Dt $5^{6.\ 9}$, Is 43^{11} 44^{24} 51^{15}, Hos 12^{10} 13^{4}, Ps 81^{11} [cf. also the *anokhî* which precedes *ha'êl* (= ὁ Θεός) etc., Gn 26^{24} 31^{13} 46^{3}, Is 46^{9}, Ps 46^{11}]). That is to say, in books which employ both *anokhî* and *anî*, we meet with *anokhî Jahweh* as well, and only in portions of the Old Testament which everywhere prefer *anî* is *anî Jahweh* also employed. But if the latter collocation were due, as Sellin supposed, to the pronoun 'I' being only a toneless enclitic over against the Divine name, then *anî Jahweh* must have been chosen in all portions of the Old Testament where *ani* is used at all.

Ed. König.

(*To be concluded.*)

An Ancient Parallel to Gen. i. 1–3.

As long ago as the year 1890 I pointed out (*Neue kirchl. Zeitung*, i. p. 395) that both the Creation-narrative of Gn 1 and that of Gn 2 contain an essentially identical parenthesis between 'When God created the heavens and the earth' and 'Then He formed . . .'

Compare the following:—

Gn $1^{1ff.}$.

In the beginning when Elohim made the heavens and the earth
—now the earth was *tohu* (cf. *tĕhôm*) and *bohu* (cf. Bab. *Ba'u*, Phœn. Βααυ).

and the darkness lay upon the abyss (*tĕhôm*), and the *spirit of Elohim* brooded over the waters—

Then Elohim commanded, Let there be light, etc. (down to v.^{27}, 'And God created man').

Gn $2^{4bff.}$.

On the day when Jahweh (-elohim) made earth and heaven
—now there was no shrub on the earth, and no plant had yet grown in the fields (*i.e.* there was still *tohu wa-bohu*).

. . . .

but a *mist* rose from the earth and watered the whole face of the ground—

Then Jahweh (-elohim) formed man out of earth, etc.

Compare also the Babylonian narrative, where the arrangement of sentences is exactly the same:—

Then, when the heavens above were not yet named,
When the plains below yet bore no name,
— But the ocean of heaven (*apsu*), the primeval, their begetter,
Mummu-ti-'amat (cf. *tĕhôm*), the bearer of them all,
Mingled their waters (still) in one (cf. Gn 1^{2}),
When yet there was no *gipâru*[1] joined together,
And no reed to be seen (cf. Gn 2^{5})—
Then, when of the gods none had yet been produced,
When no name was yet named, no destiny determined,
Then were the gods formed, etc.

Now we read in the ancient pyramid texts, and, indeed, those found in the tomb of King Pepi II. (6th dynasty), lines 1228 ff., the following address:—

Hail to you, ye waters (= ocean of heaven) supported by *Shu* (the god of the sky)
. . . ye who were born of *Nu* (*Anun* or *Anu* of the Babylonians)
At a time when the heavens were not yet,
When the earth as yet was not,
When as yet no (god) supported (the heavens),
When as yet there was no trouble,
When the fear caused by the eye of Horus as yet existed not.[2]

This is an undeniable (although hitherto apparently altogether unrecognized) parallel to the ancient Babylonian narrative of the Creation, and thus also to the narrative of Genesis. It is confirmed, further, by a later hymn, which has been known for long, addressed to the god Ptah, in which (in imitation, as is now clear, of older models) it is said in almost identical terms:—

Not yet was the heaven,
Not yet was the earth,
Not yet flowed the water,
Then didst thou join together thy flesh
Then didst thou cement thy limbs
And didst find thyself alone upon the throne
A god and *creator of the world.*[3]

Fritz Hommel.

Munich.

[1] *I.e.* 'stalk,' spoken both of grain and of reeds. It may further be noted here that עֲצֵי־גֹפֶר in Gn 6^{14} probably means 'stems of reed' (*gipâru*), which joined together and pitched might serve well as material for building an ark (תֵּבָה). Cf. also Ex 2^{3}, גֹּמֶא תֵּבַת.

[2] Maspero renders: 'Salut à vous, Eaux que Shou apporte, . . . eaux nées du Nou, quand le ciel n'était pas encore, que la terre n'était pas, quand il n'y avait pas [de dieu] qui étayât [le ciel], quand il n'y avait pas de troubles, quand il n'y avait pas encore cette crainte qui se produit par l'Oeil d'Horus.' Horus' eye is the sun (cf. 'light,' Gn 1^{3}).

[3] Victor von Strauss, *Der altægyp. Götterglaube*, i. § 364.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

We crave permission this month to direct special attention to Professor Ed. König's contribution on 'Arabisms in the Old Testament.' It deals with the subject which of all others is at the present moment most deeply exercising the minds of Old Testament students. It is a subject which very few can touch at first hand. But just because Professor König can do so; because he has done so to some purpose; and because his article to be fully appreciated must be read in its entirety, the last month's portion along with this, we desire to direct our readers' particular attention to it.

In the American *Sunday School Times* of 23rd April, Professor Hilprecht answers the question, Is the Babylonian or the Egyptian Civilization earlier? A similar question is asked in our present issue, and is answered by Mr. Pinches.

Professor Hilprecht says that 'not long ago' the answer would have been that the Egyptian civilization was the earlier. 'Not long ago' means as recently as 1896. For it was in 1896 that Professor Hilprecht himself made known his discovery that Babylonian (that is, Sumerian) civilization went back to the sixth or even the seventh pre-Christian millennium. Up till 1896, then, Babylonian civilization was believed to begin with Sargon I., who flourished about 3800 B.C. And Egyptian civilization was evidently at least as old as that. Since 1896 it has been proved that Egyptian civilization is even older than that. But nothing has been found in Egypt or elsewhere to run the civilization or even the history of that land so far into the millenniums as the sixth or seventh B.C.

And the recent discoveries in Egypt have gone themselves to show the priority of the civilization of Babylonia. Flinders Petrie, Amélineau, and de Morgan have made discoveries in Egypt (that is, at Koptos, Abydos, and Nagada) which go to prove that there lived in the Valley of the Nile, previous to the historical Egyptian, a wholly distinct race with a wholly distinct civilization. This aboriginal race was of white skin and dolichocephalous skull. The historical Egyptian is 'coloured' and mesocephalous. Between the civilization of these two races there lies an unfilled gulf. Research may fill it yet. Meantime, all that can be said is that the historical Egyptian and his civilization are not an evolution of the aboriginal Egyptian and his civilization. The historical Egyptian came into Egypt and brought his civilization with him.

And de Morgan has made it more than probable that, wherever he came from himself, he brought his civilization directly from Babylonia.

Thus the priority of Babylonian civilization is more than probable; and three different men, working in different ways, have reached the same conclusion. Professor Hommel has been working for many years on the earliest phases of Sumerian language and mythology; Professor Hilprecht has been excavating at Nippur, in Babylonia; and Mr. de Morgan has been deciphering at Nagada, in Egypt. Professor Hommel came to the conclusion that the earliest Sumerian writings were earlier than the earliest Egyptian texts. Professor Hilprecht showed the layers of city below city, and was persuaded that the lowest city of all was far older than the oldest mythical founder of Egypt. And Mr. de Morgan wrote his brilliant *Ethnographie préhistorique et Tombeau royal de Négadah*, and gave good reasons for his faith that the civilization which we have hitherto called Egyptian does not deserve that name, that it is not the original Egyptian civilization, but that it is an immigration and an import from Babylonia.

'Mighty is the truth, and it wins'—in the end. But the end is often far away. It is not to be wondered at, therefore, if we should rejoice very greatly when we find the truth win speedily. The Secretary of the S.P.C.K. has sent us a letter and enclosed a list of corrections for Maspero's *Struggle of the Nations*. His letter says that a copy of the list is now inserted in each volume of the stock of that book.

It is a manifest victory for the truth, and it has come sooner than anyone dared to expect. It is a great victory, though it might have been greater if *all* the mistranslated passages in Maspero had been put right. As it is, only a few more than those pointed out by 'Verax' are given, and 'Verax' did not attempt to disclose them all.

We need not reprint the corrections here. It is enough if we transcribe the longest two:—

French Original.	English Edition.	As it Should Stand.
Page 704, note 2: 'L'histoire de cette migration, qui est indiquée sommairement dans Josué xix. 47, se compose en son état actuel de deux récits entremêlés, dont on trouvera une restitution probable dans Budde, *die Bücher Richter*,' etc.	'Some critics see in the history of this migration, which is given summarily in Joshua xix. 47, a blending of two accounts. Budde, *Die Bücher Richter*, etc., has attempted a reconstruction of the narrative.'	'The history of this migration, which is given summarily in Joshua xix. 47, is, as it now stands, a blending of two accounts. Budde has given a probable reconstruction of the narrative in *Die Bücher Richter*,' etc.
Page 708, line 1: 'Les chroniqueurs, que la prospérité des infidèles scandalisait, la raccourcirent de leur mieux et ils y intercalèrent des victoires israélites.'	'The Hebrew chroniclers, grieved at the successes of their heathen oppressors, have left us but a meagre account of this period, and have confined themselves to a record of the few Israelite victories.'	'The Hebrew chroniclers, scandalized at the prosperity of the heathen, did their best to abridge the time of the Philistine dominion, and interspersed it with Israelitish victories.'

Professor Friedrich Blass of Halle has written a new book. He has written it, he says, at the suggestion of Professor Mahaffy of Dublin. He has written it apparently in English. He does not say so in as many words. But he speaks of having submitted the MS. to four young American friends, whom he names, and of having had it revised by Professor Mahaffy and Mr. George Macmillan. So he seems to have written it in English, as he certainly has written it for English readers. It is a remarkable book.

Its title is *Philology of the Gospels*. But that is not its subject. That is in a measure the subject of the second chapter. But when the second

chapter, which deals with the proem of St. Luke's Gospel, is past, the philology of the Gospels is past. Thereafter the leading subject of the book, which contains twelve chapters, is the double text of St. Luke. But even the double text of St. Luke, though the most conspicuous feature in the landscape of the book, is only like a glittering stream wandering through growths of startling textual criticism and marvellous exegetical suggestion.

Professor Blass of Halle, like Professor Ramsay of Aberdeen, earned his reputation as a classical scholar. Then one day, like Professor Ramsay, he discovered that in a classical tongue a remarkable book had been written, called the Acts of the Apostles. It came upon him as the 'heavenly vision' upon St. Paul, and he was not disobedient unto it. He began to study the Acts. But he did not study it as a theologian. He studied it purely as a classical scholar. And when he published the results of his study, and announced his belief that St. Luke had written two different copies of the Acts, and that they were both in existence still, the theological world was astonished not a little.

Professor Blass has now made greater discoveries than that. But he is not a theologian yet. He even stands apart from the theologians, and disclaims all sympathy with them. He says that he has been compelled to exclude the institution of the Lord's Supper from St. Luke's Gospel. But, 'I hardly need say that,' in doing so, 'I have not been determined by any theological reasons. The audacity and presumption of theologians—I speak chiefly of some German theologians—is nowhere exhibited more scandalously than here: they mount by the sole force of their genius higher than St. Paul, into the very mind of our Lord, and bring back revelations according to which the Christian Church, nay, even its founders, the apostles, have been strangely deceived about the real sense of this institution, or about its being an institution at all.'

Professor Blass, however, as well as the presumptuous theologian, excludes the institution of the Supper from St. Luke. How does he do it? Not as a classical scholar, not as a philologist; he does it as a textual critic, or as that plus a friend of the fitness of things. The institution of the Supper is contained in the 19th and 20th verses of the 22nd chapter of St. Luke. Now verses 19*b* and 20 are left out of some great manuscripts. Westcott and Hort count the evidence in their favour insufficient. Professor Blass agrees. But, adds Professor Blass, if verses 19*b* and 20 go, verse 19*a* must go too. There is excellent MS. evidence for the first half of verse 19; but how can the bread remain when the wine is away? Professor Blass believes that some early scribe thought St. Luke *ought* to have recorded the institution of the Supper, and copied it in from St. Paul. Thinking, however, that the bread was there already (verses 17, 18) he copied the wine only. A later scribe discovered the deficiency and added the bread from St. Mark. That that was the way Professor Blass is convinced. For verses 19*b* and 20 want manuscript support. But when they go, verse 19*a* must go too. 'Luke is not to be supposed to have given a mutilated account, but either no account at all or a complete one.'

Thus Professor Blass, writing as a classical scholar and despising the mere theologian, reaches results that sometimes agree with those of the theologian, and sometimes take the theologian's breath away. We shall consider some of his more remarkable discoveries presently. But first let us gladly acknowledge the interest and the value of the things that as a classical scholar and philologist he has given us here.

The second chapter, as we have already said, discusses the proem of St. Luke, and is the one philological chapter in the book. It deserves the closest study. For in that chapter Professor Blass examines the words of St. Luke's proem, and has something useful to say on almost all of them.

One of the first words in it (ἀνατάξασθαι) is translated in the Authorized Version 'to set forth in order,' the whole verse being 'Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us.' The Revised Version translates it simply 'to draw up.' Professor Blass shows that both versions miss the meaning. The word which St. Luke employs does not mean to draw up or compose a narrative, but to restore from memory what has existed before. Irenæus uses the word (III. xxi. 2) when he speaks of Ezra *restoring* the sacred books of the Old Testament which had perished by the flames in the capture of Jerusalem. They had been composed (συντάξασθαι) before, Ezra now restored them from memory (ἀνατάξασθαι). Professor Blass accordingly translates: 'Since many writers have undertaken to restore from memory a narrative of the things which have been fulfilled (or have come to pass) among us.'

Who, we may ask in passing, were these writers? They were not apostles. St. Luke goes on to say that no 'eye-witnesses' had yet written anything, as far as he was aware. St. Luke, therefore, did not know our Fourth Gospel, nor the First in any form, 'and we must suppose,' adds Professor Blass, 'St. Luke's own work to be earlier than both of these.' These writers were catechumens. They had heard orally the gospel narrative, or portions of the same, and they wrote down from memory as much as each of them was able to remember.

Another word in this first sentence is 'us'—'the things which have been fulfilled among us.' Who are the persons referred to? Some would answer it is the editorial 'we.' Well, the editorial 'we,' or the plural pronoun used for the single speaker, is common enough in classical Greek. And this proem of St. Luke's is the purest piece of classical Greek in the New Testament. But Professor Blass does not believe that it is the single speaker. He doubts if the plural is ever used of the single speaker in the New Testament. St. Luke is identifying himself with the Christians among whom he writes. Whereupon we have a suggestion (we must not call it more) as to the time when the Gospel was written. St. Luke went with St. Paul to Jerusalem in the spring of 54. He left Palestine again as a companion of St. Paul, as late as 56 (about August). During this period of more than two years he was a member of the Christian community in Judæa, and at the end of it he was fully competent to write to Theophilus, let us say to Antioch, 'the things which have come to pass among *us*.'

It is already evident that the philology of Professor Blass and the conclusions he draws from that philology must be kept distinct. The one may be wrong though the other is right. It is the same with his textual criticism and its results. There are critics who will say that he gives far too much to the Western manuscripts and versions. But as long as he tells us where his text is found, we can estimate its value for ourselves. When he makes his text the occasion of sweeping alterations in doctrine or in history, we have rigidly to remember that what his text contains and what he finds in his text are sometimes somewhat separate. With that caution let us now pass lightly through the volume.

Professor Blass believes that St. Luke finished his Gospel in the year 56. But 'the theologians' assert that St. Luke's Gospel must be later than the destruction of Jerusalem, in 70 A.D. For St. Luke makes Jesus foretell that catastrophe. And of course *Omne vaticinium post eventum*: every prophecy in the New Testament and out of it was made after the occurrence. Professor Blass has Professor Harnack and 'his school' in mind. Well, he does not believe that every prophecy was made after the occurrence. He does not believe that Micah's prophecy of the first destruction of Jerusalem was made after its occurrence. But more than that, he does not believe that Savonarola who, in the year 1496, so minutely described the capture of Rome which happened in 1527, prophesied after its occurrence.

Professor Blass has no opinion of the unscientific harmonist, a person who indeed is generally discredited in our day. But he objects to him because he is unscientific. He himself does a little harmonizing, but he does it scientifically. He does not try to harmonize the English version as it stands, nor even the Greek text as it stands. When he has harmonizing to do, he prefers to choose his own text, even should it be found only in a heretical witness like Marcion. And when no text that anywhere is found will do, he harmonizes without a text at all.

One of the most difficult places in all the Gospels to reduce to harmony is the account of our Lord's first trials. The Synoptists seem to say that Jesus was led first to Caiaphas for trial; St. John deliberately says that He was led first to Annas. Now it has often, perhaps generally, been supposed that St. John has made a mistake. Writing long after the events, he may have forgotten their actual order. But a closer study has led to the conclusion that it is just in St. John's Gospel that not only the order but even the atmosphere of the events has been most faithfully preserved. Accordingly, Professor Blass believes that the Synoptists have simply omitted the fact, which St. John records, that Jesus was led to Annas first. But that does not introduce harmony. St. John seems to make the things take place in presence of Annas which the Synoptists refer to Caiaphas. The Authorized Version makes an attempt to restore order by translating Jn 18^{24}, 'Now Annas had sent him bound unto Caiaphas the high priest.' But that translation will not do. The verb is a simple past: 'Annas therefore sent him bound.' Professor Blass holds that a confusion has been introduced among the verses in St. John. The Syriac Version which Mrs. Lewis discovered in Mt. Sinai, restores the original order and sets all right: 'They led him away to Annas first, the father-in-law of Caiaphas, who was the high priest that same year (18^{13}). Now Annas sent him bound to Caiaphas (v.^{24}); Caiaphas was he who gave counsel,' etc. (v.^{14}). Then comes the mention of Simon Peter and of the other disciple, and the statement that the latter went in with Jesus into the palace (v.^{15}). Next comes the story of the trial (vv.$^{19\text{-}23}$), and after that, 'But Peter stood at the door without' (v.$^{16ff.}$), and then the whole story of the three denials coherently, of course without the repetition standing in our texts: 'And Peter stood with them, and warmed himself' (v.^{18}), and Peter stood and warmed himself' (v.^{25}). 'This,' says Professor Blass, 'is the narrative of a real author; the other is that of blundering scribes.'

Professor Blass asks the question, Whether conjectural emendation is justified for the New Testament as well as for classical authors? He answers it by proceeding to make some conjectural emendations. In Acts 6^{9} the opponents of Stephen are said to have been 'certain of them that were of the synagogue, called the synagogue of the Libertines, and of the Cyrenians, and of the Alexandrians, and of them of Cilicia and Asia.' Now the conjunction of 'Freedmen' (Libertines) with Cyrenians and Alexandrians, which refer to localities, is suspicious, and no synagogue bearing the name of Freedmen (Λιβερτίνων) has ever been heard of in Jerusalem. Professor Blass once thought that 'Freedmen' had got out of its place, and brought it down in front of 'them of Cilicia and Asia.' But Mr. F. C. Conybeare and Professor Rendel Harris have pointed out to him that Armenian versions of the Acts and some Syriac commentaries give *Libyorum* for *Libertinorum*. 'Now I saw at once that something like Λιβύων would suit the context very well indeed, as the Greek towns lying westwards from Cyrene would come quite appropriately under that designation.' But how could a long word like Λιβερτίνων come out of a short word like Λιβύων? It did not come out of it. There is in Latin an adjective *Libystinus*. Catullus uses it. Take the Greek form of that (Λιβυστίνων) and we have the form which St. Luke wrote. Some early scribe did not know it, and blundering, altered into (Λιβερτίνων) *Freedmen*.

But if Professor Blass sometimes restores harmony between the evangelists, sometimes he sows discord. In Lk 7^{8} the centurion says, 'For I also am a man set under authority, having under myself soldiers.' Some MSS give the very same words in Mt 8^{9}, but the best MSS omit the word 'set' there. Professor Blass believes that the word 'set' was introduced into the inferior MSS from St. Luke's Gospel, and that St. Matthew does not represent the centurion as saying that he was under authority at all. He prefers the Syriac text from Sinai, which represents him as saying, 'For I also am a man having authority and soldiers under me' (ἐξουσίαν ἔχων καὶ στρατιώτας ὑπ' ἐμαυτόν). It is 'better Greek, and it is quite unambiguous—but it makes the Gospels give two irreconcilable pictures of the centurion.'

But the stream of purpose that runs through Professor Blass' new book is the proof that St. Luke wrote two copies of his Gospel, that these two copies differed from one another, and that both got into circulation. This, as in the case of the Acts, is the way he explains the differences between such 'Western' texts as are represented by the Cambridge Codex D, and such 'Eastern' MSS as A. It is not a new suggestion. As Professor Blass admits, it was suggested by Lightfoot in his *Fresh Revision*,[3] p. 32. And it is older than Lightfoot, as old as Joannes Clericus. But it is Professor Blass that has made it public property. He has made it almost a public sensation. And it is with his name that it deserves henceforth to be associated.

What proof is there that St. Luke wrote two copies of his Gospel? It may be stated almost in a sentence. Texts being divided roughly into Eastern and Western, it is found that one class contains things which the other does not. These additions are not believed to be interpolations, since they serve no dogmatic or explanatory purpose. They are, moreover, in the same style as the rest of the Gospel. They are therefore believed to have come from St. Luke. But how could words and sentences which St. Luke wrote be omitted now from one MS. and now from another? The only answer seems to be that St. Luke wrote two copies of the Gospel and made the omissions himself.

Take an example. Some important MSS (including B and D) omit the words in Lk 23^{34}, 'Then said Jesus, Father, forgive them; for they know not what they do.' How is that omission or insertion to be accounted for? Hort would explain the omission of the passage from these good MSS by saying that it is not genuine, and ought not to appear in any. 'Its omission,' he says (*Greek Test.* ii. 68), 'on the hypothesis of its genuineness, cannot be explained in any reasonable manner.' But it is this very passage that leads Lightfoot to suggest the theory of two editions of St. Luke, and with Lightfoot agree Professor Blass as well as Dr. Salmon of Dublin.

Take another example. The Ascension of our Lord is recorded in the end of St. Mark, in the end of St. Luke, and in the beginning of the Acts. But of these three witnesses two are doubtful. The end of St. Mark's Gospel is regarded as spurious by nearly all modern critics. And the words which refer to the Ascension in the end of St. Luke are absent from some of the best of the manuscripts. Now it may be admitted that the end of St. Mark is indefensible. If the words in St. Luke are spurious also, the story of the Ascension rests upon the testimony of the Acts alone.

Well, as regards St. Luke, the words are: 'And it came to pass, while he blessed them, he parted from them (and was carried up into heaven). And they (worshipped him, and) returned to Jerusalem with great joy.' Tischendorf, as well as Westcott and Hort, omit the words in parentheses, as insufficiently attested. Now the MSS that do not give them are all of the Western type (except one, the Sinaitic, which, however, only

omits the words in verse 51). Professor Blass concludes that St. Luke's earlier copy had them. But when he came to write his second copy, he observed that the Ascension was already recorded in the Acts. He wished to fit the Gospel and the Acts together. And to do that and avoid repetition, he left the account of the Ascension out of his Gospel, retaining only the fuller form in the Acts. That it was originally in the Gospel, Professor Blass believes to be proved by the fact that otherwise there is no explanation of the words, 'They returned to Jerusalem with great joy, and were continually in the temple praising and blessing God.' But if it was in the Gospel originally, he cannot conceive anyone but the author himself omitting it.

The Holy City of Deuteronomy.

By George Cormack, Leith.

Few propositions of biblical criticism have been more generally accepted by scholars than the one which identifies our Deuteronomy with the book of the law discovered in the temple. The conformity between the provisions now read in Deuteronomy and those dictated to Josiah by that strangely discovered guide, establish an inference which is uniformly supported by all that can be drawn from a narrower examination of the text.

And yet many who have read the literature of the subject must feel that there is something forced and difficult in the current critical explanation of the origin and earlier history of the book. There is indeed neither unanimity nor certainty manifested on the subject by critics, but, on the whole, two alternative hypotheses appear to receive attention. The earlier, that of fraud on the part of Hilkiah or of some patriotic syndicate represented by him, is, I imagine, the less favourably received of the two. To suppose that these priests and functionaries of the temple actually manufactured the work in secret, and then successfully foisted it upon contemporaries as a volume of antique authority, is almost unwarrantable. To say nothing of the benign and lofty spirit of the book, which is maintained throughout, and the numerous enactments which it contains regarding things indifferent to the priestly interest, or even inimical to them, as, for example, the concession of the right of private slaughter, it is difficult to believe that even in an age of ignorance, people should have submitted so completely to such an imposture. Criticism was then, as we may well believe, an unknown science, but we must consider that the book of Deuteronomy was not a merely speculative work. It contained numerous provisions detrimentally affecting public and private vested interests of the period. It was, in fact, revolutionary in character, involving loss and inconvenience to many, and it need not be remarked that there is nothing which so readily awakens the critical faculty, even in uninstructed people, as an attempt upon their personal interests. If any doubts, therefore, were entertained as to the genuineness of the discovery, they would probably have been put forward as a ground of resistance, whereas the narrative in 2 Kings leaves it clear that no such impious suspicions were mooted.

The more modern supposition appears to be that the work was written by some (unknown) priest of Jerusalem in the reign of Manasseh, king of Judah. This enthusiast, finding the times unripe for the propagation of his views, was satisfied to leave his work secluded among the dusty archives of the temple, unread and unknown, to await the chance of future resuscitation. After his death, the temper of the age having progressed steadily in the direction which his prophetic insight had surmised, was at length ready to receive the long-deferred message, and just at the right moment a chance hand, rummaging among the literary treasures of the temple, lighted upon the fateful volume, brought it forth, and sped it upon its triumphant mission into the world.

In this charming hypothesis there is something indeed which attracts belief, and, filling as it does a gap in our knowledge by an idyllic conception so eminently agreeable to the poetical

ideas of our own time, we should be pleased, if possible, to accept it. Nevertheless, it is undoubtedly a remarkable series of circumstances that is here indicated. For a book written in one age, and pushed aside as being unsuitable for national circumstances, to come at a long subsequent period to be exactly suitable for the altered times, while meanwhile its own contents had been without activity in the formation of public thought, is a thing quite unparalleled in literary history. But its accidental discovery just in the nick of time, when every circumstance was most favourable for its introduction, is truly extraordinary. Considered coldly and steadily in the light of common historical credibility, is it not a little forced and unsound? Are not our modern speculators, animated by the sublimity of the material in which they deal, sometimes tempted to the composition of critical midrash, according to new canons, yet almost as unhistorical as the old?

Of the numerous enactments contained in Deuteronomy one of the most remarkable, and politically by far the most important, was that which provided for the concentration of the worship of the whole people of Israel to a single shrine. The execution of this law, involving the suppression of all the other holy places throughout the land, becomes more intelligible if we suppose that the sanctuaries in the district of Judea were, with the exception of Jerusalem, all of a mean and village character. On the other hand, the great and famous temples of Northern Israel had already, a century earlier, suffered ruin and desecration at the hands of the Assyrians. In carrying out the behests of the law, it was therefore inevitable that the magnificent sanctuary of Jerusalem should be selected as the place intended by the lawgiver for the sole worship of Jehovah. At that time Jerusalem had no important rival within the land of Israel, and any other interpretation of the law was scarcely possible, even if we suppose that the convenience and self-interest of Josiah and his advisers and people had no influence in shaping the decision which they reached. Accordingly, when Josiah and his coadjutors proceeded to abolish all the other holy places in the land, even going the length of insulting and polluting the fallen glory of Bethel, and taught the people far and near to ascend to Jerusalem only upon their devout pilgrimages, they believed that in so acting they were strictly discharging the requirements of the sacred text.

A curious circumstance in this connexion is the fact that Jerusalem is nowhere mentioned or indicated in the text of Deuteronomy. The remarkable circuitous phrase which repeatedly occurs in our copies, 'The place which Jehovah shall choose out of all your tribes to set His name there,' is capable of any desired geographical construction, and is unintelligible in a volume in which every other provision is expressed with a clearness of detail and an emphasis of reiteration which leaves nothing to ambiguity.

Have we any grounds for reconsidering the judgment of the zealous monarch? Is it possible that he may have been mistaken in understanding Jerusalem as the sole place of authorized worship intended by the author of the book? And are we justified in overlooking a remarkable and almost unmistakable geographical indication which occurs in the text itself, and appears to be entirely at variance with the exegesis adopted by the pious king?

Jerusalem, at all events, could not have been contemplated from the dramatic standpoint of Moses, which is an essential part of the text, without gross impropriety, since the historical fact was too well known, that from the time of Moses until the time of King David, Jerusalem had been inaccessible to the Israelites as a place of worship. On the other hand, the intermediary position of Shiloh, which is only found in post-exilic documents, and appears to have been hit upon for the purpose of giving completeness and continuity to the theocratic system of history, does not seem to have occurred to the author of Deuteronomy.

If now the reader will take the trouble to compare carefully the relations between 12^{1-14} and 27^{1-7} of our present text of Deuteronomy, he will find it difficult to avoid the conclusion that Mount Ebal rather than Mount Moriah was in the mind of the lawgiver, and the holy city of his imagination Shechem rather than Jerusalem.

The reference to Mount Ebal contained in the above passage, striking as it is, is not indeed perfectly decisive, since it may be urged that Moses, in commanding sacrifice to be made there, thinks only of a single occasion. Ever afterwards, the tribes are to repair to 'the place which Jehovah should choose out of all their tribes to set His name there'—a different place, namely, and still

unnamed. But why this mysterious circumlocution? Why not clearly name the place intended, and have done with ambiguity? Especially in view of the crystal clearness with which the other enactments of the code are expressed. We have already acquitted the priests of Jerusalem of the charge of having fabricated the book for their own ends. But can we as easily clear them of the minor vices of textual intermeddling, emendation, alteration, interlineation, and the like? Supposing that the text, when first unrolled before the astounded eyes of Hilkiah and his associates, did actually contain a sufficient number of allusions to render unmistakable the identification with an obsolete religious centre in Northern Israel, it was indeed in the nature of things that they should have felt these allusions to be a serious hindrance to the future usefulness of the book. A trifling erasure, on the other hand, which had the effect of adapting the work to modern requirements, sat lightly on the conscience of persons unbiassed by the scrupulosity of a literary training, and, as we know, few of the extant writings of antiquity have escaped from such acts. For the rest, they could well be satisfied to leave in the text an ambiguous expression, to which the exigency of the times might safely be trusted to give point.

The meagre historical notices which we possess concerning that far-off age render it perilous for us to depart so freely from received tradition, but it must be remembered that the heresy of the later Samaritans, whose traditions are also well worth attention, consisted almost precisely in this very interpretation, with the slight and readily explicable substitution of Gerizim for Ebal. At the time when Josiah reigned, the deportation of Northern Israel was already a century old. In the place of the ten tribes, an assortment of unclean foreigners had been introduced, and now formed the predominant bulk of the population. These people, whom we must consider to have been for the most part poor, at least on their first introduction into the land, and of low type,—the slaves and offscourings, in fact, of the densely populated districts in the region of Babylonia,—were regarded with abhorrence by the indigenous races into whose midst they were flung. Without noble families or leisurely classes, without local attachment or political influence, they formed indeed a striking contrast to the proud and restless people whose territories they had been sent to occupy. In the hands of such a people the once renowned worship in the sanctuaries of Northern Israel—still maintained after a fashion—had fallen upon evil days. The sacred rites of these holy places, now imperfectly performed by men of unholy origin, ignorant of the minutiæ of antique prescription, and racially ineligible for their important functions, became a mere travesty of religious service as remembered by men of the ancient race, who considered the former glory of these sacred places. In such a state of matters, there was only one great sanctuary left which men of true Israelitish birth and manners could contemplate without repugnance, that one, namely, which, after having for ages occupied a foremost place, now on the downfall of its rivals asserted a solitary and enhanced dignity—Jerusalem.

While thus in the days of Josiah the balance of political importance turned undoubtedly towards the southern kingdom, and the successor of David might perhaps dream of a sway as extensive as his, in the earlier ages, while the kingdom of the ten tribes existed, the case had been very different. It is agreed by all that the kingdom of Northern Israel surpassed the kingdom of Judah in extent, in population, in military strength, in fertility, in commerce, and in civilization. The ten tribes associated and vied with the great Gentile world in a way impossible for the backward mountaineers of Judah. While the latter, secluded from the world, were nursing in silence a more portentous future, they were exercising a more brilliant activity in the present. It becomes in a manner a postulate, both on the ground of convenience and of dignity, that the greater people should require to have their religious centres within their own territory. Indeed, we find that this was actually the case, when Jeroboam erected two holy places, one at Bethel and one at Dan, in order that the people might not require to repair to Jerusalem upon their religious journeys. In the passage where this is narrated we may suspect that the Jewish author has exaggerated somewhat the importance of Jerusalem, since the attractions of that shrine, however magnificent, were in Jeroboam's time too recent to have taken deep root in the hearts of the people. It is possible that both Bethel and Dan, although renovated and adorned by the munificence of the new king, were both of them already ancient sanctuaries, and they may therefore already have possessed stronger claims upon the popular affection than Jerusalem commanded. The latter of the

two, however, by its inconvenient situation in the remote north, was not adapted to become anything more than a local shrine, and so far as we know never became more; while the former, by reason as it would seem of the licentiousness and foreign customs introduced into its worship, very early lost its hold upon the serious and old-fashioned part of the public.

Besides the famous sanctuaries which are named, generally with opprobrium, in the Old Testament, were there no others to which the pious of Northern Israel could betake themselves and join in a species of worship uncontaminated with the alluring abominations of Tyre and Egypt? The attractions of these novelties were the besetting evil of the religion of that day, but it is tolerably certain that they would not infect all the places of worship in the same degree. While some sanctuaries were deeply imbued with idolatrous practices, others would remain comparatively free from them. In proportion to the venerable antiquity and fame which an Israelitish place of worship possessed, would it oppose a strength of resistance to the encroachments of foreign influences, and maintain a stronger reminiscence of primitive manners, while the more modern and fashionable sanctuaries would yield more easily to external influences, having few traditions of their own to oppose to them. The strength and extent of the prophetic movement, when it broke out, show that the traditions of a more primitive form of worship had still been kept alive during the period when these more splendid shrines were most in vogue. But if such traditions were so strongly sustained during a long period, we must suppose that there were in the land of Israel a number of holy places capable of nourishing them, which did their work quietly and without ostentation, and were quite unworthy of that prophetic reprobation which has been meted to the high places in general.

It is, of course, a long step to assume that Shechem was such a place. For the age of the kings we have no evidence to show that Shechem possessed any religious standing whatever. The lack of evidence, in fact, precludes investigation. Shechem, at all events, was a large and important town, and since the holy places of these times were numerous, and usually formed the centre of a resident population (see Jer 2^{28}), it may well be supposed that such an ancient and important city would possess a shrine of corresponding dignity. Furthermore, Shechem, of all the cities of Israel, was the one best suited to fit the dramatic propriety of the Mosaic authorship of the code; for Shechem had been one of the first of all the cities of the Canaanites to admit the Bene-Israel on terms of peace. In the age of the patriarchs, long, long ago, while the other cities of the land proudly stood aloof or waged cruel war upon the wandering Israelites, Shechem opened its gates to them and fraternized with them in the most liberal spirit, and that, too, not without detriment to themselves, as appears to be darkly symbolized in the cruel story of Simeon and Levi. Later, too, while the Israelitish power was not yet firmly established in the land, Shechem had with men and money supported the attempt of the able half-breed Abimelech to establish an Israelitish kingdom, and we might almost conjecture that the shrine of Baal-Berith, the Lord of Treaties, was one at which both races might meet on common ground to worship the same God under a common title.

In concluding, I may remark that, had the book of Deuteronomy been written subsequent to the calamity and deportation of the northern tribes, it would probably have contained some allusion to those events. On examination of the text, however, we find that such allusions are confined to the passages which critics have obelized as later additions. The body of the book contains no such notices, and we are therefore emboldened to assume that it had been written at least anterior to the time of Shalmanesar.

To complete our hypothesis, it is easy to conjecture that, at the time of these disasters, while the pride of the cities and temples of the Northern Israelites were being given to pollution and ruin by the pitiless invaders, an important and venerable book might well be carried for the sake of safety to a neighbouring shrine which still retained its inviolability, and there deposited against the possible return of the race whose arcana and secret wisdom it contained. They never returned, and the precious volume lay neglected in the dust for many years, until a chance discovery brought it once more to light, and to a more wonderful activity than it had ever before exercised.

Recent Foreign Theology.

Dalman's Lexicon.[1]

LEXICONS to the Targums, Talmud, and other post-biblical literature, besides being expensive, have hitherto been large and unwieldy. A brief lexicon, suited to beginners and those having mainly linguistic interests, was greatly wanted. This work of Dalman's seems well adapted to supply the need. His previous works guarantee the quality of his work, and the compass within which he has been able to bring the book will make it readily accessible. The present volume embraces half the dictionary, and its whole cost will only be 12s.

In a very interesting preface Dalman reviews past studies in the field to which his work belongs, and gives a sketch of what may still be called *desiderata*. The list of the latter is formidable, the study and differentiation of the various Aramaic dialects being specially required. He names as needful, glossaries (1) to the *Judæan* idiom of the Onkelos Targum and that of the prophets; (2) to the *Galilean* idiom of the Palestinian Talmud and Midrash; (3) to the Babylonian idiom of the Babylonian Talmud; and (4) to the mixed dialect of the so-called Jerusalem Targum of the Pentateuch, the Targums of the Megilloth, of Psalms, Proverbs, and Job, and of the Chronicles. Besides these, he desiderates a new investigation of Hebrew and Aramaic roots for the purpose of explaining words identical in form having divergent meanings; as well as an account of the foreign words assumed into the literature. In this lexicon foreign terms are marked by the letter *x*; when they are Greek or Latin the equivalents in these languages are given, but not when they are Persian. In addition to these linguistic studies, Dalman desires to see further investigation of the *realia*, the material contents of the literature, *e.g.* the zoology and botany, and the industries, such as agriculture, weaving, dyeing, and the like. It will be seen that Dalman has made a full survey of the field; many labourers will be needed fully to occupy it.

In this work Dalman offers a full glossary of the Onkelos Targum, giving special attention to the vocalization of the nouns, a thing hitherto in great confusion, and to the forms of the verbs in use. He has taken as the basis of his punctuation some South Arabic MSS. These are provided with the superlinear vocalization, which the author, however, has reduced to the more familiar sublinear form. Nearly half the present volume is occupied with an appendix, which is a lexicon of abbreviations. This will be found very useful to readers of the post-biblical literature, the abbreviations being so numerous, and Buxtorf's little work being quite inadequate. This dictionary of abbreviations has been compiled by G. H. Händler. Among the scholars mentioned by Dalman as having assisted him by their services is Professor Thos. Walker, of Belfast.

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[1] *Aramäisch - Neuhebräisches Wörterbuch zu Targum, Talmud, u. Midrasch.* Von Dr. Gustaf H. Dalman. Frankf.-a-M.: Kauffmann, 1897.

From the Theological Congress at Stockholm.

THE three lectures mentioned below[2] were delivered at the Theological Congress (*der erste religionswissenschaftliche Kongress*) held in Stockholm, 31st August till 4th September of last year. Differing in their themes as in the nationality and even the language of their authors, there is yet more than a mere external unity amongst them. For each of them comes in the end, more or less directly, to discuss the value and import of the results of scientific investigation in the sphere of religion for religion itself—doubtless one of the burning questions of the present day. And although tentative rather than final answers are given to the question, yet the theological world owes thanks to the publisher, who, with his widely-

[2] *Die vergleichende Religionsforschung und die religiöse Glaube.* Vortrag von P. D. Chantepie de la Saussaye, Amsterdam. 60 pf.—*Die moderne Forschung über die Geschichte des Urchristentums.* Von Arnold Meyer, Bonn. M. 1.20.—*Moderne Darstellungen der Geschichte Israels.* Von Dr. S. A. Fries, Stockholm. 60 pf. Freiburg, Leipzig, and Tübingen: J. C. B. Mohr (Paul Siebeck).

known and well-recognised enterprise, has given the three companion *brochures* to the public interested in such matters.

Professor Chantepie de la Saussaye, as will be judged from the title of his lecture, discusses the above-mentioned question directly. Admitting the facts, first, that the scientific investigation of religion may be conducted without faith, and second, that a true faith is independent of such investigation, he is yet concerned to find a way by which that which is best in both may be conserved. Amid the prevailing unrest in religious matters he is not inclined to find peace by ignoring the facts of research, still less by building his faith on a scientific scepticism. Is this a hint for the Ritschlians? For truth is one, whether it be true science or true faith. He discusses various theories of the origin and development of religion, but is not disposed to think that, furnished though they are with whole encyclopædias of facts, they really explain religion: conditions are not causes. Such theories, being nothing more than *empirical* generalizations, do not touch the essence of the question, and when they are used to persuade men that the higher forms are explained by the lower, it is but putting upon them a burden which they are not able to bear. It is the oak which explains the acorn, not *vice versâ*. The *abstract* results brought out by such conferences as the Chicago Parliament of Religions, mere points of unity remaining after the elimination of differences, are, to Professor de la Saussaye, equally futile. Yet, he thinks, such investigations can help. They may serve to enable us to understand our Christianity better. From noticing, *e.g.*, how religion in the past has ever been *le génie des civilisations*, we may be preserved against a narrow faith and a pettifogging theology; while, again, a study of Buddhism, with its moan of *suffering*, brings more decisively home to us the fact that the centre of gravity in Christianity is rather the problem of *sin*. Finally, the Professor, finding no hope in mere rationalism, investigation without faith, or in mysticism, faith without dogma, or yet in any eclecticism or syncretism, trusts in something above both, conserving and using all that is valuable in both, viz. an energetic and courageous love of Truth.

Professor Arnold Meyer of Bonn opened the proceedings of the second day of the Congress with a long and very able résumé of the literary and theological problems which group themselves around the origin of Christianity, and this résumé, with considerable supplement, now lies before us. Herr Meyer touches practically every book in the New Testament: indicates the traditional view of its composition, criticism and counter-criticism, retreat and advance. He begins with Paul; rightly, for Paul has been a tower of defence for apologist and critic alike. Have the orthodox not deemed him to be an impregnable fortress of the faith? Have the critics not looked upon his four great Epistles as their chief base of operations? What then if Professor van Manen and his brethren be right? Will both apologist and critic not be in pitiable plight, and the critic the more miserable of the two? Herr Meyer does not feel himself shaken in his loyalty to Paul, and will not believe in the complete overthrow of a hundred years of critical work. If criticism has any meaning at all we cannot let the great apostle be resolved into a shadowy group of not over-honest epistle-mongers. With all the wonderful contradictions which we find in the man—partly even because of them—it is not merely a conceivable personality, but an actual and living one, whose voice we hear in the Epistles: no mere resultant of Jewish and Greek ideas, but a man, holding in solution these and other contraries in the heat of a heart that throbs. Professor Meyer next proceeds to take up the rest of the New Testament, Epistle and Gospel, and in a few vigorous strokes indicates the course of criticism and its results: in the main he is at one with the positions which now rank as distinctively critical. In this connexion, we note that he does not side with Jülicher in his acceptance—somewhat hesitating indeed—of *Ephesians* as genuine. Finally, the lecturer gets 'back to Christ,' and gives the more outstanding details of recent discussions about His Self-consciousness, the Kingdom of God, the Son of Man, the Lord's Supper, and especially the significance of the latter in view of His death. These, and indeed the whole course of the early Church, take us back for their full explanation not merely to faith *in* Jesus, but rather to the faith *of* Jesus, *i.e.* to His manifest trust in His Heavenly Father. It is the expansive power of the faith of Jesus which awakens our Christian Faith, Faith in His Father and ours: 'Jesus the author and finisher of our Faith.' And along with this, His word and person are received as God's; hence comes Faith in *Christ*: He is Messiah to the Jew, Logos to the

Greek, God and Lord to mankind. Let, then, historical investigation continue to busy itself with these things in their origin and conditions; yet it must ever be remembered that their true purpose and meaning can be grasped by the faith which generated them, and by that alone.

Reading this in the light of certain lecture-paragraphs in an old note-book, we should like to ask whether Professor Meyer ever sat under Herrmann of Marburg?

Dr. Fries deals with the criticism of the Old Testament, with special reference to its significance for our views of the History of Israel. His position is a mediating one, and he preserves throughout a very judicial mind, dealing praise and blame with the calmness of a sphinx. He frankly accepts the main results of Wellhausen, but points out that the year 1895 saw at least three vigorous flank movements against that Napoleon of criticism. First, Professor Gunkel of Berlin, in *Schöpfung und Chaos*, protested against the assumption that the lateness of a pentateuchal 'source' implied its being a mere fabrication, *e.g.* P's account of creation is no invention of his, but a religious elaboration of an old Babylonian myth. Secondly, in the same year, H. Winckler of Berlin, in his *Geschichte Israels in Einzeldarstellungen*, showed the error of considering Israel as dwelling apart; whereas its history and character were influenced by the surrounding peoples. Finally, Dr. Fries and Professor Hoonacker, in 1895, independently came to the conclusion that the Wellhausian dogma of 'the centralization of Israel's worship' is insufficiently made out. But we fear that Wellhausen has not been much shaken by the campaigners of this *annus mirabilis*. Dr. Fries, after considering other matters, finds himself not so far from the old conception of the History of Israel—not dogmatically held, but chastened by criticism. He finally discusses the question whether, and how far, the History of Israel, as at present conceived, is of value for Christianity: 'Israel's Geschichte als Heilsgeschichte?' In the meantime he takes the negative side, and would wait at least till we have a more definite historical conception of Christ's person and work, and perhaps, also, till we no more confuse mere historical 'belief' with true religious Faith, the passing forms with the eternal essence.

Alexander Grieve.

Forfar.

The New 'Herzog.'

Professor Buhl of Leipzig contributes to the last issue of Dr. Hauck's new edition of the *Real-Encyclopädie* a learned and critical article, which states with admirable lucidity the results of modern study of the form and contents of

Hebrew Poetry.

From the Old Testament itself Buhl shows that Keil was wrong in maintaining that Hebrew poetry was a product of the *religious* life of the nation, and in denying that amongst the Israelites secular poetry ever flourished. In the Scriptures we have glimpses into the life of a people who were fond of singing and richly endowed with the poetic gift; in joy and in sorrow, in peace and in war, their feelings found fit expression in song. Ps 78^{63} (R.V.) refers to 'the marriage-song' of maidens, and Is 23^{15} to 'the song of the harlot.' The labours of the vintage were lightened by rhythmic shouting, הֵידָד (Jer 25^{30}); the writer of Ps 69 complains that he is 'the song of the drunkards,' whilst in Am 6^{5} (R.V.) we read of 'idle songs,' which Buhl, like Driver, explains as improvisations, songs extemporized at banquets without premeditation. In the Song of Deborah (Jg $5^{15\text{-}17}$) there is proof that amongst the Hebrews, as amongst the Arabs, satire found expression in the national poetry; other examples of the Hebrew poet's use of irony are found in Hab 2^{6}, Is 14^{4}, etc. Only a few of the many passages cited and elucidated by Professor Buhl have been given; mention must, however, be made of those which show that the Israelites did not trust to oral tradition for the preservation of their secular poetry, but committed their national songs to writing, and made collections of them. According to 2 Ch 35^{25} Jeremiah's lament over Josiah was 'written in the Lamentations,' and in still earlier times we read of 'the Book of the Wars of the Lord' (Nu 21^{14}), and of 'the Book of Jashar' (Jos 10^{12}, 2 S 1^{18}). 'But without doubt other ancient songs found in the historical books were taken from these collections, although there is no direct mention of their sources.'

Amongst a people who had such delight in song it was natural that religious emotions should find poetic expression. Ex 32^{18} speaks of singing in connexion with the worship of the golden calf, and Nu 10^{35} preserves a very ancient song used

'when the Ark set forward.' In the sanctuaries of Israel songs were sung to the accompaniment of the melody of viols (Am 5^{23}), and in Judah songs with the music of pipes formed part of the worship when a holy feast was kept (Is 30^{29}). The songs of Zion, which the Jews could not sing in a strange land, were the ancient songs of the temple. But the Book of Jeremiah affords proof that not only in public worship, but also in the expression of the spiritual experience of the individual poetry was the handmaid of religion. The prophet gives utterance to his own communing with God in words which remind us of the Psalms: Jer 12^{1} 17^{12} 18^{18} 20^{7}. Hence on the much-debated question of the age to which Hebrew lyric poetry should be assigned, Buhl's judgment is that 'it must certainly have been developed in pre-exilic times.' The so-called 'Lamentations' presuppose an earlier development of such poetry, whilst in chap. 3 there is an alteration of language appropriate to the individual and to the community, such as we find in the Psalms; 'indeed the times of Jeremiah and even earlier—the days of the religious wars under Manasseh—were most suitable to the development in prophetic circles of this class of religious lyric poetry.'

At great length Buhl investigates the attempts made by modern scholars to show that the essential characteristic of Hebrew poetry is not parallelism in thought but actual rhythm. The various hypotheses may be divided into two groups: Merx, Bickell, etc., are of opinion that amongst the Hebrews, as amongst the Syrians, rhythm was constituted by a definite number of *syllables*. According to Bickell the last syllable but one in each verse and every alternate syllable were always long, verses with an even number of syllables being trochaic, and verses with an uneven number iambic. Ley, Grimme, etc., hold that the rhythm of a verse is determined by the number of *feet* that it contains, syllables without the tone having no effect upon the metre. The latter theory Buhl regards as essentially correct, though he is also of opinion that the rules laid down by some of its advocates are based upon elaborate calculations, the correctness of which with our present knowledge it is impossible to prove.

Dr. Lotz of Erlangen discusses frankly many difficult problems in the 'higher criticism' of the Old Testament in his article on the

Decalogue.

A brief summary of his conclusions will be of special interest to readers of Dr. Paterson's concise yet comprehensive survey of modern theories in the new *Dictionary of the Bible*.

The decalogue in its original form probably consisted of ten short commands, without promises or reasons, the shorter version in Ex being older than that found in Deut. To the objections urged against the Mosaic origin of the 'ten words' in their earliest form, Dr. Lotz replies at length. The existence of the command which forbids the making of graven images is not inconsistent with such facts as Jeroboam's introduction of the calf-worship, unless it can be shown that to the true servants of Jehovah this worship gave no offence; nor does the command to rest on the Sabbath day presuppose that the Israelites were already settled in Canaan, for although this commandment was especially adapted to the regular life of dwellers in town and country, yet it was by no means without force and fitness as a law for the nomadic life of the nation; moreover, the wanderings of Israel were soon to cease.

Again, no proof that the decalogue originated in the time of the later prophets is afforded by the agreement of its author with those prophets in the conviction that what the God of Israel required and delighted in was obedience to the moral law, whereas the essential feature of the national religion in the days of Moses was the offering of sacrifice. It cannot be assumed that the prophets were the first to insist upon the obligations of morality; their denunciations are mainly directed against forms of immorality which prevail only when the conditions of life are far more complex than those which obtained in the Mosaic period. The 'ten words,' on the other hand, are the simplest expression of the moral laws which are the basis of society in its most elementary stages of development. It is true that in Hos 4^{2} transgressions of some of the commands of the decalogue are condemned with other sins, but this is only what might be expected if in Hosea's days the people were guilty of such transgressions. So far, therefore, from supposing that this passage is the origin of the commands, a more natural explanation is that the prophet had them in mind.

Much valuable information concerning a depart-

ment of Church work which is every year becoming more important both at home and abroad is furnished in two articles on

DEACONESSES,

by Professor ACHELIS and Pastor SCHÄFER. A sketch of the history of the female diaconate in the Christian Church is given by Dr. Achelis: Phœbe, whom St. Paul calls a 'deaconess,' in Ro 16^2, was not appointed to this office by the church at Cenchrea; the first reference to an official designation of women to such duties is found in the Pastoral Epistles and in the letter of the younger Pliny. In the East the female diaconate existed until the eighth century or still later; in Rome it cannot be traced after the middle of the third century. But amongst the Montanists and other sects, until the Middle Ages, women held a position of greater authority and influence than that assigned to them either in the Eastern or in the Western Church.

Dr. Schäfer traces the development of the work of German deaconesses both in the inner mission and in foreign missions from the year 1836, when Pastor Theodore Fliedner founded the first Deaconesses' Home, to the present day. By quotations from Fliedner's letters it is shown that he received the impulse which led to the commencement of this branch of Christian service during a visit to Holland, where amongst the Mennonites he found that women belonging to the most respected families were appointed by the authorities of the Church to serve as deaconesses in visitation of the homes of the poor, etc. 'This praiseworthy early-Christian organization ought to be imitated by the other evangelical Churches.'

Many interesting details of the regulations in force in Deaconesses' Homes and of the probationary training of the sisters are given by Dr. Schäfer; he takes especial pains to show that from the beginning Fliedner never intended that the sole duty of the deaconesses should be the visitation of the sick. What their work should be has found 'classic expression' in the words of Löhe: 'I am neither a painter nor a poet, but if I were, I would paint the ideal deaconess. There would be quite a row of pictures and as many poems. I should paint her at the Communion table and in the wash-house; in the kitchen, in the sickroom, and on the field of battle; singing the *Trisagion* in the choir, and the *Nunc dimittis* to the dying; I would paint all possible pictures of the calling of a deaconess, and all should portray one person, who is not ashamed of the lowliest task and yet is fully qualified for the highest. With her feet in the mire and dust of menial service, with her hand upon her harp, with her head in the sunlight of communion with Jesus, I would paint her on the frontispiece of the entire collection of portraits, and underneath I would write: "She can do everything—work—play—praise."'

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Among the Periodicals.

Schürer on the New 'Dictionary of the Bible.'

THIS work, the first volume of which was recently published by Messrs. Clark, is reviewed by Professor SCHÜRER in the *Th. Literaturzeitung* of 28th May last. He welcomes its appearance as an evidence of the gratifying position which biblical study has reached in Great Britain. One of the points emphasized in Dr. Hastings' preface was *fulness*, and Schürer has tested the *Dictionary's* claims to this attribute. He instances the names in Ro 16, all of which he has found included, and about which he remarks that in every instance something has been found worth saying. He commends the inclusion of the Apocryphal as well as the Canonical books of the Old Testament, and points out that this *Dictionary* surpasses German works like those of Winer, Schenkel, and Riehm, in treating not only of such subjects as History, Geography, and Antiquities, but also of Biblical Introduction and Biblical Theology.

Schürer selects for special eulogium the articles of Dr. Driver, which (*e.g.* that on *Ashtoreth*) he calls an ornament (*Zierde*) of the work. His only regret is that Dr. Driver's articles are not more numerous. His opinion of Conder's work is very different, and we may say that this is really the only severe criticism he makes on any of the contents of the *Dictionary*. Schürer is willing to admit that as an engineer Conder has rendered valuable service in the Survey of Palestine, but considers that in Historical Geography he has never got beyond the stage of a certain dilettan-

teism. The attitude of the *Dictionary* towards Old Testament criticism is pronounced upon the whole very satisfactory. In all important Old Testament articles the essential results of modern pentateuchal criticism are either presupposed or established in the course of the discussion. The new light thrown upon certain subjects, when the earlier and the later sources are kept apart, is illustrated by such articles as *Aaron* (H. A. White), *Altar* (A. R. S. Kennedy), *Day of Atonement* (Driver and H. A. White). A similar value belongs to the articles *Chronicles* (F. Brown), *Daniel* (Curtis), *David* (H. A. White), *Deuteronomy* (Ryle), and *Ecclesiastes* (Peake). *Exodus* (Harford-Battersby) is instanced as a specimen of fine literary analysis, and *Ezekiel* (Skinner) and *Ezra-Nehemiah* (Batten) as exhibiting the scientific standpoint which characterizes the whole work. Schürer is a little doubtful whether the same standard has been reached in some of the N.T. articles, where he is inclined to think that caution in accepting of negative results has been carried to excess. As an example he cites Headlam's article, *Acts of the Apostles*, which recognizes, indeed, different degrees of historical value in the earlier and the later parts of that book, but maintains that the whole work is by Luke, the companion of St. Paul. To Schürer this appears quite impossible in view of the unhistorical light in which the primitive apostles are presented, unless we are prepared to admit that the author consciously distorted the history. The articles on *Corinthians* (A. Robertson) are commended for the extreme care bestowed upon them.

As articles of value Schürer specifies, further, *Agriculture* (Paterson), *Alphabet* (Taylor), *Apocrypha* (Porter), *Assyria* (Hommel), *Babylonia* (Hommel), *Chronology of New Testament* (Turner), *Dress* (Mackie), *Eschatology* (Davidson, Charles, Salmond). He desires to call special attention to the thoroughgoing articles on the Versions:—*Arabic Versions* (Burkitt), *Armenian Version* (Conybeare), *Egyptian Versions* (F. Robinson), *Ethiopic Version* (Charles). All these are the work of experts, and are extremely valuable sources of information for German as well as English readers.

Finally, Schürer refers to the get up of the *Dictionary* as being what one is accustomed to look for from English (not yet, unfortunately, from German) publishers. The clearness of the printing and the excellence of the paper make the comparatively small type not in the slightest degree trying to the eye.

Archæology and Old Testament Criticism.

Ever since the appearance of Hommel's *Ancient Hebrew Tradition*, a copious stream of literature has flowed dealing with the merits and demerits of this book. Of all the reviews which we have seen, none strike us as more fair and solid than those by Zimmern and Meinhold in the *Th. Rundschau* of May last.

Zimmern, whose competency Hommel himself would be the last to question, sets out with an examination of the qualifications of Hommel for the task he set himself in his recent work. He concedes, of course, the thorough up-to-date acquaintance of the latter with all the Monumental evidence, and his ability to interpret it at first hand. But he finds, also, a dangerous offset to this in that gift of combination which frequently, indeed, conducts Hommel to the right conclusion, but at other times leads him to extremely bold positions, where scarcely another Assyriologist will follow him. We have thus to be on our guard in reading his book, and carefully distinguish between what is real documentry evidence, and what are simply combinations of his own.

Zimmern examines carefully the crucial question of Gn 14 and the names of kings contained in that chapter (for details see the *Rundschau*). His conclusions are of extreme importance. On the strength of the inscriptional evidence it may be considered certain that the nomenclature in Gn 14 rests upon valid ancient tradition. Further, in opposition to former opinions, it must be admitted that the situation presupposed in Gn 14—a campaign undertaken by an Elamite king, in company with Babylonian and other princes, against Palestine, as well as the prominent position assumed by Jerusalem and its prince—is, with our present knowledge of the oldest history of Palestine, historically quite conceivable. But of course—and here is the point where Hommel's deductions forsake the solid ground—all this proves nothing regarding the historicity of the campaign of Gn 14. And even if a campaign of Chedorlaomer and his vassals against Palestine were proved by the inscriptions, as it is not, yet this would be no evi-

dence for the historicity of the person of the Abram of Gn 14. The latter point remains unestablished, even if Hommel be right in his contention that at least the basis of Gn 14 is ancient tradition and not late-Jewish invention. From the circumstance that during the Persian (Seleucid) period there appears to have been an epos in circulation in Babylon, of which the principal figures were Hammurabi, Kudur-lughamar, Eriaku, and Tudchul, one might rather be led to the conclusion of Ed. Meyer that a Jew of the Exile introduced Abraham specially into the history of Kudur-lagamar.

While Zimmern is inclined to accept Hommel's assumption of the Arabic origin of the Hammurabi dynasty, he considers it very rash to infer from the frequent occurrence of the element *ilu*, 'God,' in Babylonian (as in Sabæan and Hebrew) proper names, that those who bore these names held a 'pure monotheism.' He takes exception to several of Hommel's identifications, both ethnological and linguistic, but all the same expresses the hope that O.T. science will give due consideration to the new materials supplied by Hommel's book. The final conclusions reached, he expects, will differ from those of the Munich professor, but it will be a misfortune if the circumstance that the latter, instead of submitting the material for examination *sine ira et studio*, has given to his work an apologetic character, should lead to the depreciation of its true merits.

What Zimmern does for Hommel's book from the side of Assyriology, Meinhold does from the side of the Old Testament. He examines the bearing of Hommel's conclusions upon such points as that of a supposed primitive revelation, and the relation between faith and the historicity of the patriarchal narratives. Suppose Hommel has succeeded in proving the historical existence of Abraham, he has done nothing to prove that Abraham fell heir to a primitive revelation. It is indeed a purely scientific question, having nothing to do with faith in the evangelical sense, whether Abraham ever existed; while, as to a primitive revelation, this hypothesis, as Dillmann has pointed out, has long ago been disproved by the Science of Religion. Meinhold charges Hommel with inaccuracy in his statement of the prevailing opinions of the critical school regarding the patriarchal history and the sojourn of Israel in Egypt, and regrets that such misstatements should be contained in a book destined for a wide circle of non-expert readers.

Meinhold's conclusions may be thus summarized. Hommel has not brought forward a vestige of proof that pre-Mosaic documents underlie Genesis, and that everything there related must be taken as strictly historical. As little has he been able to shake in a single point the modern view regarding the development of Israelitish religion. In seeking to achieve his purpose he shows himself wanting above all in a thorough acquaintance with modern criticism, as well as in self-restraint and avoidance of extravagant fancies in his examination of the O.T.—a sphere in which his book shows that hitherto he has been nothing more than a dilettante. It would be a misfortune, on the one hand, if this book, with its wealth of material and of objections, which the majority of readers are unable to estimate or to answer, were to strengthen in many circles the notion that the Old Testament stands where it used to do. But it would be equally a misfortune if this book should have the effect of increasing that shyness of Assyriology which is only too often justified, and which is found not only among Hebraists, and if O.T. investigation should wilfully close its eyes to the wealth of material which this young science has already supplied, and it is to be hoped will yet supply in richer measure.

J. A. Selbie.

Maryculter.

The World according to St. John.

By the Rev. Prebendary B. Whitefoord, B.D., Principal of Salisbury Theological College.

Imagine the instance of any man who has made no great advance in the Christian Pilgrim's Progress. There has been wrought within him a genuine confession of the heart Godwards. He is a penitent; there has been no reserve about the conversion of his sins past. Where satisfaction is possible, he has made amends to his neighbour: he is humbly and thankfully conscious of Divine pardon. Now there lies before him a new life, yet a life still to be spent here in the world,—in a scene of his own personal probation and discipline,—the world of space and time and sense, the world of human occupation and interests and pursuits, the world too often, as St. John's language with an awful precision suggests, of alienation from God, and therefore a world that has no communication with the life that is in His Son. Suppose, further, that such a one has fully faced the fact that the spiritual life within him must, if it be true, grow; and that the development will be under circumstances of grave difficulty, that it is a plant of far more sensitive growth than he had ever dreamt of. He could never have imagined that a slight exposure in this or that direction would be likely to harm it overmuch, but lo, ere he could prevent it, it had been killed to the very root. Change the line of metaphor, and reflect that the chief enemy of the soul has the practised skill of experienced generalship. If the soul's fortress be not yielded up to him one way, he will come out against it several ways. If open attacks meet with resistance, he addresses himself to other and softer methods. He appears in no repulsive form; his approach has nothing dark or hideous about it. What a transformation is this! It is an embassage of good will; how attractive these messages of sweetness and delight! Who shall refuse to listen to the terms of one who speaks so fair? The terms, moreover, are made easy enough for promising traitors. None need break rudely from their former allegiance. It is no coarse nor violent rupture which this angel of light suggests. True that the secret possession of heart and will must be his, but that once surrendered, a little external homage to a Past Master will be an unconsidered trifle to the Present owner. Only keep the standard of such devotion and service low, and the new recruit will soon become an efficient. The first step is the abandonment of all high ideals. The motto on the devil's standard is Μήδεν ἄγαν. The loyalty which the general expects, which he prefers, is one which allows scope for compromise, and there is nothing more laudable than compromise when it is adroit.

By such enticements many a Christian soul has been slowly yet securely won over. Silken threads have led captive when the rough touch of iron bands would have been resisted to the death. The conquest has been none the less certain because the victory has been a bloodless one.

It would be a task at once needless and painful to quote the sufferings of the saints down the ages, who, thus yielding, have again, by Divine mercy, been freed by the Captain of their salvation and enlisted afresh in His service in the holy war against the mischief and madness of sinful powers. In the formularies of Baptism and Confirmation, and in the Catechism, the children of the English Church are taught, not without a wise prevision, that in order to become Christ's faithful soldiers and servants they must make a threefold renunciation. They must forsake sin, the world, and the devil. 'Sin' is regarded in special relation to the lusts of the flesh, the evil principle in so far as it is allowed lodgment within that temple which should be the Spirit's shrine. The 'world' is taken clearly in that Johannine sense hereafter to be set forth. The 'devil' introduces a personal note, and implies a personal agency. It is in no antagonism to St. James's[1] teaching that he is set forth as the instrument to temptation, and the 'world,' rightly understood, is the sphere in which he for a time is permitted to exercise sway. For the young such a division seems pertinent enough; it gives explicitness, provides needful cautions, and helps to heighten the sense of responsibility. But those who have made, or striven to make, advances in spiritual life and experience know full well that the division is not a final or absolute one. It

[1] Ja 1^{14}.

seems impossible to separate with any finality those temptations to sin which come from within and those which assail from without. Again, it seems impossible to dissociate from either kind or aspect of temptation the work of a personal tempter. To most Christian people sin, *i.e.* as the Catechism explains it to the young,—the sinful lusts of the flesh, and the world, with its infinite forms of seduction and allurement, represent two sources or spheres in and through which the power permitted to the Evil One works. The former provides illustrations of the coarser and more awful types of the breaches of the Divine law. Here the individual is seen to break openly with the unchanging, Divine 'law eternal' of morals. The latter includes, under a single startling expression, the sum of all the influences from every source alien from God, and opposed to His kingdom of righteousness, purity, and love. Plainly, then, the 'flesh' and the 'world' do not stand quite in the same relation as touching and affecting the individual soul. A capital distinction may be made between them in this way. The sinful motions of the former are capable of quick, immediate detection. The conscience, the inward monitor of which Butler speaks, if suffered to express itself, does so in no vague and hesitating voice. The conscience does not merely pronounce, 'This is morally right,' 'This is morally wrong,' but is categorical, imperative: 'Thou shalt do this,' 'Thou shalt not do that.' But in regard to that general opposition to the Divine will summed up in the term and conception of the 'world,' there seem loopholes for the conscience, there appear ambiguities, uncertainties. Precise definition is difficult; even descriptions of 'the world' seem inconsistent with one another. The conception of the latter shades off from that which is plainly and notoriously false and evil to that which is partly right and partly wrong; the confines are debatable, there is room for a not unreasonable selection of good from bad.

It is because of this capital difference between the ideas of 'sin' and the 'world' that the latter provides the Evil One with his most fruitful sphere of temptation. The 'world' is thus in his hands the most usual as well as the most effective instrument for the withdrawal of Christ's soldiers and servants from their holy allegiance. The world is thus, when the coarser temptations of the flesh are out of the way, still the most insidious source of peril to the life of the soul; it threatens the soul's frailty, shakes its stability, and saps its fidelity.

Christian people are bitterly conscious of this even while the words 'world' and 'worldliness' pass their lips with an infinite variety of meaning and application. Some, in defiance of our Lord's explicit teaching, have seen no other way of escape from its corrupting influence but entire withdrawal. This in different ages of the Church is the justification of the hermit life, of the stricter type of monasticism, of the extravagances of Puritanism. Their exponents and apologists have preferred the Old Testament warnings against pagan pollution: 'Come out,' 'Be separate,' 'Touch not,' to the burden of the Saviour's intercession: 'I pray not that Thou shouldest take them out of the world, but that thou shouldest deliver them from the Evil (One).' The result of such action has been incalculable loss of working power to the Church in any and every epoch of her history.

It would seem to be one of the special debts which the Church owes to the Apostle St. John that he makes clear to her members down the ages the dangers of the world to the life of the individual soul. That he has no manner of doubt about it is shown by his own language, clear, startling, almost fierce in its denunciation—

'Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof.'[1]

Here, then, lies, in words of truth and soberness, in words which recall many of the Master's utterances, solemn and tremendous warning against the world, and by implication, against the worldly spirit, against worldliness. The very choice of the expression ὁ κόσμος marks the definiteness of that which is referred to. It is something real and sensible, with an order, arrangement, and symmetry of its own. The precision of the caution answers to the precision of the concept. None can evade responsibility by the pretence that the world, according to St. John, here or elsewhere in his writings, is a vague and shadowy idea.

It is worth while to clear away some misconceptions which have gathered round the meaning of

[1] Jn 2^{15-17}.

the term, misconceptions which, as Frederick W. Robertson pointed out fifty years ago, have been a fruitful source of distress to sensitive souls.

1. When St. John explicitly forbids the love of he world, it is impossible to suppose he forbids the love of nature. God made the world of nature too fair not to be loved. By His eternal fiat all that He created was pronounced very good. Narrow down His creation from the starry world above us, to this beautiful planet, to which the life of man, in so far as is known, is circumscribed, with its alternations of day and night, of seasons and years, its sunshine and sweet rain, its hills and vales and rolling plains, its woods and groves, its streams and lakes, its seas, now calm, now tossed in the passion of the storm. Surely man is the better for the love of these, and may look up through nature to nature's God.

2. Nor, again, can the world, according to St. John's teaching, be the sphere of any man's duty and service in life. If it be lawful, it will indeed form part and parcel of his religion. 'God placed man at the first,' says Lord Bacon, 'in a garden to work.' Work is the symbol of health and the safeguard of happiness. All true work has a sacred character about it; and as such, a real devotion to work is as much a mark of the God-fearing as of men of affairs. It is plain that it is not in this sense that the apostle sternly forbids the love of the world.

3. Equally impossible is it to suppose that he means by the world the men who live in it, or that little fringe of humanity which we affect, or are affected by, in common intercourse. The love of mankind was not St. John's forbidden love. He who leant upon his Master's breast had surely drunk in too much of his Master's spirit for this. Rather let a man love father, mother, brethren and sisters, and his friends with all the intensity of his heart's affection, and it will be the better for him; he will be so much nearer the kingdom of God, which is the kingdom of love. To forbid the love of the world in this sense would be a contradiction of St. John's own teaching; for love of the brethren is one of the signs of the indwelling presence of God in the heart of man.

Since, then, in these letters there cannot be found any condemnation either of the love of nature or of the love of work, or of the love of one's fellow-men, and since there is also no definition furnished of 'the world' by the apostle, one turns again to his pages with some measure of anxiety as to his meaning. Yet as one turns, the issue is seen to lie, not in a mere word study, however devout and careful. The profound simplicity of St. John's teaching can only be truly appropriated through the tragic experiences of the Christian soul. It is while some of its more bitter passages are made that the Christian begins to understand the meaning of the world according to St. John better than if he ransacked the libraries of East and West to determine its sense. To say so much is not to ignore learning or to depreciate scholarship, but to insist that into the interpretation of Scripture the heart as well as the mind of man must enter.

Is not an approach, then, made to the meaning of the word when the recollection of the Christian turns upon that ordered and symmetrical group of his past occupations and associations, his past relaxations, and indulgences which formed for him the attractiveness of life, in which he was once wholly engrossed, for which he may still retain, not without a touch of bitterness, a lingering fancy? This certainly comes very near to the significance of the world according to St. John. The same conclusion is arrived at by the other method, the patient investigation of the term, in classical literature, in the Septuagint, in the Fathers, in the contributions made by the apostle to the Canon of the New Testament. Thus, as Bishop Westcott has pointed out, the world is all created being, and one may add all the influences flowing therefrom, considered as apart from God, as separate from God, and therefore in the last resort opposed to God.[1] Hence it is all that which by nature, character, and essence serves to draw a man away from God by opposing itself as a barrier between the soul's full communion with God. Hence, instead of finding St. John upon this issue a dreamy speculative teacher, he is seen to be the surest, safest, most practical of guides.

Take him upon one of the most burning questions round which the idea of worldliness can turn. In more than one age of the Church men have sought, in or out of Holy Scripture, to frame a list of forbidden pleasures. The search is wholly superfluous if the Johannine principle is once admitted and acted upon. Do such pursuits, companionships, and delights in which Christian men permit themselves interfere with devotion to God

[1] Bishop Westcott, *Commentary on St. John's Epp., in locis.*

and His will and service? Do these leave them less fitted for prayer and praise, less faithful as Christ's servants, less brave as His soldiers? Do they make love less warm, and faith less clear? Do they make that less possible which is the very root and marrow of the spiritual life, the communion of the soul with the God who gave it? Then, according to St. John, these things in their entirety are for us 'the world,' and with this world we must break on peril to the spiritual life.

Both caution and comfort flow from these considerations.

The warning is this. The world has a voice, and in this, its outward expression, it is perhaps most dangerous to average Christian experience. The world expresses itself in a low standard of public opinion. The follower of Christ has to face public opinion, that common stock of thought and sentiment which is the outcome of the society in which he is thrown. For every one, good and bad alike, help to form such an opinion. While, then, he recognizes truths in it, he has to learn to distrust it when it travels out of its own sphere and invades the sphere of faith. The life of many a promising saint indicates what public opinion may do for a man who listens to it and takes it for his guide. It takes the heart out of his religion, and leaves him with the husk and shell, which is bare worldliness, for it is then something apart from God.

The comfort proceeds from the apostle's sublime suggestion with which this passage closes. Neither here nor elsewhere is his teaching merely negative. The apostle takes it for granted that all men must love. If not in them the love of the Father, then the love of the world; there will be either the love rightly placed, or the love misplaced. Some object there will be to draw man's highest affections. He emphasizes a broad truth of natural law and of philosophy, as of the spiritual experience, when he implies that there is within the human heart a pent-up energy, potent either for good or evil. Hence the noble and inspiriting idea with which he presents his readers. He tells them what becomes of the man who loves the world. The world, and even the passion for it, pass away. But the new love, the love of the Father, like every high affection, has an expulsive power, casting out that which offends. What becomes of him who loves the Father? He loves; and because he loves, he works: and love and service are by nature linked to an eternity of happiness.

'The world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.'

At the Literary Table.

THE BOOKS OF THE MONTH.

ANOTHER volume has been issued of 'The International Theological Library,' and again its author is an American. Thus out of the first seven volumes of this great series five have come from the *other* nation—Smyth's *Christian Ethics*, Fisher's *History of Christian Doctrine*, McGiffert's *History of Christianity in the Apostolic Age*, Allen's *Christian Institutions*, and Washington Gladden's *Christian Pastor*; and only two from this nation—Driver's *Introduction* and Bruce's *Apologetics*. Well, the American books are good. McGiffert certainly is forward enough, but McGiffert's scholarship is above suspicion and his motive beyond reproach, and all the rest are volumes of the very first order of faith and learning—indispensable additions to our theological equipment. But they are American, and there is just a something in that. And so the proportion seems unreasonable.

The new volume is Washington Gladden's *The Christian Pastor* (T. & T. Clark, post 8vo, pp. xiv, 485, 10s. 6d.). It we do not grudge to America. For from England and by Dr. John Watson, we are by and by to have *The Christian Preacher*. The two will fit together. And if Dr. Watson discovers an acquaintance with the inner things of his subject as Dr. Washington Gladden does here with his, the two books will furnish the most satisfactory and scientific account of the ministerial office in the language. Dr. Gladden has an exalted conception of the pastoral office, and he impresses that conception upon us; but he insists upon this, that the successful pastor is the man who, having that exalted conception,

thereupon gives attention to trifles. He counts nothing, of all the working details of a working church, below his notice. Nor does he leave us asking who is sufficient for these things. He shows us clearly enough that he who does one thing is he who is able to do two.

Mr. Macpherson of Findhorn has written on many subjects, but there is one subject he knows best of all, and he has written on that at last. It is Christian Dogmatics. His *Christian Dogmatics* (T. & T. Clark, post 8vo, pp. viii, 467, 9s.) is not one of the volumes of 'The International Theological Library,' but the publishers, as if to hint that it might have been, have had it bound in the style of that series. There is no announcement yet of an 'International' volume on Christian Dogmatics. And on the whole we think it will not be announced in a hurry now.

Messrs. Macmillan have published a new edition of Archbishop Alexander's *Leading Ideas of the Gospels* (crown 8vo, pp. xxxi, 335, 6s.). It is the third edition, not seriously altered from the second, which, however, was a new book when compared with the first. It is one of the books which give English scholarship its eminence; it is fearlessly scientific and frankly devout. Indeed, it is one of the books that prove to us that we cannot be devout unless we are scientific—unless we have a conscience for the literal truth.

It seemed for a time as if the pre-eminence in Bible production had been snatched from Samuel Bagster & Sons. But that ancient and reputable firm has just produced a Bible that is so new and useful that it is easy to promise a speedy return of the market. It has two features, either of which would suffice to secure attention. The one is within, the other without. The one is a system by which every proper name in the Bible has its pronunciation clearly marked, so that the reading of even the sixteenth chapter of Romans will henceforth be an unheroic adventure. The other is a perfectly flexible binding, by means of which the book may be converted into a roll and stowed away in a moderately capacious pocket. And we have proved that after much rolling it always returns unharmed to its flat and open form. In addition to these two grand features, the edition before us contains the 'Illustrations' and the 'Helps' of Bagster's Comprehensive Teacher's Bible, so that it is perhaps the most serviceable teacher's Bible in existence at the present moment. We have only one small criticism to make. The binding of this copy, flexible and unbreakable as it is, has a certain commonness about it which would interfere with its choice as a gift. But no doubt there are other and more daintily bound editions than this.

It was very fitting that just when Dr. Alexander Whyte was marking a stage in his wonderful career by sitting in the Moderator's Chair of the General Assembly, his publishers should issue another volume of his *Bible Characters*. For the personality of the man is irresistibly impressive, and they who heard him in the Moderator's Chair would hear again that musical emotional voice in every sentence of his brilliant volume. How characteristic of the author these *Bible Characters* are! The volume runs from Gideon to Absalom (Oliphant, crown 8vo, pp. 245, 3s. 6d.), and be it Gideon or be it Absalom, let it be even the the Queen of Sheba—it is always Dr. Whyte.

Messrs. Wells Gardner have recently made an unmistakable impression in theological circles. Their theology is thoroughly modern. Its latest addition is even daringly modern—a volume of short sermons by Canon Bright on *The Law of Faith* (crown 8vo, pp. 344, 5s.). Who would have run the risk of even a title like that some time ago? Law seemed to have swept the universe and found no place for faith; or faith had cleansed its little house and cast all law and order forth. But it is a return to the age of St. Paul. The law of the Spirit of life was then, and it is still, the Christian certificate from the law of sin and death.

The interest of a memorial volume is generally intense within its circle, but its circle is generally small. Once and again, however, the memorial volume bursts its bonds and becomes a biography, with an interest that tells on many. And then the publisher, who sent forth the volume like Agag walking delicately, is surprised into a great edition. Messrs. T. & T. Clark have published a memorial volume of the late *Dr. James Walker of Carnwath* (post 8vo, pp. lvi, 331, 6s.). With most commendable courage they have given it the

finest paper, binding, and general finish that any book can have. They have opened the way and let it go forth into a memorable biography if it will. Now Dr. James Walker was a memorable man. A scholar of finest accomplishment and evangelical in his heart's core, he was chosen to propose the name of William Robertson Smith for the Chair of Hebrew in the Free Church College, Aberdeen. A student of Church History of wide sympathy and minute knowledge, he was chosen to write on Tertullian in a remarkable volume of *Essays* by ministers of the Free Church of Scotland, and then to deliver the Cunningham Lectures on the 'Theology and Theologians of Scotland.' The paper on Tertullian is in this volume. It is as masterly a succinct account of that Father as may be found outside the dictionaries. The speech on Robertson Smith's appointment is here also. There are other papers and sermons of great excellence. In short, this memorial volume is sure enough to pass beyond the bounds of personal friendship and enter the world of literature. In the history of the Scottish Church it cannot be overlooked.

Mr. Fisher Unwin has published in two fine volumes a new book of proverbs. The full title of the book is *Proverbs, Maxims, and Phrases of All Ages* (crown 8vo, pp. 665, 602, 7s. 6d. each). Its compiler is Mr. Robert Christy. Its singular excellence consists in the union of completeness and convenience. No book of universal proverbs can be absolutely exhaustive, but Mr. Christy has searched some out-of-the-way and unexpected places, and his arrangement, under innumerable subject headings, is the best that could be devised.

In the *Hittites and their Language* (Blackwood, crown 8vo, pp. x, 312, 7s. 6d.) Col. Conder has returned to an early love. He will find that the Hittites have lost a little of their interest, but he will do something to bring that back again. He will find, too, that his own theory of the linguistic relationship of the Hittites is no nearer general acceptance, but he may do something by this handsome and determined volume to open its way. It is certainly a tempting theory. It has certainly many striking supports. But the experts persist in rejecting the Hittite affinity with the Mongols, and we must wait a little yet. Meantime this volume will be received as one of the most fully illustrated as well as most persistently argued in a subject that has been remarkably well served both with illustrations and with arguments. It will be used also as a student's manual; for all the great Hittite texts are here, with decipherment, translation, and notes.

The second volume has just appeared of Mr. Hassall's 'Periods of European History.' Its period is *The Empire and the Papacy* (Rivingtons, crown 8vo, pp. 526, 7s. 6d.). Its author is the distinguished professor of History at Owen's College, Mr. T. F. Tout, M.A. The purpose of the series is educative. Every volume is meant to be a student's volume. This volume is so quite successfully. It is not unreadable or unintelligible to the eye of the general. But it has to be read more slowly, more searchingly, than the general eye cares for, if all its wealth is to be gathered. Unquestionably it will decide any waverer that may remain that this series is to take a high and permanent place in our historical literature.

Professor A. S. Geden, who made for himself a name by his New Testament *Greek Concordance*, has just proved the variety of his gifts by the issue of a small manual of Comparative Religion. Its title is *Studies in Comparative Religion*. It appears in Mr. Gregory's series of 'Books for Bible Students' (Kelly, foolscap 8vo, pp. xiii, 312, 2s. 6d.). Professor Geden has succeeded in being short and popular; his narrative is clear, and, so far as we have seen, his judgments are just. It will not carry anyone far, but it will give an appetite.

If it were not for that matter of Church government how easily could we all agree about the history of early Christianity. Whether that matter will ever be settled and Christian science count it fixed, we cannot at present tell. But all the rest is fixed. Since Harnack made his last concessions all other great matters are undisputed by the overwhelming body of Christian believers. Mr. Leighton Pullan, who writes the new volume of Messrs. Service & Paton's 'Popular Biblical Library,' makes that quite plain. His volume is *A History of Early Christianity* (crown 8vo, pp. 306, 3s. 6d.). It is a deliberate defence of what he calls Orthodoxy. But it seems honest and verifiable, and will serve its popular purpose very well indeed.

Studies of the Soul is a fine general title. Under it some men would have gathered almost everything. But Mr. Brierley has actually studied the soul, and all his 'Studies' are of it. Eight and thirty studies, and they are all easily, chattingly, but charmingly psychological. We have read them in the *Christian World* already, but they stand the test of a second reading. The last is a poem, and a brave one, as this single verse will testify—

> Say'st thou the Christ's in tomb,
> And that He from its gloom
> Broke forth is only fond disciples' dream?
> Not so, for myriad lives
> In whom His spirit strives
> Proclaim His risen deathless power in them.

A copy has been sent us of the third edition of Dr. Edward White's *Life in Christ*. It comes appropriately after Dr. Petavel's Letter to Professor Agar Beet, and in the midst of quite a movement in Conditional Immortality. But we shall not review the book. It does not call for that now. We will say only that we are sure there is no one, however he may think Dr. White mistaken, will grudge the welcome that his book has received, will regret that it is passing through so many large editions. For it is the shaking of the torch of truth. Mr. Elliot Stock is the publisher.

The Public Worship Association of the Free Church of Scotland has just published *A New Directory for the Public Worship of God* (Macniven & Wallace, crown 8vo, pp. xvi, 238, 2s. 6d. net). It is a beautiful book, and good, and cheap. But why was it so long in coming? Some of us would have welcomed its modest suggestiveness years ago, when we were entering upon the conduct of the public worship of God and stretched out weak hands for help. Now we have found our form and fixed it. But there are men beginning every year; and we do not doubt that with this *Directory* in their conscientious hands they will pass us easily by, in the richness and the strength of their conduct of the public worship of God.

The year 1898 will be memorable in the history of religion in Scotland—for what? For the adoption of *The Church Hymnary*. It is a most significant event. It is a volume of hymns authorized for use in public worship by the Church of Scotland, the Free Church of Scotland, the United Presbyterian Church, and the Presbyterian Church in Ireland (Frowde, crown 8vo, pp. 652). In a few months it will have circulated in many thousands of copies. In a few years it will be the most powerful factor in shaping the theology, as well as directing the devotion, of almost the whole of Scotland and a considerable part of Ireland. And it is worthy. It has cost many anxious patient hours, but it is worthy. Of admirable size, it is also admirably varied. And the children's portion is the best of its kind we have seen.

Messrs. Burns & Oates have published a volume of *Notes on St. Paul* (crown 8vo, pp. 455, 7s. 6d.) as one of their 'Quarterly' Series, all the volumes of which are written or edited by 'Fathers of the Society of Jesus.' This volume is written by Mr. Joseph Rickaby, S.J. And Mr. Rickaby has scholarship and candour. He is limited by his popular purpose, and he is hampered by having to work on the Rhemish translation, but as he is not afraid to follow Lightfoot, we may do worse than consult him.

Mr. Gladstone's death has recalled his last and, some will have it, his best literary work—the work he did on Butler. It has recalled Butler himself for the moment, and the undying interest of the *Analogy*. And it is just at this time that a new criticism and condemnation of the arguments of the *Analogy* has been issued by Messrs. Kegan Paul. It is written by the Rev. Henry Hughes, M.A., the author of *Religious Faith*. Its title is *A Critical Examination of Butler's Analogy* (crown 8vo, pp. xvi, 276, 6s.).

Every scrap about John Knox is of interest, for he will ever be the most interesting of Scotland's sons. Mr. C. J. Guthrie, Q.C., F.S.A., has gathered together a highly delightful and historically very valuable series of Notes on *John Knox and John Knox's House*, and Messrs. Oliphant Anderson & Ferrier have published them in a neat volume (crown 8vo, pp. 140, 1s. net), with many useful illustrations. It is a book over which all the lovers of Knox (and they are more in Scotland to-day than they have been for many a day) will revel in enjoyment.

The Bishop of Stepney has written the preface to a volume of *Advent Sermons on Church Reform*

which has been published by Messrs. Longmans (crown 8vo, pp. xvi, 215, 4s. 6d.). The sermons are by different preachers — fourteen sermons by fourteen preachers—and they differ in many ways. But they all agree in one thing, that in the Church of England there is pressing need for reformation. Mr. Headlam looks for aid to Parliament; Principal Robertson has more hope from the individual member of the Church; but there must be reformation. Now the recognition of a great need is the first step to its satisfaction. These sermons cannot but do good.

Of the rest of the month's books, a simple record will suffice at present.

Messrs. A. & C. Black have issued a new volume of their 'Guild Library,' *Hymns and Hymn Writers*, by the Rev. Duncan Campbell, B.D., and a new 'Guild Text-Book,' *Church Ministry and Sacraments*, by the Rev. Norman Macleod, D.D., of Inverness.

Messrs. T. & T. Clark have published *Cyprian: His Life and Times*, by Sir William Muir, and another volume of the 'Bible-Class Primers,' *Elijah and Elisha*, by the Rev. Ronald G. Macintyre, B.D., of Maxwelltown.

Messrs. J. Clarke & Co. have added Dr. Horton's *The Conquered World* to their 'Small Books on Great Subjects,' and they have published another book by the same keenly interested writer, *England's Danger*, which handles the growth of Roman Catholicism in the land.

From Messrs. Gay & Bird comes *Penelope's Experiences in Scotland*, a story by Mrs. K. D. Wiggin that has already rushed into extensive circulation.

The second series of 'Helps Heavenward,' being *Saints of Christ*, by the Rev. T. F. Lockyer, B.A., is published by Mr. Kelly.

A year or two ago Wijnkoop's *Hebrew Syntax*, was translated into English and noticed here. Now his *Hebrew Grammar* is translated by Dr. C. van den Biesen, and published by Messrs. Luzac.

Messrs. Macmillan have issued two more volumes of Professor Moulton's *Modern Reader's Bible*, containing Psalms and Lamentations; and the last volume of the 'Eversley' edition of the Holy Bible. They have also published a startling book by Dr. Blass, which is dealt with elsewhere, and *Four Lectures on the Early History of the Gospels*, by the Rev. J. H. Wilkinson, M.A., unequalled as a simple reliable introduction to the study of the New Testament Canon.

Messrs. Passmore & Alabaster have published a little book by the Rev. W. A. Allan, *Is Jesus' Cross the Way to Peace?*

A people's edition of F. W. Robertson's sermons would once have been counted a calamity; now it is everywhere hailed as a boon and a blessing. The first series is out. Messrs. Kegan Paul are the publishers.

Best Methods of Promoting Spiritual Life is a welcome edition of two papers by Bishop Phillips Brooks issued by Messrs. Service & Paton.

The Hebrew and Greek words for Eternity have often been examined. Another examination is made by H. W. Vowles, and published, under the title of *For Ever and Ever*, by Messrs. Swan Sonnenschein, who also publish an inquiry into the teachings of the great religions of the world by Mr. Claude George, under the title of *Unity in Religion*.

The Rev. P. W. de Quetteville, M.A., has given a volume of sermons the title of *Short Studies on Vital Subjects*, and left their texts out. Mr. Elliot Stock has published the volume; together with a book that is more to our mind, *The School System of the Talmud*, by the Rev. B. Spiers—an authoritative introduction to the study of Jewish education; and a new edition of Mr. Bennet's delightful little volume of sermons to boys, *Be True*.

The Divines of Mugtown; or, The Story of the Romoanglicongrebaptimethodistical Church, may be had from Mr. Stockwell.

The sunny side of Home Mission work is painted most pleasantly by Mr. Thomas Cochrane in *Fifty-one Years in the Home Mission Field*, published by Mr. Thin.

Mr. Fisher Unwin has issued a new edition of Dr. Horton's Yale Lectures on 'Preaching,' with the new title, *The Word of God*. He has also published an attractive volume of *Thoughts from Gladstone*, arranged by E. S. Dalton.

'David Brown, D.D., LL.D.'

Professor Blaikie has been unmistakably successful — he has almost made a hit — with his Memoir of Principal Brown (Hodder & Stoughton, crown 8vo, pp. 364, 6s.). The materials were scanty, for Dr. Brown kept no diary and preserved no letters. The life was not lacking in

incident, even in adventure. Witness Dr. Brown's two years' close connexion with Edward Irving, his lead in the Robertson Smith case, and his place in the New Testament Revision Committee. But these incidents or adventures were by no means easily worked into a memoir; some of them demanded the most delicate handling. And above all, Dr. Brown had a personality, the essentials of which it was most difficult to fix and classify. Professor Blaikie had no easy task; yet he has been entirely successful. His book is a constant pleasure to read, a frequent delight. His judgment has rarely missed, rarely shown its own natural bias. One can see certainly, in regard to the Robertson Smith matter, not merely where Dr. Brown was, but where Dr. Blaikie was as well. One feels, in fact, that if the thing had had to be done over again, Dr. Blaikie would have stayed on the same side, while Dr. Brown would have gone to the other. But that impression is not thrust on us. On the contrary, Dr. Blaikie has striven to be, and has almost succeeded in being, a wholly impartial historian.

Though the beginning of the book is the best of it, the chapters that describe the correspondence with Cardinal Newman and with Dr. Martineau are full of interest at once for their own sake and for the light they cast on the personality of Dr. Brown. The closing scenes are faithfully and sympathetically described. Miss Hannah Brown's unwearied devotion is just mentioned. Perhaps more could not easily be said. One wishes it were possible to say more some day.

An Archaeological Commentary on Genesis.

By A. H. Sayce, LL.D., Professor of Assyriology, Oxford.

XXX. 6. Dan, 'the judge,' is a Babylonian deity. The sun-god is often entitled 'the supreme judge (*Dânu*) of heaven and earth.'

11. Gad was the god of destiny and good fortune (Isa. lxv. 11), whence the name of Baal-gad (Josh. xi. 17).

13. Asher, 'blessed' or 'favourable,' is the Assyrian *asiru*, an epithet of Bel-merodach. The feminine Asherah is the name of the old Canaanitish goddess Asherah (written Asirti and Asrati in the Tel el-Amarna tablets), the goddess of fertility, whose name is mistranslated 'grove' in the A.V. The Assyrian *asirti* and *esrêti* signified 'a sanctuary.' In the Egyptian *Travels of a Mohar*, 'the mountain of User' is placed between Ecdippa and Shechem, just where the tribe of Asher afterwards dwelt.

14. The word *dûdâim*, 'mandrakes,' is found in an Egyptian papyrus of the nineteenth dynasty, under the borrowed form of *dudmutu*, 'fruits of which love-philtres are made' (see Maspero, *Du genre épistolaire*, 14). There was a tree called *dud* in Egyptian, which Brugsch identifies with the apple, and a species of cider termed *dudu*.

20. The Assyrian *zabâlu* means 'to carry,' more especially 'to bring rent' or 'perform service'; hence *zabil*, the title of the officer who was appointed to receive the tribute of a conquered country, and to govern its frontier.

21. Dinah is the feminine corresponding to Dan.

24. As has already been noted, Mr. Pinches has found the name of Yasupu-il or Joseph-el, of which Joseph is an abbreviation, in Babylonian contract-tablets of the Khammurabi period, and Joseph-el (Yoshep-el) is the name of one of the places in Palestine conquered by Thothmes III. It follows immediately the name of the Har or 'mountain' of Ephraim. The biblical writer is uncertain as to the origin of the name, and accordingly gives two different etymologies of it. In Assyrian, *asipu* is 'a diviner,' *isipu*, 'a prophet'; and in the time of Esar-haddon, Milki-asapa was king of Gebal. In that of Assur-bani-pal, one of the sons of Yakin-il, king of Arvad, was Ba'al-yasupu.

19. Dr. Neubauer has suggested that *teraphim* is a *tiphel* formation from the root *râphâ*, 'to be feeble' or 'dead.'

47. The Aramaic *yegar* is the Assyrian *igaru*. The double name, Aramaic and Hebrew, indicates that 'the mount of Gilead' was the line of division between these two Semitic dialects.

49. Mizpah, 'the watch-tower,' which guarded the approach from the desert to the cultivated land.

XXXII. 3. The mountains of Seir are mentioned in the annals of the Pharaoh Ramses III., who says: 'I smote the people of Se'ir who belong to the tribes of the Shasu (or Bedouin), and plundered their tents,' where the word used for 'tents' is *ahail*, which is borrowed from Semitic. For Edom, see note on xxv. 25.

21. 'In the camp' of Mahanaim, not 'in the company.'

28. The name of Isra-el is really derived from *yâshar*, 'to be upright,' whence the diminutive Jeshurun (Deut. xxxii. 15), so that the connexion with *sar*, 'prince,' is merely a play upon the name. In Hos. xii. 4, 5, where a reference is made to the wrestling with the angel, both *sar* and *yâshar* are associated with the name of Israel. The name is found in the annals of the Assyrian king, Shalmaneser II., in which Ahab is called the Sirahlâ or 'Israelite.' It is also found as that of an individual in early Babylonian documents under the form of Esir-il. In 1896 Professor Petrie discovered in the ruins of the temple of Meneptah, the son of Ramses II., at Thebes, a granite stele, containing a hymn of victory in honour of the Pharaoh, in which it is said that he had 'destroyed the Israelites (*I-s-y-r-a-e-l-u*), so that no seed was left to them.'

30. The name of Penuel or Peniel is met with elsewhere in the Semitic world, and in Carthaginian inscriptions Tanit, the goddess of Carthage, is called Penê-baal, 'the face of Baal.'

XXXIII. 18. Shalem has been identified with Salîm, a hamlet nearly three miles to the east of Nablûs. If this is correct, the field bought by Jacob cannot have been where 'Jacob's well' has been pointed out since the days of our Lord (John iv. 5, 6), since this is westward of Salîm, midway between that village and Nablûs, and close to the village of 'Askâr, which has been supposed to be the Sychar of the gospel. The well has been cut through the rock to a depth of more than a hundred feet, at a spot where the road from Shechem to the Jordan branches off from another which runs to the north. It is possible that we should adopt the reading: 'Jacob came in peace to the city of Shechem.'

XXXIV 10. It was proposed to give the Israelites the same privileges of possessing land and trading that were enjoyed by the 'Amorites' in 'the district of the Amorites' at Sippara, or by the Hittites in the 'district of the Hittites' outside the walls of Memphis, in the time of the eighteenth Egyptian dynasty. Cp. 1 Kings xx. 34.

12. The dowry, as we learn from the Babylonian contract-tablets, became the property of the wife, and was a check upon divorce, since in that case it was lost to the husband: the 'gift' was for the goodwill of the father and brothers of the bride.

XXXV. 4. The earrings were denounced because of the idolatrous images and emblems attached to them, such as we see in the moulds of Assyrian earrings.

13. For the anthropomorphism, cp. xi. 5.

14, 15. For the consecrated stones or Beth-els, see note on xxviii. 18.

18. Benjamin, 'the son of the south' or 'southerner,' represents the position of the tribe southward of its elder brother Joseph, cp. Judg. v. 14. Ben-Oni is 'the Ben-Onite,' or 'son of On,' *i.e.* Beth-On, the great sanctuary of the tribe.

19. Mr. Tomkins has pointed out that Bethlehem is Beth-Lakhmu, 'the temple of Lakhmu,' the Babylonian cosmological deity.

21. We learn from Micah (v. 2) that 'the Tower of the Flock' formed part of the fortress of Mount Zion, which in the time of the eighteenth Egyptian dynasty was already a capital and an important stronghold. The Egyptian geographical lists show that the town of Ya'kob-el would not have been far from here, *i.e.* a little south of Jerusalem. See xxxvii. 14, and note on xxv. 26.

28. One hundred and eighty years are three Babylonian sosses. See note on xxv. 26.

XXXVI. 2. 'Hivite' must be corrected into 'Horite,' see vers. 20–25. Anah is the Babylonian Anu, the sky-god, or Anat his wife, and is a testimony to the westward extension of Babylonian influence. Zibeon corresponds with the Babylonian Zabium, the name of Khammurabi's great-grandfather.

5. Jeush is the Arabic Yaghûth, mentioned in the Qorân as an idol in the shape of a lion, worshipped by the Madhaj and other tribes in Yemen.

11. Teman is 'the south' of Edom; cp. Hab. iii. 3. The Edomite tribe of Kenaz settled in the south of Palestine along with the Israelites, and were amalgamated with the tribe of Judah. Caleb as well as Othniel, the first judge, belonged to them (Josh. xv. 17).

12. The Amalekites or Bedouin had infested the country before its occupation by the Edomites, to whom their relation is accordingly defined as that of offspring by a concubine.

13. Zerah represents 'the east' of Edom.

15. Allûph, 'duke,' is a word peculiar to the Edomites, and represents the heads of the tribes who governed the country before it became a monarchy. The use of the word in Ex. xv. 15 indicates the age of the passage, before the rise of kings in Edom.

20. The Horites were the early inhabitants of Mount Seir before its occupation by the Edomites (Deut. ii. 12; Gen. xiv. 6), who partly extirpated, partly intermarried with them. The name is generally supposed to come from a word signifying 'a cave,' and to mean 'cave-dwellers'; but it may be derived from another word of similar sound, which means 'white,' and so denote that the bearers of it belonged to the same white race as the Amorites. Professor Maspero identifies the name with Khar, which is used in the Egyptian texts to designate the southern portion of Canaan. In 1 Chron. ii. 50 we find a Hur, or Hor, placed at Beth-lehem, and made the father of Caleb.

Lotan seems to be the Luten of the Egyptian monuments, which denoted the whole of Syria, the 'Upper Luten' being Canaan, and the 'Lower Luten' Northern Syria. If the identification is correct, the name must have been extended northwards by the Egyptians. In ver. 22 we are told that Hori, 'the Horite,' was the son of Lotan. The Horite terminations in *-an*, the south Arabic and Assyrian *-an*, must be noticed. Lotan is the same word as Lot. Śhobal is a Shaphel form, which is characteristic of the Minæan and Assyro-Babylonian languages. For Zibeon and Anah, see ver. 2.

23. There was a city of Manahath in the tribe of Benjamin (1 Chron. viii. 6), which is mentioned in one of the Tel el-Amarna tablets, and of which Shobal is said to have been the father in 1 Chron. ii. 52. Onam is On (see note on xxviii. 17) with the Minæan and Babylonian suffix *-m*.

24. Since Hêmam was a place, according to ver. 22, it may have been the Hêmam (Mass. *hayyimim*, A.V. 'mules') found by Anah in the desert. The reading *Êmim* has been suggested, but the Emim were in Moab, not Edom.

26. Ithran is the same as Jethro, a name also found in the Sinaitic inscriptions.

27. Ezer is the same name as Aziru the son of the Amorite Ebed-Asherah, whose letters are among those in the Tel el-Amarna collection.

28. For Uz, see note on x. 23.

31. This list of Edomite kings must have been taken from some Edomite document. It will be noticed that the sovereignty was elective, like that at Jerusalem according to the letters of Ebed-tob. The different kings came from different tribes and parts of the country.

32. This must be Balaam the son of Beor; cp. Num. xxxi. 8; Josh. xiii. 22. When the Israelites fled from Egypt, Edom was still governed by its 'dukes' (Ex. xv. 15); when they attempted to enter Canaan, it was under a 'king' (Num. xx. 14). Dr. Neubauer has suggested that there is a connexion between the name of Dinhabah and that of Dunip or Tunip, now Tennib, north-west of Aleppo, which is written Dunib in the Tel el-Amarna letters, and from the neighbourhood of which (Pethor, near the junction of the Euphrates and Sajur) Balaam had come.

35. We learn from the cuneiform tablets that Hadad, also written Addu, and abbreviated into Dadu or Dadda, was one of the chief gods of Syria and Canaan, and was identified with the Babylonian Rimmon, the god of the sky, who in early times was also addressed as Martu, 'the Amorite.' The identification with Rimmon produced the compound Hadad-Rimmon (Zech. xii. 11). Hadad, as the name of a man, has been shortened from some fuller name by dropping the second element of it. Bedad is identical with Bu-Addu (perhaps for Abu-Addu), the name of the governor of Urza (now Yerzeh) in Palestine, at the time of the Tel el-Amarna correspondence.

36. Samlath was the name of a Phœnician goddess mentioned in an inscription from the Peiræus, and Samelâ (whence the Greek Semelê) is stated to have been one of the deities whose images stood in the temple of Assur at Nineveh (*W.A.I.* iii. 66, 5. 1). Masrekah would be 'the eastern district.'

37. 'The river' here, as elsewhere, must mean the Euphrates, and Rehoboth is the Assyrian *rêbit*, the 'squares' or open places outside the walls and the temples. There was a Babylonian divinity called Savul (a form of the sun-god), whose name may be the same as Saul.

43. Iram is possibly the same as Â-rammu ('the god Â is exalted'), the name of the king of Edom in the time of Sennacherib.

The Great Text Commentary.

THE GREAT TEXTS OF ST. JOHN'S GOSPEL.

JOHN xvii. 24.

'Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou has given Me: for Thou lovedst Me before the foundation of the world.'

EXPOSITION.

THE prayer for the Church has been moving onwards through continuance in the Name, preservation from the evil, sanctification in the truth, unity in the Spirit, conquests in the world; and now, by a sudden ascent, it passes from the present to the future, from earth to heaven.—BERNARD.

'Father.'—The repetition of the invocation, *Father*, reveals the increasing emotion of Jesus, in proportion as He draws near to the close of His prayer.—GODET.

'I will.'—Jesus no longer says, *I pray*; but, *I will!* This expression, which is nowhere else found in the mouth of Jesus, is generally explained by saying that the Son thus expressed Himself, because He felt Himself on this point so fully in accordance with the Father. But this He felt in every prayer, and this unique expression must be taken in its relation to the unique character of the situation. It is the saying of a dying man: 'Father, My *last will* is . . .' It is truly His testament which Jesus thus deposits in His Father's hands.—GODET.

IT is further interesting to contrast this expression of Christ's own will in behalf of His disciples with His submission to His Father's will in His prayer for Himself (Mk 14^{36}).—WESTCOTT.

HE demands with confidence as a Son, not as a servant.—BENGEL.

'They also whom Thou hast given Me.'—Lit. 'That which Thou hast given Me,' *i.e.* the community of believers.—DODS.

'Be with Me.'—The will of Christ for His people includes two things: first, that they may be where He is (12^{26} 14^{3}), and so attain in the end to the sphere for the time unattainable by them (13^{36} cf. 7^{34}); and, secondly, as dependent on this, that they may behold His glory. Each of these two issues contains an element not contained in the corresponding gifts already described. Presence with Christ, as involving personal fellowship with Him in the sphere of His glorified being, is more than a union effected by His presence with the Church. And the contemplation of His glory, in its whole extent, by those lifted beyond the limits of time, is more than the possession of that glory according to the measure of present human powers.—WESTCOTT.

'That they may behold My glory.'—The crown of all the petitions of Jesus for His own. They form an ascending series: deliverance from the evil in the world; sanctification in the truth, realized in purity, knowledge, and consecration to God; the perfection of unity in God and among themselves; finally, the being with Christ and seeing His glory. The prayer embraces, therefore, all that concerns us here and hereafter, from our redemption from sin onward to our eternal glory.—REITH.

'Which Thou hast given Me.'—The glory *here* intended is in His exaltation after the completion of His work, since it concerned His entire person, including its human side, that *given* to Him by the Father from love (Ph 2^{9}), from that love, however, which did not first originate in time, but was already cherished by the Father toward the Son before the foundation of the world.—MEYER.

As communicated to the human nature, it is *bestowed*, but in itself it belongs to the essence of Godhead, and is called 'My glory,' and is described before (v.^{5}) as that 'which I had with Thee before the world was,' and here again is thrown back into eternity by the added clause, 'For Thou lovedst Me before the foundation of the world.'—BERNARD.

THE contemplation of Christ's glory is the condition of being changed into the same image from glory to glory. Christ's deepest desire is to have His people with Him. He interprets *their* deepest desire in praying that they may behold, and so receive into themselves, His glory (1 Jn 3^{2}, Ro 8^{17}). That glory, as stated above (v.^{22}), is the Father's love to Him; that eternal love as ground of all the communication of Himself which the Father has made to the Son (see Eph 1^{4}, 1 P 1^{20}).

METHOD OF TREATMENT.

By the Editor.

The Glory of Love.

1. Throughout this intercessory prayer Jesus speaks as from the other side of the grave. He says, 'I am no more in the world'; and again He

says, 'I have finished the work which Thou gavest Me to do,' though the greatest act of it was yet unaccomplished. For He has surrendered Himself to the Father's will, and He knows that that will is the Cross; therefore it is to His Divine thought accomplished already. So, when He prays, 'Father, I will that they also whom Thou hast given Me, be with Me where I *am*,' He speaks from His place in heaven. He will have them with Him there, where He is seated at the Father's right hand.

2. He claims this, He does not ask it. 'Father, I will,' He says. It is the only thing He ever said 'I will' about. For it is the only thing He came into the world to accomplish. He came to seek and to save the lost. To save them. To bring them home safe. To have them with Him where He is. And having gone through all the shame for the sake of them, having drunk the dregs of His cup, He has the right to them, and He says, 'I will.'

3. Now that 'I will' is our comfort. If we are of those whom the Father has given Him, if we are of those who believe on His name, then it is sure and certain that we shall find our place in heaven with Him. For that is the one thing He claims as His due from the Father. And the Father will not deny it.

4. In heaven with Him. For to be with Him is heaven. What is our conception of heaven? It is mostly taken from figures of speech probably—robes and palms and an eternal Sabbath, and even streets of gold and gates of pearl. There is no figure of speech in this: Heaven is to be with Jesus. Do we know Him? Have we found Him to be the chiefest among ten thousand? Then to be with Him *will* be heaven.

5. And what to do? 'That they may behold My glory, which Thou hast given Me.' But what is glory? To our common thought it is the splendour of kings and their courts. Is it here the magnificence of heaven? Is it to see the great white throne and Him that sits on it; to behold the cherubim with their many wings, and hear their cry of 'Holy, Holy, Holy'? No, says Jesus, it is to behold the love of the Father for the Son. 'That they may behold My glory, which Thou hast given Me: for Thou lovedst Me before the foundation of the world.' So that is to be our occupation in heaven—to behold the love the Father has to the Son, a love that He has always had, but now has new occasion for. And it is not merely to behold it. For beholding means transforming. 'We all, as in a mirror, beholding the glory of the Lord, are changed into the same image from glory to glory.' 'Beloved, it doth not yet appear what we shall be, but we know that when it doth appear, we shall be like Him: for we shall see Him as He is.'

Illustrations.

In taking to ourselves the joy of this promise, a question arises as to when and where we are to expect the fulfilment of the blessed hope. Is it at the time of departure and in the disembodied state? St. Paul taught, and the first Christians thought, that to depart was to be with Christ, and to be absent from the body was to be present with the Lord. That is enough for us to know of that unexplained stage of existence, and we, too, may say with full assurance, 'It is far better.' Yet is it only an interval, and a life not yet made perfect, on the margin of the world which is and the world which is to be. Saints at rest as well as saints on earth are 'looking for that blessed hope and the glorious appearing of our Lord and Saviour Jesus Christ.' Then will they be ever with the Lord in quite another sense than that in which they have been conscious of His presence before. Having 'the perfect consummation and bliss both in body and soul in His eternal and everlasting glory.' Then will be fulfilled the promise that 'where I am, they also shall be with Me, and behold My glory which Thou hast given Me.' And that beholding will be a partaking, and will complete the change which the beholding by faith had begun. So in words of serene certainty the evangelist in his Epistle interprets and appropriates the promise which he has here recorded, 'Beloved, now are we children of God, and it is not yet made manifest what we shall be: but we know that, if He shall be made manifest, we shall be like Him; for we shall see Him as He is' (1 Jn 3^2). Who will not answer Amen?

'As for me, I will behold Thy presence in righteousness: I shall be satisfied, when I awake, with Thy likeness' (Ps 17^{15}).—T. D. Bernard.

A minister of the gospel was one day visiting a pious old woman, who was in the parish workhouse. While in conversation with her on the comforts, prospects, and rewards of religion, he saw an unusual lustre beaming from her countenance, and the calmness of Christian triumph glistening in her eyes. 'Will you tell me,' he asked, 'what thought it was that passed through your mind which was the cause of your appearing so joyful?' The reply of the old disciple was, 'Oh, sir, I was just thinking what a change it will be from the poorhouse to heaven!' Ah! and what a change it will be for us, who are saved by the blood of the Lamb, from the temptations, the conflicts, the sorrows, the weariness of this life to the 'palace halls of God'!—A. C. Price.

When all that is corrupt, corrupting, corruptible has been laid aside in the 'putting off' and the 'putting on' of the great transition—when nothing *is* but the holy and the beautiful and the loving—when the world itself is lightened by God and the Lamb, and all its false and lying lights are extinguished and annihilated by that lustre 'above the brightness of the sun'—then 'they that shall be counted worthy' shall grow apace in all knowledge and in all virtue —'old things shall have passed away, and all things shall have become new.' 'That they may behold My glory' is, in other words, 'that they may behold My face in righteousness, and be satisfied, when they awake, with My likeness.' —C. J. Vaughan.

Let me be with Thee where Thou art,
My Saviour, my eternal rest;
Then only will this longing heart
Be fully and forever blest.

Let me be with Thee where Thou art,
Thy unveil'd glory to behold;
Then only will this wandering heart
Cease to be treacherous, faithless, cold.

Let me be with Thee where Thou art,
Where spotless saints Thy name adore;
Then only will this sinful heart
Be evil and defiled no more.

Let me be with Thee where Thou art,
Where none can die, where none remove;
Where neither death nor life will part
Me from Thy presence and Thy love.

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Requests and Replies.

I have been reading with interest the volumes on 'Nippur' by Dr. Peters, Director of the American Expedition to Babylonia in 1888–90. He considers that the excavations have brought to light remains of buildings as early as 6000 or 7000 B.C., and inscriptions of about 4000 B.C. Are these very early dates (which Dr. Peters confesses are 'conjectural') generally accepted by Assyriologists as proven, as against the usual Bible chronology? Is Nippur identified with any city mentioned in the Old Testament? Where can the latest and most reliable information on the subject be obtained?—A. W. W.

As far as I have been able to ascertain, the early dates given by Peters, and by Hilprecht in his *Babylonian Expedition of the University of Pennsylvania*, are generally accepted by Assyriologists. Prominent among the dissentients, in all probability, should be mentioned Lehmann, who, as he contends that Sargon of Agadé (owing to a mistake on the part of Nabonidus and his scribes) ought to be placed 1000 years later (2800 B.C., instead of 3800 B.C.), would also say that the foundation of the city of Niffer took place at a proportionately late date, *i.e.* 6000 B.C., instead of 8000 B.C. I think that Lehmann is wrong in attributing error to Nabonidus or to his scribes, and I am inclined to accept the high dates proposed by Peters and Hilprecht, but more written chronological material is needed before we can say that those high dates are placed beyond a doubt. At present we cannot do otherwise than accept them as being probably correct in the main.

I notice that your correspondent speaks, in the usual way, of Bible chronology, by which, I take it, he means Bishop Usher's. As so many people seem actually to pin their faith to the dates given in the margin of our reference Bibles, the cause of religion and science would, it seems to me, be served at one and the same time, if we could induce the authorities to omit from the Bible *all the marginal dates prior to the time of Abraham.* Any chronology whatever of this earliest period is so uncertain that it does not deserve a place in any authoritative publication. Scientific men, as a rule, disregard it, and religious people, having

early learned to regard it as 'Gospel true,' experience, on finding that it is, in all probability, incorrect, a shock so rude that their faith is almost certain to suffer by it.

I suppose that the best book to recommend to your correspondent is that of Hilprecht, quoted above. There are three parts, costing about a guinea each.

THEOPHILUS G. PINCHES.

British Museum.

In the article 'The Chronicles a Targum,' by Rev. W. E. Barnes, B.D., Fellow of Peterhouse, Cambridge, in *The Expository Times* of April 1897, he quotes 2 Kings xxiii. 29, 'King Josiah went to meet him (Neco),' and founds his argument for the inaccuracy of the narrative in 2 Chron. xxxv. 20–24, upon the word 'meet,' which he says does not mean or imply a hostile meeting, and therefore there is a variation and want of harmony. From what does he quote? Neither Authorized nor Revised Version uses this language. In both it is, 'King Josiah went against him.' If he quotes from some other version, or gives a translation of his own, it is only right to say so, and give the authority for the change from the usual text.

At the close of his article he explains the discrepancy between 2 Sam. xxi. 19 and 1 Chron. xx. 5 by saying, 'Goliath' is not a proper name at all, and for 'Goliath the Gittite' we should read 'The Gittite champion.' But in 1 Sam. xvii. 4, 23, it reads, 'a champion named Goliath.' 'The champion, the Philistine of Gath, Goliath by name.' Language could hardly be clearer. Now we rely upon such students for accuracy and candour. We ought not to feel we need to examine their quotations in order to be sure they are quoting rightly. The whole article, and many others of a similar kind, give a plain student of the English Bible great want of confidence in the results and methods of much of so-called critical study.—A. Patterson.

Chicago.

I HAVE to thank the courtesy of the Editor for allowing me to see Mr. Patterson's criticism on my article before it was published.

1. In the first place, I do not plead guilty to inaccuracy in translating 2 K 23^{29}, 'King Josiah went to meet him (Neco).' The phrase 'went to meet' is represented in Hebrew by the colourless word *hâlăkh*, 'to go,' combined with the colourless expression, *liḳrath*, 'to meet.' Taken singly, neither word suggests hostility, as a glance at a concordance will show Mr. Patterson. Taken together, the two colourless words remain colourless, as my quotation of 2 K 16^{10} (the same phrase in Hebrew) is sufficient to prove. It would have been inaccurate to follow R.V. in leaving A.V. unaltered.

I might further point out that a better account can be given of the words 'when he saw him,' if we agree that Josiah was slain at an audience, than if we suppose that he fell in battle. People do not go to battle to *see* one another.

2. In the second point, Mr. Patterson (he must forgive me for saying so) is inaccurate himself. I did *not* say, '*Goliath* is not a proper name at all.' I wrote, 'A consideration of verses 4 and 23, the only places in which the word *Goliath* occurs in 1 S 17, together with the fact that the champion is usually called simply "the Philistine," *makes it probable* that "Goliath" is not a proper name at all.' I still believe that this suggestion (for it is only a suggestion) is worthy of consideration as a probable solution of a difficulty. Mr. Patterson's statement, 'Language could hardly be clearer,' does not apply to the Hebrew of 1 S 17^{23}. Literally rendered it is, *Behold, there cometh up the champion, Goliath the Philistine* (or *the Goliath of the Philistines*) [was] *his name* (or *designation*).[1]

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[1] The Israelites heard him spoken of as 'Goliath,' just as they heard the king of Egypt spoken of as *Pharaoh*, and as they heard the Assyrian commander-in-chief spoken of as *Tartan*, and as they heard the Queen of Ethiopia spoken of as *Candace*.

Sermonettes on the Golden Texts.

By the Rev. J. S. Mayer, M.A., Aberdeen.

I.

'A soft answer turneth away wrath: but grievous words stir up anger.'—Prov. xv. 1.

What an amount there is, in these days, of concentrated energy! Machines are so constructed, and natural forces so utilized, that, by a very little effort on man's part, tremendous results may be accomplished. You press a button and there may be an explosion miles away, you turn a handle and a whole factory of machinery is set in motion. It was not so in olden times. Then great results were only produced in slow and laborious ways. Then, however, as well as now, the tongue of man was capable of doing mighty good or harm. Kingdoms have been divided by a slip of the tongue. How different the whole after-history of the Old Testament would have been had Rehoboam been wise enough to take the advice of the old counsellors! His own reign might have been even more of a golden age than that of his father. But Rehoboam spoke ill-advisedly, and the consequence was the larger part of his kingdom was lost to him. Kingdoms, too, have been won by a word fitly spoken. At the present time, a few words spoken recently by our Colonial Secretary bid fair to bring into alliance with our country that kingdom of the West which broke away, over a hundred years ago, because of grievous words that stirred up anger.

But we must not speak of kingdoms only just now. It is as true, and far more often true, in our individual lives, that a word is momentous for good or ill. A soft answer—what a power lies in it! It is always so in human life. The mightiest power is the gentlest. He who can storm, and rage, and answer vehemently, is far, far behind, in mere power, him who can give a soft answer in the face of wrath. It is easy enough to answer according to kind. Do not even the publicans so? But it means, for most of us, that we must live very close to the Saviour if we would find ourselves able to give the soft answer that turneth away wrath.

Of course, there are times when the soft answer will not do. There are times when the right thing, if we have the right spirit within us, would be the stern rebuke. And even in the lives of boys and girls such times may occur, when some companion would do a mean or malicious thing. But it is not easy, either, to be angry and sin not. It needs great grace to take up that attitude. The ordinary angry word—the tit-for-tat sort of thing—comes easily and naturally to us all: but the soft answer and the righteous rebuke are alike hard to accomplish well and truly. It is not often, however, comparatively, that there is the call for righteous indignation. Far more frequently there comes to us the opportunity of speaking the soft word, and you will find how true the Scripture is which says that it turneth away wrath.

Try it. Try it to-day, if the chance is given you. I notice in some of the eating-houses they have, on the bill of fare, some one dish under the heading, 'To-day's specialty,' some dish about which, doubtless, they have been very particular in the cooking, and of which a considerable amount has been prepared. Might it not be very helpful and nourishing to have this in our spiritual diet for the day, to have it as to-day's specialty, if need be? Don't be afraid of it. You may be sure it is a dish that will agree with you.

II.

'And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord.'—1 Kings xvii. 16.

The barrel of meal and the cruse of oil. Bread and butter. Very good famine fare, and sure all the way along. She was a very fortunate widow that, to whom Elijah was sent. But she was not undeserving of her high privileges, for you will notice, in the first place, that she was *kind and obliging*. Elijah asked some water of her, and though it was very precious she went to fetch him some. Then when he ventured further to ask for bread, it is evident she regretted she was unable to give it him, being down to her last handful of meal. There is a way of putting things, and a refusal from some people may be more acceptable than a gift from others. It always pays to be

helpful and obliging so far as we can. And even should we get no returns, with interest, of such a kind as this widow got, even should we meet with ingratitude instead, still the spirit of helpfulness will always make more real to us the Saviour's love. Just as we need to have the forgiving spirit before we can hope to be forgiven, so do we need to have the giving spirit ere we can appreciate and possess, in large measure, the blessing of God's unspeakable Gift.

This widow was *trustful*, too. It would never do to trust everybody, but, no doubt, Elijah's looks would be in his favour: rough and stern, but with an honest look about him. Certainly he was testing her confidence in him very severely when he went the length of bidding her make a cake for him first, and afterwards for her and for her son. But you have noticed, perhaps, that when you really have the best intentions towards another, and have some good in store for him, it is a great pleasure to be met in a trustful instead of a suspicious and doubting way. She resolved to run the risk, if there was any risk about it. She seems to have felt pretty sure she was safe in taking the prophet at his word.

Spurgeon, in his autobiography, says that he had not, that he knew of, one grain of speculation in his nature. But I do not think Spurgeon was quite doing himself justice in saying that; for he *did* speculate. What were the charitable institutions he founded and maintained but a great speculation? But, you see, it was a speculation on God's promises; he trusted in God as the Hearer of prayer, and that made all the difference. And, indeed, was there not speculation in his whole Christian life, and in that of every Christian? It is a trusting in Christ, trusting that He hath brought life and immortality to light, and that He will bring us at length into the everlasting habitations. We sometimes say of a man, 'I'll trust him just as far as I see him,' but that does not hold good of our Saviour, and of His Father and ours.

Notice, lastly, *the widow's reward.* The barrel of meal wasted not, neither did the cruse of oil fail. It was a special experience in one way, and yet how true of all who live a life of faith in the Most High! We often fear, in unworthy ways, that things will fail. And yet the supply comes, time and again, for the need, and strength for the day. 'Even to your old age I am He, and even to hoar hairs will I carry you.'

III.

'And when all the people saw it, they fell on their faces: and they said, The Lord, He is the God; the Lord, He is the God.'—1 KINGS xviii. 39.

TRULY they might have said, 'We have seen strange things to-day.' No wonder we read of them speaking as in the text, after such wonderful experiences. And yet, somehow, we cannot help having doubts about them, notwithstanding that strong and solemn assertion of theirs; for, as Kingsley says, 'it takes a good Jew to make a good Christian.' The man about whom you are in doubt, up to the last moment, as to whether he will be a Jew or a Christian, in doubt, to the last, on which side of the fence he will come down, is not likely to be one who has much conviction either way. We have less disrespect for Jezebel than for Ahab, just on that ground. Jezebel really believed in Baalism, and certainly acted up to her belief. And if she had come over to the other side, we should have believed much more readily in her sincerity than in Ahab's. She would have been a convert worth making. Ahab, on the other hand, was a mere time-server, a Captain Anything. We like to see a man to be out-and-out something, though we don't agree with him. Now, it seems, the people had till now been halting, as Elijah puts it, between two opinions; halting, or limping,—an expressive word, suggesting the pain and difficulty and ungracefulness of the situation. But the suspicion *will* creep in that that halting of theirs was more from policy than from principle, and that, notwithstanding their solemn declaration now, they were not just the stuff that martyrs are made of.

Remember, too, that it is not our opinion merely that God wants, but our *service.* Elijah said to the people, Decide the one way or the other, and then follow. He did not say, Choose the one opinion, or the other, and rest there, but Choose your opinion, and then follow accordingly, either the Lord or Baal. So Joshua said, 'Choose you this day whom ye will *serve.*' It is only a following and a serving, that means anything. God does not want your opinion merely, or your vote, so to speak; He wants your heart and life. It is true that 'as a man thinketh in his heart, so is he,' but there is such a thing as mere opinion which may affect, to little or no extent, the life; and especially in religion has the mistake been made at times of

supposing that a man was what he ought to be, if only he had right opinions, orthodox religious opinions. But what is an opinion worth if it be not put into practice? As has been said, 'We do not read of the Resolutions of the Apostles, but the Acts of the Apostles.' 'Not everyone that saith, "The Lord, He is the God," shall enter into the kingdom of heaven.'

Well, the people did not stop, however, in this case, at the mere expression of opinion. They went further, and entered upon service of a kind They pursued and slew all the prophets of Baal. Let us not condemn them. The light they had was dim compared with ours; and often, even in Christian times, men have failed to rise to higher conceptions of service than that. 'The zeal that is ready to kill' has often been where there was little of 'the love that is ready to die.' Saul the Jew was a persecutor of the first water, 'breathing out threatenings and slaughter,' but Paul the Christian —never. It was a great deed, that sweeping off of four hundred and fifty prophets at a stroke, but, in the way of Divine service, the loving wish of the little maid, that led to the healing of Naaman, her master, was greater far.

IV.

'Rest in the Lord, and wait patiently for Him.'—Ps. xxxvii. 7.

THAT was just what Elijah needed to do, and what he failed to do, at the time to which the lesson refers, when he had fled from the wrath of Jezebel. Strong in faith at Carmel, weak and woeful now in the wilderness. Was it, as in the case of Baal's prophets, that there was 'neither voice, nor any to answer, nor any that regarded?' Elijah knew better, but, alas! we do not always live according to our knowledge. It was but a temporary break-down on Elijah's part, however, and perhaps the bodily reaction, after the exciting time he had passed through, greatly accounted for it. 'The measure of our faith,' it has been well said, 'is the faith we have in the darkest hour.' And oh! how great the after-profit, if we come grandly through a trying time!

It may need to be a *quiet* waiting. The word 'rest' literally means that,—'Be silent to the Lord.' The best thing may be, at times, to wait quietly. There once was an alarm of fire arose in a crowded hall, and a general rush was made to the door. The alarm proved to be a false one, and by and by the people got back to their seats. It was noticed, however, that one little girl had not moved, and on being asked why, it turned out that her father was a member of the fire brigade, and that he had often impressed upon her that if ever she found herself in a situation of that kind, she was to sit still. That is what God often told His servants of old, and what He tells us yet through His Word, with regard to trying experiences; but how hard to learn the lesson, and obey! 'Their strength is to sit still.'

But, assuredly, it should be a *hopeful* waiting. Let not the stillness be mere torpor. Let not the dumbness be numbness. 'Hope in God, for I shall yet praise Him,' says the Psalmist; and that word 'yet' is the keynote of the whole Psalm. Just last Sunday, as I write, a sparrow got into the hall where I was to have service in the evening. I happened to arrive a few minutes before the people, and tried to catch it, but failed. So I jotted down the word 'bird' on my list of hymns, to remind me of it after service; for the poor creature would have starved had it been locked in all the week. Frightened and exhausted by my pursuit of it, it remained in a corner during the service, and nobody was aware of its presence. Curiously enough, the text was 'When thou passest through the waters, I will be with thee.' Now, if that bird was capable of thinking at all, it would be thinking, 'I wonder what is going to happen. How am I to get out of this? I am afraid it is all up with me.' What a pity the text could not have got home to the bird somehow! There was a sense in which the words were truly applicable to its case. There was still a trying experience before it that it was not aware of. It had yet to be pursued and caught. At length it *was* caught, and carried to the door; the hand was opened, and then—Liberty. And as it sat once more on its familiar housetop, it may have thought, with whatever gratitude and praise a sparrow is capable of, 'Well, well, I never expected to be here again.'

Perhaps the highest and most difficult thing of all, however, is that it be a *patient* waiting. Hope may be deferred, the dawn may seem never to be coming, and yet be patient—patient. I knew an old woman with a soft face, like Dr. Barrie's mother's. She had come through much tribulation, but, I think, the secret of her peace and beauty was explained by a remark I once heard

her make. 'I used,' she said, 'to bring my troubles to the Lord, and bring them away with me again; now I have learned to bring them to the Lord, and to leave them there.' She had learned to rest in the Lord, and wait patiently for Him.

'All will come right,' are the words put on the tombstone of President Brand, a late President of the Orange Free State. It was a remark he was often in the habit of making in his lifetime. If our trust be in God, may we not take them up too? All will come right. 'The Lord reigneth.'

V.

'Thou shalt not covet thy neighbour's house.'—Ex. xx. 17.

What constitutes coveting? Here, for instance, is a ragged urchin, a homeless wanderer, shivering in the cold street, and gazing in through a lighted window at the Christmas festivities within. It is a glimpse of Paradise to him, so near and yet so far. Could he help having a longing to share the happy ongoings? It would be natural, in the circumstances, and it would be far better than pretending to go away with feelings such as the fox pretended to have with regard to the grapes he could not reach. That fox, mind you, was really full of the covetous spirit, for all his disparagement of the unattainable. Some of ourselves, probably, must plead guilty to turning a wishful eye, in our time, upon some houses,—a house beautiful for situation, and with, perhaps, a room like that one in which Jesus and His disciples met of old—'a large upper room furnished,'—comfortable within, and commanding a splendid view without. Would not life be better and brighter, we think, with such a room to live and work in? Still, if we haven't it, it does not trouble us. We want to aim not in the coveting direction but in the content direction, which St. Paul had learned to do so well.

It was a very different thing with Ahab when he coveted Naboth's vineyard. First he took to his bed about it, and refused to eat, like a big baby. And then came the tragedy of Naboth's murder, and the joyous uprising of the king to go down and take possession. Not so joyous, however, after all, for there was a troublesome little thing, called conscience, that had to be counted with. Conscience within, and Elijah to be faced without, Ahab was not to be envied in his new possession.

But this commandment against coveting is a very far-reaching one. In some respects it might be said to be the highest string in what Augustine called the ten-stringed instrument of the commandments. The high notes are the most penetrating, and this, you remember, was the commandment that reached home to St. Paul's heart with condemning power. And it is not likely that, if St. Paul stood condemned by it, we, if we understand ourselves aright, shall be able to hear it, and count ourselves blameless. 'Take heed, and beware of covetousness.' It is very insidious in the ways in which it can find a lodgment in the human heart. There may be a certain longing, at times, that is natural, and can hardly be avoided; but it is a different thing to set the heart on what does not belong to us, in an envious and selfish way.

Still, there was never a man more covetous, in one sense, all his days than St. Paul was. 'Covet earnestly the best gifts' was his exhortation to others also. Ah, but what were they? Gifts such as faith, hope, and love. Get as much of these as you can, for nobody will suffer loss by your gain in these respects. Nay, rather, not only will you be blessed yourself, but all connected with you will be made partakers of the blessing.

Ezekiel's Temple.

By Principal the Rev. George C. M. Douglas, D.D., Glasgow.

III.

There are some other peculiarities in Ezekiel's temple and its services which are closely connected, though perhaps not necessarily so, with this advance of the holy place to a position of equality or identity with the most holy place.

1. There is now no laver, such as stood beside the altar of burnt offering and the entrance to the tabernacle of Moses, that by washing their hands and feet in it the priests might not die when they approached the altar or entered the tabernacle.

In Solomon's temple this laver was replaced by the more elaborate symbolism of the ten lavers and the brazen sea, whose absence from Ezekiel's temple has been already noticed. Yet, why should there any longer be a laver, now that an enduring state of complete atonement and purification has been introduced? Compare, in another prophet, the close connexion of Zec 12^{10} and 13^{1}. And Zec 14^{8} speaks of living waters going out from Jerusalem in that day, like Ezekiel's perpetually-flowing and life-giving stream ($47^{1.\,8.\,9}$). This greater gift of God makes the little laver no longer worth preserving.

2. There is no anointing of the temple, such as is mentioned with much precision in Ex 40^{9-11}; and more briefly in Lv $8^{10.\,11}$, where, however, the interest centres in the anointing of Aaron and his sons, and in the sacrifices with which they were installed in office. The new and emphatic statement in Leviticus, v. [15], is, that with the sin offering for the priests, Moses also 'purified the altar, and poured out the blood at the base of the altar, and sanctified it, to make atonement for it.' On the other hand, Ezekiel says nothing of either the priests or the altar being anointed. Yet in chap. 43^{18-20} he tells particularly of a sin offering presented for the altar on the day that it is made, to deal with it by a sin offering, and to make atonement for it; and in v. [22] of a second; and in vv. [23-27] of burnt offerings for seven days, with which to consecrate, or more exactly, to install it.

3. There is nothing answering to the golden candlestick, or lampstand, with its seven lamps, in the tabernacle, multiplied into ten candlesticks in Solomon's temple, and otherwise glorified in the vision in Zec 4. Why was the candlestick absent from Ezekiel's temple? Not merely because there was no longer the veil which had left the most holy place in thick darkness (1 K 8^{12}); for the candlestick stood in the holy place, outside of the veil. The true and adequate reason must be found in the return of the glory of Jehovah to the house, filling every part of it and making the whole of it become the most holy place. Nevertheless a still higher stage of the spiritual privilege was reached in the vision of the beloved disciple (Rev $21^{22.\,23}$), when the temple and all its sacrifices had disappeared, and he saw only the holy city. 'And I saw no temple therein; for the Lord God, the Almighty, and the Lamb are the temple thereof. And the city has no need of the sun, neither of the moon, to shine upon it: for the glory of the Lord did lighten it, and the lamp thereof is the Lamb.'

4. A very interesting peculiarity is that the altar of incense and the table of shew-bread appear to be combined into one in Ezekiel's vision. The description is given (chap. 41^{22}), 'The altar was of wood, three cubits high, and the length thereof two cubits; and the corners thereof, and the length thereof, and the walls thereof, were of wood: and He said unto me, This is the table that is before Jehovah.' There is nothing to perplex us in the mere use of the name 'table.' It is so applied to the altar in Mal 1^{7}; also by Ezekiel himself (chap. 44^{16}). But the perplexity lies here. There are just three articles of furniture for the holy place, both in the tabernacle of Moses and (with minor modifications) in the temple of Solomon; and they are so prominent that it is impossible to mistake or overlook them. These are the candlestick, the shew-bread table, and the altar of incense. The absence of the candlestick has just been discussed. The table of shew-bread might be supposed to be also absent: only no explanation of its absence is suggested. It only remains, then, to suppose that Ezekiel's 'table before Jehovah' did service for both the shew-bread table and the altar of incense.[1] One or two considerations may recommend this supposition, though it is peculiar.

(1) Ezekiel's vision makes no mention of incense any more than of shew-bread; yet he knows of it, and speaks of the censers and of the odour of incense going up out of the hands of those who offered the illicit worship described in chap. 8^{11}. Nor indeed does he mention the compound of sweet spices described in Ex 30^{34-38}, nor the fragrant ingredients of the holy anointing oil, the description of which and its uses immediately precedes this. These things had all become unimportant: when the living cherubim appeared in the temple, and the glory of Jehovah filled it, incense and perfumes were no longer needed.

(2) The shew-bread may be regarded as simply a special variety of the bloodless offering (named the meat offering in the A.V., the meal offering in the R.V.), and therefore it may suitably be coupled in our thoughts with the incense of the golden altar, also a bloodless offering; in fact Lv 24^{7} tells

[1] It has already been suggested that perhaps the jubilee and the sabbatical year coalesced in Ezekiel's vision. Here would be something analogous.

us that pure frankincense was put upon each row of the cakes of shew-bread. The expression 'the bread of their God' (Lv 21^6, etc.) is applied to the offerings apparently in a pretty wide sense, taking in even animal food. And thus we read in Lv $3^{11.16}$, of 'the food' (in the Hebrew, the bread), 'of the offerings made by fire unto Jehovah.' And Ezekiel uses the word so in chap. 44^7.

(3) Perhaps the true view is that priest and altar ought to go together, and that it was only the limitations of matter which made it necessary to have more than one altar in the symbolical services of the tabernacle and the temple as the priest moved further and further inward. If there had been a living spiritual altar, instead of a material one, it might have taken the place, first, of the brazen altar of burnt offering in the court; then of the golden altar of incense, as the priest passed into the holy place to offer intercessions; and finally, it might have accompanied the high priest into the most holy place on the day of atonement. Ezekiel's vision rises superior to all material limitations, and he sees only one altar, to which he attaches special prominence and importance.

(4) Does this suggest an explanation of the peculiarity in the account of the sacred furniture in He 9^{2-4}? There is first the holy place, with the candlestick, and the table and the shew-bread; and after the second veil there is the most holy place, 'having a golden censer,' etc. Such a censer is not mentioned elsewhere in Scripture, yet is not inconsistent with it: we know that on the day of atonement the high priest took a censer full of coals from off the altar and filled it with sweet incense, bringing it within the veil. It is this censer which may perhaps be meant in the passage in Hebrews. However, there is very much to be said in favour of the marginal rendering in the R.V., 'a golden altar of incense,' which on this interpretation is looked upon as really belonging, in the strictest sense, to the furniture of the most holy place.

Contributions and Comments.

Almug Trees, with a Study of the Passages referring to them.

The chief object of this study is to throw fresh light on the mysterious 'almug trees.' I am pleased to notice that Dr. Post, in Messrs. Clark's new *Bible Dictionary*, has not committed himself to the opinion of 'the majority of scholars,' which inclines to identify 'almug' with red sandalwood, and to the disparaging view generally taken of the notice in 2 Ch 2^8, which connects 'algum trees' with Lebanon. His own position is, I think, in a high degree provisional; most philological critics will doubt whether it can be justified. But one who holds such a view is perhaps more open-minded than those who say that they are quite convinced that almug timber is equivalent to sandalwood. We must look at the matter all round, from the point of view both of analytic and of textual criticism (which Dr. Post has very naturally passed over), and finally,—here I can be very brief,—from that of botany. As I go along, I may be able to help those whose interests are not confined to almug trees.

We read in 1 K 10^{11} (R.V.), 'And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of almug trees and precious stones. And the king made of the almug trees pillars for the house of the Lord, and for the king's house, harps also and psalteries [lyres and lutes] for the singers: there came no such almug trees, nor were seen, unto this day.' This passage occurs in a description of the visit of the queen of Sheba to Solomon. It interrupts that account, however, and evidently comes from a different source—the same source to which $10^{21.22}$ belongs, and which gave details of the wonderful things which Solomon imported, and of the use to which he put some of them. Read $10^{11.12}$ after v.^{22}, and the bearings of this remark will become clear.

In 2 Ch $9^{10.11}$ (R.V.) we find nearly the same account; only it is the 'servants of Huram and the servants of Solomon' who bring the gold from Ophir, and the trees are called 'algum.' 'Terraces' also take (in R.V.) the place of 'pillars.' There is, besides, a difference in the form of the admiring remark at the end of the passage, but we can afford to neglect this. Let me first of all point

out that the strange name Huram-abi, which the Chronicler appears to give to the artificer sent to Solomon by Hiram in 2 Ch 2^{13} 4^{16} is very possibly due to this writer's misreading of אני חירם in 1 K 10^{11} as אבי חורם. The Chronicler may have thought that Abi Huram was the name of Hiram's admiral, who was also, he may have supposed, his chief artificer. The inversion Huram-abi may have been designed to prevent the mistranslation 'father of (king) Hiram.' The most recent critical view of the name (that of Giesebrecht and Kamphausen) does not appear to me at all satisfactory.

The Revised Version's rendering 'terraces' for מְסִלּוֹת in 2 Ch 9^{11} is taken over from the Authorized. It is, however, most questionable. There ought at least to have been a marginal rendering, 'inclined ascents,' which is supported by the *ἀναβάσεις* of LXX; it should also have been added that 'the text appears to be corrupt.' But though certainly corrupt, the מְסִלִּית of Ch points the way to a probable correction. The corresponding word in 1 K 10^{11} is literally 'a prop'; the English Version in both its forms covers over the obscurity of the original by the hazardous rendering 'pillars' (R.V.m. 'or a railing'). The LXX and the Hebrew text agree as to מ and ם, but the former gives ל where the latter has ד, and has a final ת. The ע in the Hebrew (מסעד) seems to have sprung out of a wrongly repeated ם. The true reading may be סְפִּין (1 K 6^{15}; cf. Jer 22^{14}, Hag 1^{4}), or possibly סְפִינַת, in the sense of 'wainscoting.' מ in the Received Text is a corruption of פ, and ד or ל of נ (not the final form).

We now turn to 2 Ch 2^{8}. This contains Solomon's request to Hiram to 'send him cedar timber, cypress timber, and algum timber from Lebanon'; in v.[16] we only hear of 'timber from Lebanon.' In the parallel passages, 1 K $5^{6\,(20)}$, he asks simply that '*cedars* may be cut for him from Lebanon'; in vv.[8. 10] ([22. 24]), however, cedar timber and cypress timber are both mentioned. Kittel (*SBOT*[1]) holds that the words 'cypresses and almugs' in 2 Ch 2^{7} are additions of the Chronicler to the original words. He also thinks (*History*, ii. 189, note 4) that 1 K 10^{11} and 10^{22} are at variance, the former speaking of one ship, the latter of two. That is because he does not, apparently, admit the distinction (recognized in the English Version, and also by Kamphausen and Klostermann) between אֳנִי, a collective term for ships, and אֳנִיָּה, a single ship.

We have seen that Kings and Chronicles give the same account of the use of the almug (or algum) trees made by Solomon. In fact the Chronicler does but repeat the earlier statement. The objects which the king had in view were (1) the wainscoting of the interior of the temple and the palace, (2) the construction of lyres and lutes. At least it is not unnatural to state them thus. מסעד and מסלות both look wrong, but כנרות ונבלים is easy enough to translate. Unfortunately smoothness is no decisive proof of the correctness of a passage. There is good reason to suspect these smoothly reading words. The conclusion of 1 K 10^{12} and of 2 Ch 9^{11} does not follow at all naturally on the account of the articles which Solomon constructed. We should rather expect the mention of any other imported articles which lent themselves to artistic construction. One of these articles, according to 1 K 10^{22} (2 Ch 9^{21}), was *shenhabbim* (שנהבים), and it is noticeable that in Ezk 27^{15} we find 'ivory and ebony' combined in the phrase קרנות שן והבנים, 'ivory horns and ebony.' It is hard not to agree with Klostermann that the latter phrase is the true original, of which כנרות ונבלים ('lyres and lutes') is a corruption. We must in this case, of course, omit עצי אלמגים (E.V. 'almug trees') in the last clause of v.[12]; these words indeed are not found in 2 Ch 9^{11}.

We have thus lost a word which figures in the Hebrew Lexicon as 'a word of obscure meaning and origin, traditionally explained "ivory"'; but which Rödiger (Gesenius, *Thesaurus*, p. 1454) already suspected might be a misreading of שן והבנים; in fact, this fine scholar went a good way in Klostermann's direction. May not perhaps the mysterious 'almug' or 'algum' be an equally 'faulty reading'? May not עצי אלמגים be miswritten for עֲצִים מְנֹרָרִים, 'sawn pieces of timber,' cf. LXX, *ξύλα πελεκητά*? No; the phrase is plainly parallel to עצי ארזים, 'cedar-timber' (2 S 5^{11}); עצי ברשים, 'cypress timber' (1 K 5^{24}). The fact that the name 'almug' is only mentioned in this connexion is in harmony with the circumstances to which it relates. If it came from Ophir, what if it be a non-Semitic word? And if Ophir is the

[1] I adopt the title 'Sacred Books of the Old Testament' (symbolized as *SBOT*) in preference to the alternative title 'Polychrome Bible' which stands on the cover of the English parts of Professor Haupt's great edition of the Old Testament. It is the Hebrew edition of Chronicles which is here referred to.

Abhīra of the Sanskrit geographers,—the district bordering on the mouth of the Indus,—what if it be an Indian word? To students of early civilization the bare possibility is attractive. Even if Ophir cannot be allowed to be Abhīra (the long vowel ō is opposed to this), yet may not the almug-wood, the apes, and the peacocks, supposing them to have Indian names in the record, have been brought from India to the port from which the sailors of Hiram fetched them? So we have to investigate the names. 'Apes' (קפים) at anyrate bears an Egyptian, not an Indian name; for it would be absurd to suppose that Solomon, with his Egyptian connexions, had not learned the Egyptian name for 'apes.' It is not even certain that קפים does mean apes, and תכיים, 'peacocks.' As to the tree-name, almug, no one professes to know a Dravidian name corresponding to it. But it will be asked, May we not be allowed to prefer the Chronicler's form algum, and in this case to compare the Sanskrit *valgu*, or Deccan *valgum*, red sandalwood? No. First, because this word, if it be the ordinary word for sandalwood, is not near enough even to the form algum. Just as וְרָדִים (so read with Grätz in Ca 4^{13}) is good, though late Hebrew, for roses, so וְלִגְמִים might have been used in Hebrew for red sandal trees. Next, because we have no right to prefer the easier form, algum, to the more difficult one, almug, which is attested by the earlier authority.

We must, therefore, approach the almug trees from another side, and compel them to yield up their secret. Two facts have yet not been considered in this paper. (1) The LXX in 2 Ch 2^{8} and $9^{10.11}$ renders עצי אלגמים, *ξύλα πεύκινα*, pine timber, and (2) the Chronicler in one passage (2 Ch 2^{8}) makes algum trees grow in Lebanon. Dr. Post (*Bible Dict.* s.v. 'algum trees, almug trees') suggests the possibility that algum trees may have grown both in Ophir and in Lebanon, but that the term had not the same signification in both localities. The idea, I must confess, is one which seems to me wholly inadmissible, unless it be supposed that Ophir and Lebanon were peopled by races speaking closely allied languages. It is the desperate resource of one who is an eminent botanist but no philologist or textual critic. But it is valuable as a protest against a too hasty abandonment of 2 Ch 2^{8}. What if Lebanon in the latter passage and Ophir in the words, 'brought in from Ophir great plenty of almug trees,' really were close together? I know that the LXX omits the words 'from Ophir' here as redundant. The LXX is wrong. They are not, I think, redundant, just because they are *corrupt*. The true reading may be מִשְּׂנִיר, 'from Senir.' The name Senir, which occurs in Ezk 27^{5}, Ca 4^{8}, and 1 Ch 5^{23}, was well known to the Assyrians (Saniru), and means the north part of Hermon, north-west of Damascus. In an inscription of Shalmaneser III. it is called 'the mountain summit at the entrance of Lebanon' (Delitzsch, *Wo lag das Paradies*, p. 104). Now among the trees which Sennacherib used in building his palaces was one called *êlammâku*. The references are given by Delitzsch and Muss-Arnolt in their *Assyrian Dictionaries*. According to Meissner it belonged to the same class as the cypress. Where it originally grew we know not. But even if we may infer from the first part of the name that it came first from Elam, we can easily suppose that so useful a tree was planted by some early king in Hermon and Lebanon. In the light of this, let us read once more the words of 2 Ch 2^{8}, 'Send me also cedarwood, cypresswood, and algumwood out of Lebanon,' and then ask ourselves whether they are inconsistent with those of 2 Ch 9^{10}, 'The servants of Huram, and those of Solomon, who brought gold from Ophir, brought algumwood and precious stones.' The Chronicler is quite right. He does not say that the servants of Hiram brought the algumwood from Ophir. As to 1 K 5^{6} it is likely that 'cedarwood' was originally accompanied by the names of the other trees mentioned in 2 Ch 2^{8}. And as to 1 K 10^{11}, it is highly probable that the almug trees spoken of were said in the original text to have come from Senir, which, as we have seen, was regarded as the 'mountain summit at the entrance of Lebanon.' So the Chronicler is right, and the critics are wrong. Almug, however, is more correct than algum. It should rather be almug, and it corresponds to the Assyrian *êlammâku*. What kind of tree is meant precisely, we know not. As Dr. Post remarks, some species of trees must have become extinct in Lebanon, owing to the denudation of the forests. Besides, we cannot, according to Delitzsch, even say for certain whether that common Assyrian tree-name *êrinu* means 'cedar' or 'cypress,' and very few will deny that the common rendering of the Hebrew בְּרוֹשׁ by 'cypress' is extremely doubt-

ful. Such is my contribution to the study of the accounts of Solomon's imports. I have restricted myself to the most important matters, and I hope that the critical introduction will not have deterred any readers from proceeding far enough to reach the concluding discovery—'discovery' I call it, for no other word is proper to the final and decisive proof that almug trees were well known to the Assyrians, and most probably formed part of the 'glory of Lebanon' (Is 35^2).

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Dr. Blass on Catechizing.

Dr. Blass, Professor of Classical Philology in the University of Halle-Wittenberg, makes some remarks, on p. 31 of his *Philology of the Gospels*, respecting my article on 'Apollos,' which appeared in The Expository Times of October last; and as the questions which he discusses are of general interest to all students of the Gospels, I crave space of the Editor's courtesy for a brief reply.

If I were disposed to be captious, I might complain that when Dr. Blass writes of Ro 2^{18} (κατηχούμενος ἐκ τοῦ νόμου) 'the interpretation of "*having been* catechized in his youth" given by Mr. A. Wright . . . is in direct opposition with the *present* tense,' he does me some injustice; for the reader would naturally infer that the words in inverted commas are a quotation from my article, and might conclude that I have been too careless to notice the tense or too ignorant to translate it correctly; in either of which cases I should be an unsafe guide.

But although I did not use these words, I admit that they fairly represent what I intended to say, and I am prepared to defend them without raising preliminary objections.

1. I need not tell Dr. Blass that the present tense in Greek is more widely used than the present tense in English. Thus in the following examples:—(1) 'A certain man was there, which *had* an infirmity thirty and eight years' [R.V. 'which *had been* thirty and eight years in his infirmity'] (Jn 5^5); (2) 'They that *had eaten* were about five thousand men' [R.V. 'they that *did eat*'] (Mt 14^{21}); (3) 'The Lord added to the Church daily such as *should be saved*' [R.V. 'those that *were being saved*'] (Ac 2^{47});—the words in italics represent the present participle in Greek.

In explaining the last two of these three cases to beginners we say that the present tense is, as Dr. Burton expresses it, timeless, containing no more notion of time than a substantive or an adjective. In (2) 'the eaters,' in (3) 'the elect' or 'the faithful' would adequately represent the true meaning of the present participle; for, to take a decisive case, in the tragic phrase ἡ τίκτουσα (Soph. El. 342, etc.) time relation is manifestly out of the question. Nothing more than μήτηρ can be meant.

Now in Ro 2^{17} the strict time relation, according to which the action of the participle is simultaneous with the action of the verb, is not admissible, for the Rabbi of whom St. Paul is speaking was not being instructed—whether orally or otherwise—at the moment when 'he is called a Jew, rests in the Law, glories in God, and knows His will.' It remains, therefore, that the present tense should indicate (1) habitual instruction still continued, or (2) instruction completed long ago in the days of his youth. According to the latter of these interpretations the tense is timeless, as though St. Paul had used a substantive; as he probably would have done if he had had one ready to hand, for in the rest of the passage he uses substantives. In short, his meaning is, 'You are an educated man, an accomplished Rabbi, a Pharisaic scribe.' If however, the former alternative be meant, at any-rate the main part of the teaching was in the past, and only occasional revision was resorted to now. In either case the English reader will catch the apostle's meaning better if the English perfect participle be employed, though I did not venture in this case to employ it.

2. When Dr. Blass continues, 'If κατηχεῖσθαι be employed of hearing, still the book will be there,' I must again demur. As long as the man was catechized '*out of the Law*,' as St. Paul says, no doubt a book was in the background, as it still is when clergy catechize children out of the Church Catechism, though neither teacher nor child hold the book in his hand at the time. But few teachers stop there. Jewish Rabbis were catechized in their youth out of the 'Tradition of the Elders,' which was unwritten, as well as out of the Law, which was written. Catechizing, therefore, need not be based upon a book; it must, I think, be done by a teacher. And when Dr. Blass maintains that Apollos catechized himself out of the Gospel of St. Mark, and makes a point of the supposition that no teacher can have been present,

I think that he is doing violence to the simple meaning of the word.

I freely admit that St. Luke uses pictorial, metaphorical words on many occasions to express simple ideas, and that the full force of such words cannot always be pressed. It belongs to the decline of a language to seek for literary effect in that way. But such words may, I believe, be divided into three classes: (1) those in which the original correct use has grown obsolete from desuetude of the custom, as συγκαταψηφίζω (Ac 1^{26}), and χειροτονέω (Ac 14^{23} 10^{41}); (2) when common life has introduced into comedy first and into serious writers afterwards, words of horrible import to signify something less appalling, as when σκύλλω, 'to flay alive,' means 'to annoy' (Luke 7^{6} 8^{49}), and διχοτομέω, 'to cut in twain,' means 'to flog' (Luke 12^{46}); (3) when an author borrows metaphors from a science, such as navigation, music, or mathematics, with which he is ill acquainted, the metaphors will seldom bear scrutiny (see Cicero, *ad Atticum*, xiii. 21, 23, and de Oratore, i. 33, 133). Neither of these rules would include κατηχεῖσθαι, which expresses a simple act which was in full use at the time, and did not admit of comic application. However, in all cases the actual usage must be our guide, and I am not yet convinced that instructing yourself by reading a book can be intended by κατηχεῖσθαι.

3. Dr. Blass contends that my interpretation of Plato, *Phædrus*, 268 c., must be wrong, because the sausage-dealer in the *Knights* of Aristophanes (line 189) could read, though badly. There are sausage-dealers in Cambridge, and they are all adepts in the arts of reading, writing, and arithmetic, yet I do not infer that every impostor in the town can read. That ignorance of the three R's existed at Athens is indicated by a pretty fragment of Euripides (*Theseus*, 385). But we need not look beyond the passage in the *Knights* for evidence on this point, for, strange to say, Demosthenes in the context tells the sausage-dealer that his accomplishment was his only obstacle to success; for the politicians of that day were men who could not read!

4. When I meet with οἱ ἀκούοντες, or "my dear hearers," in a treatise, I infer that I am reading what was originally intended for the lecture-room or the pulpit. It reminds me of Aristotle's ὁ ἀκροατής or St. Cyprian's *audientes*. Dickens and Thackeray gave recitations from their own works. Lucian and others did the same, for lectures were the fashion of the day, but I gladly accept Dr. Blass's suggestion that the slave-reader is sometimes in view. My contention is that a good writer generally says what he means, and that we may trust his words.

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The Camel and the Cable.

IN THE EXPOSITORY TIMES for June (p. 388) it is incidentally stated that Theophylact, a writer not earlier than the 9th or 10th century, is the first to tell us of an ingenious critic who substituted, in the Gospels, κάμιλος (cable) for κάμηλος; it is even suspected the critic might have invented his word for cable, it being of doubtful existence.

It does not seem to be generally known that this explanation is found already in Cyril of Alexandria, the famous theologian of the 5th century. Already in the second part of the *Thesaurus Syriacus* (published 1870, col. 786) this explanation is ascribed to Cyril. Barhebræus, in his *Scholia in Matth.* (ed. Spanuth, 1879), writes: 'The holy Cyril explains it of a thick cable, Mose bar Kepha of a thick beam.' Finally, in 1880, I published it as 'from the sixteenth book of Cyril against the emperor Julian' (in *Juliani Imperatoris librorum contra Christianos quae supersunt*, collegit C. J. Neumann; Lipsiæ: Teubner, 1880, pp. 56 and 75):—

'Not the animal, as the wicked, totally ignorant, and unlearned Julian believes, but rather a thick cable, which is found in every ship. For such is the custom of speaking with those who are acquainted with the matters of the sailors.'

There is a scholion to the same effect ascribed to Origen; but whether it is really from Origen seems doubtful. The explanation is certainly wrong, but it is interesting that it has so old a history.

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'Arabisms' in the Old Testament?

2. WE are now to inquire whether the use of *anokhî* and *anî* can be explained by the new hypothesis of Hommel. The latter wrote in THE

EXPOSITORY TIMES (February 1898, p. 235) '*anî* = "I" (side by side with the original Canaanite *anokhi*) is an Arabism.' But—

(*a*) This theory of Hommel's is in conflict with the actual history of the use of *anokhi* and *ani*. The essential points in that history are as follows:—Only *anokhî* is used in the Decalogue (Ex $20^{2.5}$ || Dt $5^{6.9}$). The same form by far preponderates in JE (cf. only, *e.g.*, Ex 3^{1}–6^{1}) and in Dt (56 *anokhi*: 9 *ani*). But in the stratum of the Pentateuch, which is best designated the esoteric-priestly (EP; cf. my *Einleitung*, p. 224), but is generally known as PC, *anî* alone is found, as I have established (*Einleitung*, p. 227). Further, in the prophetical writings the two forms *anokhî* and *anî* stand to one another in the following ratios:—In Amos as 10:1, in Hosea as 11:11, in Micah as 1:2, in Jeremiah as 35:51, in Ezekiel as 1 (36^{28}):138, in Daniel as 1 (10^{11}):23, in Haggai as 0:4, in Zechariah 1–8 as 0:9, in Malachi as 1:8. Then in the historical books Samuel has 48 *anokhî* to 50 *anî*, Kings 9 to 45, Ezra 0 to 2, Nehemiah 1 to 15, Chronicles 1 (1 Ch 17^{1} || 2 S 7^{2}) to 30, Esther 0 to 6. Finally, *e.g.* in Job *anokhî* is to *ani* as 14:29, in Lamentations as 0:4, in Canticles as 0:12, in Ecclesiastes as 0:28. (The data touching all the books of the O.T., with citation of the different passages, will be found in my *Einleitung*, pp. 432, 571). It will be seen that the frequency with which *anî* occurs in Hebrew literature increases in general with the advance of time. It would be in conflict with this course of development that in a whole section of the oldest literature of the Hebrews *ani* should be used exclusively (as, *e.g.*, is the case in Ex 35–Nu 10, and that some 72 times).

(*b*) The position of Hommel is further out of harmony with the general linguistic character of PC. This character may be marked with sufficient clearness by the following traits:—The imperfect termination *-ûn* occurs in Gn $3^{3f.}$ 18^{18-32} $32^{5.20}$ 43^{32} $44^{1.23}$, Ex 1^{22} $3^{12.21}$ $4^{9.15}$ 5^{7} 9^{28-30} 11^{7} 14^{14} 15^{14} 17^{2} $18^{20.26}$ 20^{12} $21^{18.25}$ $22^{8.21.24.30}$ 34^{13}, Nu 11^{19} $16^{28f.}$ $32^{7.15.20.23}$, Dt $1^{17f.22.29}$ 2^{25} $4^{6.10f.16.26.28}$ $5^{16.20.30}$ $6^{2f.14.17}$ $7^{5.12.25}$ $8^{1.19f.}$ 11^{22} $12^{1-4.8}$ $13^{5.12}$ 17^{13} $18^{1.15}$ 30^{18} 31^{29} 33^{11}. Even if the *retaining* of this old ending *-ûn* is partly explained by a wish to avoid hiatus and partly by the pausal accent (cf. my *Lehrgebäude*, ii. 482, 539), yet the main point is the following. This ending is found in passages as old as Ex 15. 20. 21f., but not in those portions of the O.T. which have already upon the ground of other indications been assigned to PC. As little is this *-ûn* found in the books of Ezra, Nehemiah, Esther, Daniel. Again, the infinitive is replaced by a noun beginning with *m* in Nu 4^{24} 10^{2} as in (Dt 10^{11}), Ezk 17^{9} 36^{5} (1 Ch 6^{16b} 29^{11b}), 2 Ch 19^{7} (20^{25} 35^{3}). Then the number 'eleven' before masculine words is expressed by *aḥad ʿāsār* in Gn 32^{23} 37^{9}, Dt 1^{2}, but by *ʿashtê ʿāsār* in Nu 7^{72} 29^{20}, Dt 1^{3}, Zec 1^{7}, 1 Ch 12^{13} 24^{12} 25^{18} 27^{14} (cf., further, my *Lehrgebäude*, ii. 212). In regard to the frequency of the accusative sign אֵת PC attaches itself to the later books of the Old Testament. For in the 18th (Jahwistic) chapter of Genesis אֵת is *wanting* before the determined word in $18^{2a.4a.5a.8a.19a\beta}$, and is *present* only in $19^{a\alpha b.28a}$; whereas in chap. 17, which belongs to PC, אֵת is *wanting* only in $^{2a.24a}$, while it is *present* in $^{4a.7a.8a\,(bis).9a\,11a.14ab.19b\,(bis).21a.23ab.25b}$, as also, *e.g.*, in Ezr 1 ($^{1b.3b.5b}$) and almost without exception in the Mishna (see the passages cited in my *Syntax*, § 288 *c*). The noun רְכוּשׁ ('possessions') or the verb רכשׁ is met with only in Gn 12^{5} 13^{6} $14^{11f.16.21}$ 15^{14} 31^{18} $36^{6f.}$ 46^{6}, Nu 16^{32} 35^{3}, Ezr $1^{4.6}$ 8^{21} 10^{8}, 1 Ch 27^{31} 28^{1}, 2 Ch 20^{25} $21^{14.17}$ 31^{3} 32^{29} 35^{7}, Dn $11^{13.24.28}$. From all the above indications, PC, in respect of its linguistic characteristics, associates itself with the later products of Hebrew literature. With this linguistic complexion harmonizes the circumstance also that in PC the derivative verbal stem *hôlîd* is employed (cf. THE EXPOSITORY TIMES, March 1898, p. 287), and with this general type of PC's linguistic usage its employment of *anî* is in perfect harmony, for it has been shown above that a marked preference for *anî* does not show itself elsewhere till Ezekiel. On the other hand, what inconsistency in estimating the linguistic character of PC is involved in Hommel's theory above referred to! From the linguistic peculiarities of PC, which are mutually connected and constitute the features of a later stage of development of the Hebrew language, he seeks to isolate *one part* and to mark this as material borrowed from a foreign source.

(*c*) If the Hebrew *anî* were in general and especially in PC an Arabism, it would be surprising if its presence in the latter were an *isolated* phenomenon. In order to be able to come to a judgment upon this question, I have instituted an inquiry as to the elements of Hebrew in which Arabisms have been hitherto discovered, and what words in the Hebrew vocabulary may be reckoned

as Arabisms. When from this point of view we cast a glance over the chief divisions of the Hebrew Grammar, the verbal forms הָלְכוּא (Jos 10^{24} before א) and אָבוּא (Is 28^{12} before ש) show at the very most an orthographic affinity with the Arabic, namely, in the use of the 'Aliph der Wahrung,' which, according to the Arabic grammarians is intended to prevent a ו being taken for the conjunction 'and' (cf. also לוּא, אֶפּוֹא, רְבוּא, נְקִיא etc.; see my *Lehrgebäude*, ii. 347). But this outward similarity of Hebrew and Arabic would not go back to the time when the Old Hebrew was a living language. An Arabism going back to this period one might be tempted to discover in the verbal ending *-ûn*. But, in the first place, in the perfect tense (Dt $8^{3.16}$, Is 26^{16} [?]) this ending *-ûn*, while established for Assyrian (Del. *Assyr. Gram.* § 91) and Aramaic (cf., *e.g.*, Merx, *Gram. Syr.* § 59), is not proved for Arabic by the New Arabic *kásarum*, etc. (Vollers, *Lehrbuch der aegypt.-arab. Umgangssprache*, p. 27). No doubt the imperfect termination *-ûn* (see above, 2, *b*) occurs also in Arabic (*jaḳtulûna*, etc.), but it is equally Aramaic, and, at least in the third plural, also Assyrian. Hence the correct assumption is that this ending was common to the Semitic languages, and on that account belonged also to the Old Hebrew. Again, if this *-ûn* be an Arabism, then in Deuteronomy, for instance, where it is largely present, an alleged Arabism is rivalled by an alleged Canaanitism (*anokhî*).

In his doctrine of the noun, Gesenius (*Lehrgebäude*, p. 543) still discovers 'the Arabized ending of the construct state of the plural' in the forms שִׁנְאוֹ נפֶשׁ, etc. But the more recent grammarians have rightly given up this notion. (See all the passages and the grounds for this judgment in my *Syntax*, p. 227^{a}.) Further, Böttcher (*Heb. Lehrbuch*, § 642, 672) notes several nouns, occurring especially in Job and Proverbs, as borrowed from the Arabic. But at least a great many of his instances are questionable (cf. *e.g.* 'אֲמוֹת an Arabism,' § 642 *β*). And in truth he has made no attempt to prove the Arabic character of the linguistic expressions cited by him. (Cf. further, and above all, Mühlau, *De Proverbiorum quae dicuntur Agûri, etc., indole*, pp. 1, 23 f., 35 f., 41 f.). For instance, מְלָכִין in Pr 31^{3} could be considered an Arabism only if the New Arabic plural ending *-în* could be traced back to that early date. But one will be all the more inclined to explain the above form as an Aramaism, because בַּר of v.^{2} points to the Aramaic department of language (cf. also the Zinjirli מלכנ and the North Hebrew מדין in the Song of Deborah, Jg 5^{10}; all the instances will be found in my *Lehrgebäude*, ii. 434). Consequently as true Arabisms can be reckoned only a few compound nouns, as דִּי־זָהָב (Dt 1^{1b}), a place in the Sinaitic peninsula. So also הוֹכִיפַת of Lv 11^{19} (|| Dt 14^{18}), is, not without probability, explained by Olshausen (*Lehrbuch*, § 221) as 'der mit dem Lappen.' Further, the prototype of אֶלְגָּבִישׁ ('hail,' Ezk $13^{11.13}$ 38^{22}) is the Arabic *algibsu*, 'concretum,' 'gypsum' (see, further, my *Lehrgebäude*, ii. 417, 545), and so also the Arabic article *al* is probably present in *algummîm*, *almodad*, *altolad*, as well as in *alḳûm* (Pr 30^{31}), for *alḳaumu*, 'army' suits the stately march (cf. v.^{29}) of the king better than either אֱלֹהִים or any special Arab god; while the rendering 'against whom there is no opposition' (cf. Wildeboer, *Kurzer Handcom.*, 1897, *ad loc.*) does not tally with the עִמּוֹ, 'with him.' But even the instances just cited do not make it probable that *anî* is an Arabism attaching itself to other Arabisms. For it is far harder to imagine that a pronoun should be borrowed from a foreign language than to imagine this of the names of products which were imported name and altogether. No, if *anî* is not the result of a development *within* the Hebrew language itself (cf. p. 288 of The Expository Times), and if it must be brought into connexion with a foreign source, it could be called an element of the northern dialect, *i.e.* a species of Aramaism. For from the preference for *anî* in the Joseph-naratives of Genesis and in the Book of Hosea (cf. my *Einleitung*, pp. 168, 311 f.) it may perhaps be inferred that the form *anî* obtained recognition most readily in Northern Palestine, in the neighbourhood of the Aramaic-speaking region.

(*d*) Hommel, in setting up the thesis that *anî* is an Arabism, is guilty of self-contradiction. For *anokhî* is found in the Decalogue (Ex 20^{5}, || Dt $5^{6.9}$), also in the so-called Book of the Covenant (Ex 23^{20}, cf. the verbal suffix *ámo* in v.^{31}), side by side with *anî* (22^{26}), as well as in the so-called Jahwistic Decalogue (Ex 34^{11}), and it is by far the predominating form in Deuteronomy (see above). Now the Decalogue is in the first rank of ancient

documents of the Hebrew literature, and yet we are told that the Hebrews from the time of Abraham to that of Joshua 'spoke a pure Arabian dialect' (Hommel, *Altisrael. Ueberlieferung*, etc., p. 276 f.)! But *anokhî*, which is present in the oldest documents of Hebrew literature, would not be an Arabism, and, on the other hand, the alleged Arabic *anî* is not found in the oldest Hebrew documents. Here Hommel takes refuge in the hypothesis of 'paraphrasing, translation, and no doubt also remodelling of the sacred documents' (p. 277). But before this assumption can be made, it must first be proved beyond the possibility of doubt that the Hebrews from the time of Abraham to that of Joshua spoke a pure Arabian dialect. Hommel thinks to prove this by a variety of arguments.

(α) *On the ground of orthography.*

For instance, in *Minæan*, a dialect diffused through S. Arabia and also farther north (el-Oela), it happens more rarely at the end but more frequently in the middle of a word that the vowel is indicated by the *spiritus asper*. This was first asserted by J. Halévy (1873), then opposed by Prätorius (*ZDMG*, 1888, p. 57[a]), D. H. Müller and Mordtmann (1897), but again rightly defended by Hommel in an article on 'Das graphische ה im Minäischen und das Alter der minäischen Inschriften' (in *Mittheilungen der vorderasiatischen Gesellschaft in Berlin*, 1897, pp. 258 ff.). We have, *e.g.*, such readings as אנתהת, *anatât* (p. 261).

Further, in the *Moabite* dialect of the Mesha Stone, in the first place, final *a* (cf. קרחה of line 21, etc.) is denoted by the *spiritus asper* (query, is this so also with *e* in יהוה of line 18, *o* in בנה of lines 6, 8, and לה of line 10?). Secondly, in the middle of words, one finds as the sign of a vowel not only the *spiritus lenis* (זאת line 3, צאנ line 10) and *u* or *w* (דודה line 12, חורנן line 31 f.), but also once the *spiritus asper*, namely, in the name of the town מהדבא of lines 8 and 30 (?). This word was probably pronounced, as in New Arabic, *Mâdeba*, and, in my opinion, contains the Arabic *mâh*(*un*), 'water.' As alongside of *mâ'* and *mâh* stood the Sabæan *maw* and the Ethiopic *maj* (see further proofs in my *Syntax*, § 259 *d*), so did the Hebrew *mai*(*im*), *mê*, and thus the Hebrew name מֵידְבָא (Nu 21[30], Jos 13[9·16], Is 15[2], 1 Ch 19[7]) may have arisen. The assumption that this was the origin of the ה in מהדבא is also commended by the circumstances that *e* is not an original vowel at all (in Assyrian, also, *e* is at first indicated by the union of *a* and *i*), and also that elsewhere on the Moabite Stone *ai* or *ê* in the middle of words is not indicated by ה (cf. משע of lines 1, 3 with מֵישַׁע of 2 K 3[4]).

Again, it is well known that in *Hebrew* very often the *spiritus asper* at the end of a word is the sign of a vowel. But also *within* the word אברהם, the ה is, according to Hommel, a vowel letter (*Altisrael. Ueberlief.* p. 277; *Mittheil. der vorderasiat. Gesellschaft*, p. 211[a]). But double names and variations of the name, connected with the stages of the religious history or with the religious significance of the individual concerned, are recounted elsewhere, too, in the Old Testament; cf. *Sarai* and *Sarah* (Gn 17[15]), *Esau* and *Edom* (25[30]), *Jacob* and *Israel* (32[29]), *Hosea* and *Joshua* (Nu 13[16]), etc. Now *Abrâm*, since the second constituent of the name is not a substantive, had become less intelligible than, *e.g.*, *Abner* and *Absalom*. Hence might originate a transformation of *Abrâm* into *Abraham* which should be at least comparable with the popular etymology, so that *ham* would contain an allusion to *hamon*, as indeed is the interpretation adopted in Gn 17[4b]. This seems preferable to Hommel's theory that אברהם represents the ancient form of spelling. For if this name had been preserved in an ancient form, why was not אבי (*abi*), which was the original form of the first part of the name (cf. Nu 16[1b], etc.), also preserved? Further, why in Old Hebrew should this 'graphic ה' have been contained or retained only in this one name? For no one will seek to appeal to the of later Hebrew epitaphs (cf. Chwolson, *Corpus inscrip. Heb.*, 1882, p. 229; Nicolaus Müller, *Le catacombe degli Ebrei*, 1886, p. 56 [שלום על משכהבו]; and see, further, my *Lehrgebäude*, ii. 345 *b*). The orthographic use of the *spiritus asper* at the *end* of words is found also in *Zinjirli*; cf. אנה, 'I,' שערה, 'barley,' etc. (D. H. Müller, *Wien. Zeitschr. f. d. Kunde d. Morgenlandes*, 1893, pp. 126, 128). Also in Christian-Palestinian Aramaic two examples (but these are doubtful) of the vowel-letter ה occur (Nöldeke, *ZDMG*, 1868, p. 448).

The above facts may be explained in the following ways:—

(1) The Minæans, the Moabites, the Hebrews, and the Aramæans may have each independently acquired the habit of employing the sign of the

spiritus asper for the sign of a vowel. For the *spiritus asper* of words in which originally it was pronounced (cf., *e.g.*, בנה, 'filium suum,' in line 6, etc., of Mesha Inscription, and עירה of Gn 49[11] etc.) might later find imitation. Further, it was natural that the *spiritus asper*, which has an affinity with the articulation of *a*, should be used in the first instance as the sign of this vowel, *e.g.* in *bana* (בנה, contrasted with מצא). Then after the analogy of final *a* the similarly sounding *ä* might be indicated by the same sign (*e.g.* in *jibnä*, יבנה); and would it not be felt to be desirable to use the same external sign for etymologically connected forms? On this principle alone it would be explicable how, in the extant Phœnician Inscriptions, 'of which some go back to 600 B.C., and perhaps still farther, while the larger number begin with the 4th cent. B.C.' (Nöldeke, *Die semit. Sprachen*, p. 25), this use of the *spiritus asper* is not found. For in these Phœnician Inscriptions there occur altogether fewer vowel-letters than upon the Mesha Stone or in Zinjirli, not to speak of Hebrew. In Phœnician, also, a vowel letter, even at the end of a word, is frequently not indicated; cf., *e.g.*, the Phœnician כ (always written so), 'for,' 'because,' with the כי of the Mesha Inscription (line 4, etc.). Thus also בנ might be written in the same way, to signify either 'he built' or 'they built.' The Greeks, too, who, according to their own account (Herodot. v. 58, Ιωνες οἱ παραλαβόντες διδαχῇ παρὰ τῶν Φοινίκων τὰ γράμματα, κ.τ.λ.), in spite of the final α of ἄλφα, etc., received their alphabet from the Phœnicians (cf. my *Lehrgebäude*, i. 26 f.; Nöldeke, *ZDMG*, xxxii. 592);[1] the Greeks, I say, employed the sign of the *spiritus asper* to indicate the vowel *e*. Accordingly the supposition is not absolutely impossible that this use of the *spiritus asper* was not quite strange to the Phœnician branch of language. In any case, the extant Phœnician Inscriptions are for the most part contemporary with the latest portions of the Old Testament, and in Hebrew also, in later times, the custom grew of replacing the vowel letter ה by א. Hence, with reference to the Phœnician מקנא 'possession,' 'herd,' it must always be kept in mind that מקוה of 1 K 10[28] has for its parallel in 2 Ch 1[16] מקוא (cf. for this later preference for א, further, my *Lehregebäude*, ii. 347). The final *a* of many Phœnician proper names, among which many place-names (like לאדכא) occur, may be already an imitation of the Aramaic form of words, and also in Aramaic the sign of the *spiritus asper* was later displaced by the sign of the *spiritus lenis*. For in Zinjirli the feminine ending is indicated by ה, with the exception of חמא (*Wiener Zeitschr. f. d. K. d. M.* 1893, p. 131); cf. חמא (Dn 3[13. 19] 11[44]), but already in biblical Aramaic we find also קריא (Ezr 4[15]), חיוה and חיוא, עמא, etc. (Dn 2[14] 3[10] 6[17], etc.).

(2) The orthographic use of the sign *he* (ה), even in the middle of words, by the Minæans, the Moabites, and the Hebrews (?), may be explained on the ground that the Moabites and the Hebrews (?) had formerly been acquainted with the Minæan practice of *writing*, or had imitated their use of ה, although I regard this supposition as neither altogether probable nor as necessary.

(3) In any case, it is unnecessary and impossible, on the ground of this use of ה, to draw with Hommel the inference that the Moabites and the Hebrews (?) formerly used the Arabic *speech*.

(β) But Hommel seeks to establish his thesis that the Hebrews from Abraham to Joshua spoke a pure Arabic dialect also by a *linguistic* argument. In his *Altisrl. Ueberlief.* (p. 276[a]) he asserts that his contention is supported by the question *man hû* (Ex 16[15]). He attaches himself to those exegetes (*e.g.* Kautzsch, *Uebersetz. d. A.T.*, Ryssel, *Ex–Lv*, 1897, p. 189) who give to the above words the sense 'What is that?' He is compelled, indeed, to add that *man* 'properly means "who,"' as Symmachus had already indicated by his τίς. For it is a perfectly well-known fact that the Arabic من (as well as the Minæo-Sabæan, according to Hommel, *Südarab. Chrestomathie*, § 18) has the sense of 'who' and not of 'what,' just as the Aramaic *man* also stands for 'who.' If, then, one asserts upon the ground of these words *man hû* (Ex 16[15]) that the Hebrews of those days spoke a pure Arabian dialect, this is pure phantasy,

[1] 'Wellhausen defends (*Einleitung*, p. 630 f.) again the false notion that the Greeks obtained their alphabet from the Aramæans. This theory finds its one support in the final α of ἄλφα, etc. But for the Greeks αλφ, etc., would have been scarcely pronounceable, and yet they said σάν without change, while in μῦ, νῦ, ῥῶ they rejected the termination, which would be inconceivable had they received these names in the form of the Aramaic *status emphaticus*. Moreover, it is not at all likely that at such an early date the Aramæans used the *status emphaticus* for words of this kind which had the force of proper names. Even at a later date the Syrians pronounced simply ܟܐܦ, ܨܕܩ, etc. ῥῶ alone is sufficient to prove that the alphabet of Cadmus had its original home in Phœnicia; cf. the Aramaic *rêsh*.'

and the jesting retort suggests itself that the Arabian dialect of those Hebrews must have been as *impure* as *man* = 'what' is *impure* Arabic.

But, in my opinion, it is by no means certain that *man hû* (Ex 16^{15}) was originally intended to be a question. For the preceding words do not mean 'they asked each other' (as they are rendered in Kautzsch's *A. T.*), but 'they said to one another.' Following this, the words *man hû* could signify 'Man(na) it is' (cf., in Field, *ad loc.*, Ἄλλος· μὰν αὐτό). There might be an imitation of an Egyptian word *mannu* (Ebers, *Durch Gosen zum Sinai*, p. 226), not to speak of the circumstance that the modern Arabs of the Sinaitic Peninsula also call the same product *mann(un)*. This original sense of *man* in Ex 16^{15} might, however, afterwards be missed, and *man* might be connected with *ma* 'what.' Thus tradition could attach as epexegetical the words 'for they knew not what (*ma*) it was,' etc. In any case, *man hû* of Ex 16^{15} cannot be used as an argument in support of the position that the Hebrews once spoke the Arabic dialect.

Again, Hommel is equally unfortunate in what he says (*Mittheil. d. vorderas. Gesellsch. v. Berlin*, 1897, p. 263): 'Moabite forms linguistically a connecting link between Minæan and Canaanite, cf., *e.g.*, the plurals מלכן, ארבען, גברן, and the duals קריתן and דבלתן, as against only one instance of the Heb. plural, צהרם, or the verbal stem הלתחם.' For, apart from the fact that מלכן, etc., might equally well be Aramaic, the dual ending נ is found also in Hebrew (cf. on דתן, Gn 37^{17b} || דתין, ^{17a}, etc., my *Lehrgebäude*, ii. 436, where also, on p. 437, הצהרם of the Mesha Inscription is discussed). Moreover, the verbal stem *ifte'al* exists also in Assyrian (Del., *Assyr. Gram.* § 83). And in noting the above elements of the Moabite dialect it must not be forgotten that upon the stone of Mesha the pronoun 'I' is represented only by *anok(i)*, and that 15 times; that there, too, the imperfect consecutive is common (see the detailed examination in my *Syntax*, p. 510 f.), while it is strange to Arabic; etc.

(γ) As a third argument for his thesis Hommel mentions 'the oldest proper names of the Hebrews' (*Altisr. Ueberlief.*, p. 276[a]), his aim being to show that these names, in their use of the Divine name *el* exhibit points of contact with the proper names of the Hammurabi dynasty and the South Arabians (p. 225). His conclusion, however, would be stringent only if the term *el* for God were an exclusively Arabic one. But this name *ilu* was Babylono-Assyrian as well, and the word אל is found also in the Zinjirli Inscriptions (*Wiener Zeitschr. f. d. K. d. M.*, 1893, p. 127). And if Hommel might still point to the use of *'am* ('uncle') in Arabic (p. 83) and Hebrew (p. 93) proper names, it ought not to be overlooked that the feminine form of this *'am*, namely ܥܡܬܐ ('aunt'), exists also in Syriac, and yet I find no mention of this made by Hommel. From this, then, it results that the form of the 'oldest' Hebrew proper names is no guarantee that 'the Hebrews from Abraham to Joshua spoke a purely Arabian dialect.' But to the question of Hebrew proper names I may return before long.

ED. KÖNIG.

Rostock.

Romans viii. 3.

Τὸ γὰρ ἀδύνατον τοῦ νόμου, ἐν ᾧ ἠσθένει διὰ τῆς σαρκὸς, ὁ Θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας ἐν ὁμοιώματι σαρκὸς ἁμαρτίας, καὶ περὶ ἁμαρτίας, κατέκρινε τὴν ἁμαρτίαν ἐν τῇ σαρκί.

I arrange the verse, as to subject and predicate, thus—

Ὁ Θεὸς, τὸν ἑαυτοῦ υἱὸν πέμψας ἐν ὁμοιώματι σαρκὸς ἁμαρτίας, καὶ περὶ ἁμαρτίας, κατέκρινε τὴν ἁμαρτίαν ἐν τῇ σαρκί, τὸ ἀδύνατον τοῦ νόμου, ἐν ᾧ ἠσθένει διὰ τῆς σαρκὸς.

'God, sending his own Son in the likeness of sinful flesh, and [sending Him thus] on account of sin, doomed[1] sin in the flesh, which [it was] impossible for the law [to do], inasmuch as it was weak through the flesh.'

Olshausen happily hits the meaning in a single sentence: 'The incapacity of the law (as a Divine institution for salvation) to deliver man from sin, made, as Paul had set forth at large in the beginning of the Epistle, the other way necessary, namely, the sending of the Son of God in the flesh, *to attack sin in its root.*'

Or, I may put it thus: In the guise of sinful flesh, the sinless Son of God gained an entrance

[1] 'Doomed,' 'condemned,' the rendering in common of A.V. and R.V., seems to me weak. The law did condemn sin, but was too weak to doom it. In all who have found salvation in Christ sin is not only condemned but doomed. For this stronger sense of κατακρίνω, see Jn 8^{11}.

into the very citadel of sin, which the law had been too weak to assail, and there gave the death-blow to sin by sacrificing Himself.

R. M. SPENCE.

Manse of Arbuthnott.

N.B. — The two following verses from Mr. Gladstone's favourite hymn (Cardinal Newman's 'Praise to the Holiest in the Height') seem to me to be an excellent comment on the passage :—

O wisest love! that flesh and blood,
Which did in Adam fail,
Should strive afresh against the foe,—
Should strive and should prevail;

And that a higher gift than grace,
Should flesh and blood refine,
God's presence and His very Self,
And Essence all divine.

A Second Ancient Egyptian Parallel to the Creation Narrative.

AFTER my note, 'An Ancient Parallel to Gn 1^{1-3},' in THE EXPOSITORY TIMES of last month (p. 432) was in type, I came upon another passage, whose contents are still more interesting. It is found in the Pyramid texts, Pepi I., 663 f. (This Pepi was born as a god.) It runs :—

When as yet the Heaven was not,
When as yet the Earth was not,
When as yet Man was not,
When as yet the Gods were not,
When as yet Death was not.

The concluding words of the passage which I cited on p. 432 (for which here we find simply, 'When as yet Death was not'), are reproduced more exactly by the following translation, for which I am indebted to Dr. Karl Dyroff :—

When as yet there was not rebellion (*Empörung*),
When as yet there was not fear for the eye of Horus.

There is here an allusion to the well-known myth, according to which Horus, in the conflict with Set, lost his eye.

From the *Proceedings of Bib. Arch. Soc.* (xx. p. 171, May 1898) I observe that Professor Wiedemann has published in the periodical *Urquell* (Vienna, Heft 3–4, March–April 1898, pp. 57–75), an article entitled 'Ein altaegyptischer Weltschöpfungsmythus.' As this periodical is not at my command, I can only presume that Professor Wiedemann has perhaps discussed in his article both the passages I have dealt with. If so, we have hit independently upon the same discovery.

FRITZ HOMMEL.

Munich.

Assyriaca.

OWING to my change of quarters from Egypt to England I had not seen the May number of THE EXPOSITORY TIMES until a day or two ago, otherwise I should have sent a note to it before now on the fragments of the new Deluge text discovered by Dr. Scheil. The discoverer, with a natural enthusiasm, saw more in them than an unprejudiced reader can find, and misled me into believing that the text really is a duplicate of the second of the two discovered by Mr. George Smith. Now that the fragments are published, it is pretty clear that such is not the case; indeed, the translation I should give of them would still further lessen their resemblance to the later version. I think, however, that your correspondent has misunderstood the point of Dr. Scheil's comparison, which was made with the Adra-Khasis text, and not with the Xisuthros one. Dr. Scheil's attempt to find the name of Xisuthros in one of his fragments (7^{12}) is not successful.

I am sorry to see THE EXPOSITORY TIMES quoting from the *Church Times* the remarks of one who has clearly but a slight acquaintance with Assyriology about the Chedor-laomer texts recently discovered by Mr. Pinches. In any case Mr. Pinches ought to have been quoted correctly. What he actually has written is this: 'At this stage I purposely say, "seem to refer," and I wish it to be noted that I have never spoken of these names without a note of interrogation, though this was probably an excess of caution. My audience will be able to judge whether three names so similar to those in the 14th chapter of Genesis are, or are not, those of the personages mentioned in that chapter. I do not ask them, however, to express an opinion as to the magnitude or the strangeness of the coincidence if they should decide that the names given by the tablets are *not* those of Arioch and his allies. The other Assyriologists are now adopting the views regarding these names held by Professor Sayce, Professor Hommel, and myself.'

When will non-Assyriologists learn that Assyrian students are more likely to understand questions of cuneiform decipherment than themselves?

A. H. SAYCE.

Oxford.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

THE *Bibliotheca Sacra* of the current quarter publishes an article by Professor Estes of Hamilton on the Authority of Scripture. The article, like the periodical in which it appears, is conservative. It is also well informed, and follows clearly defined and not unscientific lines.

We have called Professor Estes' article conservative. It is a sign of conservatism now to believe in the Authority of Scripture at all. Even so moderate a journal as the *Biblical World* adopts the attitude that 'not an infallible Church tradition, not an infallible Church office, not an infallible canon of Scripture, only religion has sovereign right in the kingdom of religion.' But it must be admitted, at least in theology, that conservatism is a movable magnitude. Professor Estes takes care to define his Authority. And we see at a glance that it is not the Authority of Scripture which our fathers believed in.

For, according to Professor Estes, the Authority of Scripture is simply the authority of *Weight*. We say that such an one is an authority in agriculture or in chemistry. In the dictionary definition, it is 'the power derived from intellectual or moral superiority, from reputation, or from whatever else commands influence, respect, or esteem.' The Bible is an authority in this sense; it is an authority in religion and morals.

Now this definition of the Authority of Scripture is at least unusual if not new. Professor Estes says it is unusual to define the Authority of Scripture at all; it is certainly unusual to define it in this way. For an authority of this sort belongs rather to a person than to a book. It is at once applicable to certain persons in the Bible—though to them in varying degree. If it is applicable to the parts of the Bible, one part will be held to be more authoritative than another. The New Testament will be more authoritative than the Old, the Psalms than Esther, the 103rd Psalm than the 137th. If such an authority as this is to be attributed to the Bible as a whole, then the Bible has a solidarity which it has not been the tendency of recent criticism to accord to it.

Professor Estes is mindful of that fact. In spite of the tendency of recent criticism, he endeavours to prove that the Bible possesses just such a solidarity as is required. He endeavours to prove it by three distinct arguments.

He shows first of all that to the Bible there is a single centre. That centre is, of course, the Cross of Christ. Next, besides this unity of theme, he finds in Scripture a combined harmony of treatment. Not only do prophet and apostle make the Cross of Christ the subject of all their utterance, but they agree in what they say about the

Cross of Christ. They agree in what they say of its necessity, in what they say of its results. He admits that this is not evident at a glance, but he is convinced that a deeper study will always reveal it. And he quotes this illustration: 'As if one drew water out of a deep well with vessels of different metal, one of brass, another of tin, a third of earth, the water may seem at first to be of a different colour; but when the vessels are brought near the eye, this diversity of colour vanisheth, and the waters tasted of have the same relish. So here, the different style of the historiographers from prophets, of the prophets from evangelists, of the evangelists from apostles, may make the truths of Scripture seem of different complexions, till one look narrowly into them and taste them advisedly, then will the identity both of colour and relish manifest itself.'

Then he finds that Scripture is stamped by purity. 'Beyond and above every other book ever penned, the Bible condemns sin, and exalts rightness, goodness, holiness.' Whether Professor Estes finds this equally in all the Bible he does not say. All he says is that he finds purity characteristic of the Bible, a quality which separates it from other writings of every sort. And so these three—unity, harmony, purity—give the Bible a solidarity, in a sense a personal character. And in virtue of that character the Bible possesses its authority.

But Professor Estes goes further than that. He holds that these three things—unity, harmony, purity—demand a personal presence in the Bible. For these three things are inexplicable in the Bible apart from the presence of God. There is no accounting, he says, for the unity of the Bible, for its harmony, for its purity, without admitting that they are the immediate working of the hand of God. Therefore his conclusion is, that in all matters of religion and morals the Bible, as such, carries the authority of God with it. And that authority is 'absolutely authoritative.'

Thus Professor Estes reaches a high doctrine of the authority of the Bible, and shows himself conservative. But he makes one significant admission. Its authority covers only matters of morals and religion. If he is conservative, it is to-day; that admission separates him from the conservatism of a generation ago. For it means that the science of the Creation-narrative may be false, though its morality and religion are true. It is a momentous admission—from him. And he is perfectively frank in making it. Though he says little altogether on the subject, he says, 'It is not in the sphere of grammar, rhetoric, history, or science that the Bible is an authority.'

Such an admission as Professor Estes has just made would be nothing in any other periodical: in the *Bibliotheca Sacra* it is a great deal. But this is not the only unexpected article that the *Bibliotheca Sacra* has recently given us, nor is it the most unexpected.

In the issues for April and July 1897, there appeared two papers on the Cosmogony of Genesis. They were written by President Henry Morton of the Stevens Institute of Technology, Hoboken, New Jersey, and an 'authority' in the science of optics. These papers have been noticed by Professor Driver in the *Expositor* for June. They have since been reprinted in pamphlet-form with the title of 'The Cosmogony of Genesis and its Reconcilers.' They deal with this very subject of the first chapter of Genesis. They exhibit all the marks of conscience and capability. They deserve fuller acquaintance than we can make with them here.

Dr. Morton is an authority in science, but we do not need to accept his authority. In regard to the scientific origin of the world, there is agreement all round. Many sciences are involved,—astronomy, geology, palæontology, comparative anatomy,—but they all agree that along such and such lines, in such and such an order of

succession, the world as it now is came into existence. Nor is there any longer dispute as to the meaning of the first chapter of Genesis. The Hebrew words translated 'day,' 'earth,' 'water, 'firmament,' and the like, are as fixed and certain as the English words themselves. The whole question is a question of reconciliation. Can the accepted results of science be shown to agree with the undoubted meaning of the Hebrew narrative? The whole matter lies now in that.

There are many who still say they can. And President Morton's undertaking is to give a history of the methods of reconciliation. He is himself distinctly of opinion that they can not. But he is evidently anxious to do the reconcilers justice; or, which comes to the same thing, to leave them no reply. He accordingly chooses the four greatest names—Professor Arnold Guyot, Sir J. W. Dawson, Professor J. D. Dana, and Mr. Gladstone; and he closely examines their schemes of reconciliation, from argument to argument, and even from word to word.

Now, if President Morton is right, the reconciliation of Genesis with science can be effected only in two ways. Either it is done by a defective knowledge of science, which a generation or more ago was the most usual method; or it is done by an imperfect acquaintance with Hebrew, which he considers the only possible method to-day. No doubt both these methods may be employed at once. But the risk of error is greater then, and the results quite as unsatisfactory.

What, then, is the value of the narrative in Genesis? To that question Dr. Morton does not reckon it his business to reply, and he scarcely replies to it. But he manifests himself a firm believer in the inspiration of the writer or writers of these early chapters of Genesis. Only he holds that their inspiration did not touch matters of scientific fact. It touched 'the relations of the Creator to His universe and of God to man, including the picture of a good God, hating every kind of iniquity, and punishing transgression of His moral law, and yet long-suffering and patient with erring man.' President Morton is therefore at one with Professor Estes. And the long-fought dispute as to the reconciliation of Genesis with science ceases to be. In the words of Canon Driver, which he quotes, 'Genesis neither comes into collision with science nor needs reconciliation with it; its office lies on a different plane altogether; it is to present under a form impressive to the imagination, adapted to the needs of all time, and containing no feature unworthy of the dignity of the subject, a truthful representative picture of the relation of the world to God.'

If the first chapter of Genesis is not scientific, what is it? That is the question Professor Driver answers in the words that have just been quoted. But it may be answered much more fully.

When the British Association came to Liverpool in 1896, Professor Herbert Edward Ryle, who is now President of Queens' College, Cambridge, was appointed to preach the sermon in St. Luke's. He preached on 'Physical Science and the First Chapter of Genesis.' The sermon was afterwards published by Messrs. Macmillan (8vo, pp. 19, 1s.).

After a preparation, which we may omit, Professor Ryle approaches the Cosmogony of this first chapter. 'It contradicts, we are told, modern physical science. What then? I turn not for my instruction in astronomy, or geology, or physiology, to this first chapter of Genesis; I turn to that other Bible written on the face of Nature, interpreted, translated, as it has been, for us by the famous teachers of science in our own century, moved, as we believe, by the same Spirit of God that inspired the writers of Holy Writ. And so far from thus doing dishonour to these first pages of Scripture, or desiring to do so, I unhesitatingly

declare that the three first chapters of Genesis contain for me a larger measure of spiritual instruction than whole books that come later on in my Bible. They contain, revealed under the forms of a symbolism for which a phase of rudimentary and erroneous science in Palestine was the chosen vehicle, spiritual truths which belong to the very foundation of our faith.'

Of these spiritual truths Professor Ryle then enumerates four. First of all, it lies at the very root of all Christian religion that our Word of Revelation should open, not with the call of Abraham, or the Covenant of Circumcision, or the Law of Sinai, but with the Creation of the Heaven and the Earth. There is One Lord for the physical world and for the spiritual. True, the salvation through Christ has come to us in history from the people of Israel. But the work of redemption is not a Jewish event. It is the continuance of the work of Creation. The love that was manifested on the Cross is the love that was shown in the framing of the Universe.

In the second place, it lies at the root of our Christian faith that God's dealings with the Universe have ever followed the lines of orderly growth and slow development. The spirit-life of man forms part of the same great design as the stars racing above our heads and the coral insect labouring beneath the waves. And the spirit-life of man, the highest stage in the creative design yet reached, points to a yet higher spiritual type for which man is fitted, and which has already been witnessed in the Coming of the Son of Man. Thus the Coming of the Son of Man is no longer to be called a happy result of man's corruption, by which, as it has been grimly said, sin was a blessing in disguise. The Incarnation is linked, not merely to the Fall, but even to the Creation.

Thirdly, it goes to the very root of our religion than man was made 'in the image of God.' And this 'image' is not to be limited to the conscience, or the freewill, or the reason. The whole of our being—bodily, mental, and spiritual—was made to bear the 'image' of the Divine Nature. We are God's offspring. And so what Christ taught when He came, restoring it to men's consciousness, was the Fatherhood of God. And what He manifested forth by His Cross was the eternal love that embraced the whole family of the human race.

Lastly, it is part of our religion that 'God saw everything that He had made, and, behold, it was very good.' Death reigned for 'æons' before Adam, yet God saw everything that He had made, and, behold, it was very good. Death and the agony that makes it welcome have reigned through all the generations since, yet we know that all things work together for good to them that love God. For that word 'good' at the Creation was a promise as well as a verdict. He who had written the word 'good' over the relentless forces of nature, could not leave us unpitied, unredeemed. The work of God in the domain where sin has entered, no less than in the domain where death and suffering prevail, shall have its perfect fulfilment. God, as St. Paul says, will sum up all things in Christ, the things in the heavens and the things upon the earth. The gospel of Genesis is a gospel of love.

'I am not speaking vain or random words. I verily believe that, standing on the threshold of the new century, we are upon the eve of one of the greatest and most profound religious revivals the world has seen.'

It is much to be desired. Who makes the prophecy, and how is it to be fulfilled? The prophecy is made by Professor McGiffert of Union Theological Seminary, New York, and it is to be fulfilled in the rediscovery of the historical Christ.

Professor McGiffert has just escaped a heretical prosecution. He wrote *The History of Christianity in the Apostolic Age*. It was one of the volumes

of 'The International Theological Library.' Yet it seemed to leave no history for Christianity in the Apostolic Age. It seemed to leave no Christ to build the history on. So there was great searchings of heart among the Presbyterian Churches of America, and Professor McGiffert has narrowly made his escape.

He escaped because his friends were able to prove that Professor McGiffert was better than his book—or at least than his book had been taken to be. They invited him to appear before the Presbyterian Ministers' Association of Philadelphia, and give an account of the faith that was in him. He chose as the title of his address the 'somewhat vague and general terms' *History and Theology*. They published the address. It contains such a sentence as this: 'That Jesus was the eternal Son of God—very God of very God—we all believe and confess; and that His apostles were His inspired messengers to the world we are firmly convinced.' It also contains the prophecy of a great religious revival.

Professor McGiffert believes that the way in which the great religious revival will come is by the rediscovery of the historic Christ. For 'it is Christ Himself, the historic Christ who lived and laboured and died, the everliving Christ who came forth from the tomb and is now at the right hand of the Father,—it is the Lord Christ Himself who through the Spirit controls and moves the Church and the world. And there is no doubt that Jesus Christ, the concrete, individual, personal Christ, is more thought about and talked about to-day, and is more widely and more fully understood than ever before since apostolic days. Through all the centuries and until our own day, lives of Christ, books about Christ, tales laid in the time of Christ, were the rarest kind of literature; and as for any interest in the actual occurrences of His daily life and in the real development of His character, except at certain periods, there was none at all. But to-day the press is pouring forth books of all sorts, dealing in one way or another with the life and times of Jesus—good books, bad books, and indifferent books; and the recovery of a mere fragment of papyrus, purporting to contain hitherto unknown utterances of our Lord, and the publication of other even less authentic documents, is sufficient to throw the whole world into a fever of excitement.'

This interest is due to the partial rediscovery of the historic Christ. Let the historic Christ be rediscovered more fully, and the great religious revival will come. For, says Professor McGiffert, 'if Christ but be known, the human heart must ultimately own Him as its Lord.'

Faith and Revelation.

THE TWO FUNDAMENTAL PRINCIPLES OF RITSCHLIANISM.

By the Rev. William Morgan, M.A., Tarbolton.

The correlative conceptions of faith and revelation are the two pillars upon which every theological system rests. They represent religion in its two great aspects—as an approach of God to man, and as an energy of the human spirit recognizing and laying hold on God. By the conception it forms of faith and revelation every theology will be found to have its character determined for it. It is true that theologians have not always started from an explicit definition of these spiritual magnitudes; but none the less some definition will be found to underlie their thought, and to control it more than do their acknowledged norms. It is one of the merits of Albrecht Ritschl that he has brought this fact into the foreground, and himself constructed a system which in every part is a

recognition of it. The two positions by which his system is best known—that theology must be sharply distinguished and disentangled from metaphysic, and that Christ is the sole medium of Divine revelation—connect themselves with his conception of faith and of revelation. And while the writers who form what is called the Ritschlian school allow themselves large freedom in matters of detail, they do not, in any material respect, depart from the master's analysis of these two fundamental religious facts. We shall address ourselves first to the analysis of the Christian conception of faith.

I.

Protestant theologians took over from Catholicism the traditional view that faith completes itself in the two moments of *assensus* and *fiducia*. First there is an assent to the truth of something offered for belief; and this assent is followed, or ought to be followed, by a moral act of trust or submission. With regard to the latter element of *fiducia* or trust there is no dispute. It is evident that, within certain limits, there may be the apprehension of religious truth without any practical submission to it; and it is as indisputable that a faith without works is not a complete faith. It is in dealing with the element of *assensus* that diversity of opinion arises. In the traditional view there are three valid grounds on which a man may give his assent to a truth or fact of religion presented for his acceptance, and so exercise what is at least the first stage of faith. He may yield assent on the ground of a certain religious insight, which is traced to the illumination of God's Spirit, or on the ground of theoretical reason, or, lastly, on the ground of an authority recognized by reason as sufficient. The first source of *assensus* has never in traditional theology received any adequate analysis or determinative position. The *testimonium spiritus sancti* has been regarded rather as a consequence of faith than a determinative element in it. The decisive place is given to reason and authority; reason being thought of as supplying a certain elementary basis of Divine truth, and authority as taking up those elements and giving them a new sanction, and also as adding a new and higher element of truth, which reason of itself could never have discovered. The traditional distinction between natural and revealed religion is founded on this view of reason and authority as supplementing each other. Now note the implicates of such a view of *assensus*. *Assensus* cannot be said to have any moral character; the moral element in faith is wholly transferred to *fiducia*. An assent yielded on the ground of authority is not morally conditioned; and this is still more clearly the case when it is yielded to the demonstration of the theoretical reason. A second implicate is that elements supplied by reason, in other words, metaphysical elements, may be imported into the object of faith.

It was against such a view of *assensus* that Ritschl, returning to the original Protestant conception of Luther, advanced his new analysis of faith. Faith cannot be separated into an intellectual moment and a practical moment. It is throughout morally conditioned. There is indeed an element of *assensus*, but that element stands under moral conditions as much as the element of *fiducia*.

In order to exhibit the fundamentally moral character of *assensus*, *i.e.* of faith as an organ of knowledge, it is necessary to bring it into comparison and contrast, first with the theoretical reason, and then with an assent that is based on authority.

The motive which led Ritschl to draw so sharp a line of separation between faith and the theoretical reason, or to state the same thing from another point of view, between theology and metaphysic, was a practical one. The theology of the Confessions is not in any true sense the expression of the living faith of the Protestant Church. The conception of God that lies at the heart of piety is not that of the Nicean formulas, but something much simpler and less abstract. Pious people, in their contemplation of Christ, do not think of Him as a mysterious compound of two natures. We do not expect the laity to understand the highly abstract confessional doctrines of the Being of God and the Person of Christ. Only one trained in the metaphysic of the early centuries can think these doctrines with even approximate accuracy. The Church is satisfied if its members do not attack or avowedly reject them. For the mass of Christian people there is so far nothing left but a *fides implicita*. And this is not all. By a large and increasing number of Christian people these doctrines are felt to be a positive burden to faith. Not only do they fail to represent God and Christ in a way that can elicit faith; moulded as they are

upon the speculations of an effete metaphysic, they place a serious obstruction in faith's path.

If we ask the reason why theology and faith have become thus dissevered, the answer is not far to seek. It is not that the character of faith has changed with the centuries. Faith is substantially the same thing to-day as it was in the days of the Apostles and Church Fathers. The cause of the breach is to be found in the fact that the creeds do not represent a confession of faith pure and unmixed. What we have is a combination of elements—some of them derived from faith, and some from contemporary science and philosophy. The disintegration of such a system of diverse elements was from the first inevitable; for while faith may be taken as a constant, philosophic and scientific conceptions are amongst the most mutable of human phenomena. The Church doctrine of the Trinity, for example, is built on the conception of a substance lying beneath the properties of a thing and forming their basis—a conception which no longer commends itself to any considerable number of speculative thinkers.

Modern historical science, with its genetic treatment of historical conceptions, shows us how Church dogma came to be what it is. It is not to be denied that in the New Testament itself there is a certain amalgamation of the thoughts of faith with elements derived from current philosophy. John and the writer of Hebrews, for example, make the pre-existence of Christ lean on the eternal *logos* idea. Still, in the New Testament the philosophic formula is little more than a symbol. It is placed on the pinnacle of the building of faith, and not at its basis. The governing thought in John and Hebrews is not the *logos* idea, but the idea that in Jesus Christ God has revealed the fulness of His grace and truth. The case is altered when we come to patristic theology. There the significance of Jesus is found precisely in the element taken over from Greek speculation. Jesus is the Son of God and the Saviour of the world, not because the gracious will and spiritual power of the invisible God are manifested in His life and work, but because His *ousia* is one with that of the Father. Christ is transformed into a product of speculative thought, and His spiritual attributes are relegated to a subordinate place. When to this process of philosophising there was added that of drawing out formal conclusions, in the way characteristic of scholasticism, dogma well-nigh lost its touch with life, and even with intelligibility. The Faith became a mystery, which only the initiated might intermeddle with. For the laity there was left nothing but a *fides implicita*.

It is on account of the complexity of doctrine and its alienation from life that the cry for an undogmatic Christianity is so often heard. But putting aside this counsel of despair, the need for a simpler dogma, and one that shall more perfectly reflect Christian faith, has secured wide recognition. The solution of the problem has been sought along various lines. Rationalism proceeded by dropping the more obnoxious parts of traditional dogma, and retaining the rest as universal truths of reason. It failed to see that what it retained, no less than what it discarded, had, in part at least, another basis than that of reason. The theologians who followed in the train of Hegel sought to introduce into the old bottles of dogma the wine of modern speculation; and those of a more evangelical spirit,—such as Dorner and Martensen,—while they kept their thought closer to Christian experience, still adopted substantially the same method. Amongst ourselves, the attempts to accommodate traditional formulas to modern needs have followed, for the most part, less radical lines. No theologian has produced a dogmatic that rests on definite, consistent principles. In his book on *Christ in Modern Theology*, Principal Fairbairn has indeed made the attempt to outline a system on the basis of Christ's consciousness; but, not to speak of the abortiveness of the attempt, it is not consistently carried out. The traditional doctrines of the Trinity and the Holy Spirit are smuggled into his system without even the pretence of grounding them in his first principle. Our native thinkers have been content to change the emphasis from one point to another, to introduce alterations in detail, and to pass over in silence the more intractable elements.

The system of Ritschl is the outcome of this practical demand for a dogma that shall express the convictions of our living faith, and that shall not bring us into collision with truth derived from other sources. Ritschl did not, like the Rationalists, subject dogma to a futile process of elimination, nor, like the mediating theologians, did he attempt to read into it new ideas. His system is an attempt to form a new dogma on the principle that faith in itself, and without any extraneous aid, leads to a doctrine, and that this doctrine

represents the only religious knowledge of God and the world we possess. The combination of the thoughts of faith with the ideas of science and philosophy is wrong in principle. Metaphysical elements must be eliminated from dogma as being foreign to its nature; for dogma ought to be a reflection of Christian faith, and ought not to contain any element that is not apprehensible by faith.

But is it possible to draw so sharp a line of separation between faith and the speculative reason? Can such a disentanglement of metaphysic from theology be carried out? It will be necessary to subject both concepts to a searching examination in order to determine the character and limits of each.

It must be said at the outset, that the separation of knowledge into two mutually exclusive, but not contradictory spheres, is not made on the ground of any philosophical theory as to the relation of thought and being. Ritschl, though he had a philosophy, was no philosopher. His philosophy does not enter as a constitutive element into his theology, but finds a merely formal and negative employment. He used his conception of a 'thing'—a conception which excludes that notion of a super-phenomenal *substance* which played so prominent a part in patristic speculation—as a lever for overturning the traditional account of original sin, the working of Divine grace, the Person of Christ; but he did not rest upon it any doctrine of his own. The basis of his system is psychological rather than speculative. If he brings a new determination of the idea of faith, it is on the ground of a new analysis. The Kantian distinction of a theoretical and a practical reason is indeed taken over, as being in correspondence with fact; but the distinction is not made to rest on Kantian presuppositions.

In the first edition of his work on *Justification and Atonement*, Ritschl sought the distinction between theoretical and religious knowledge in a difference of object. The one, he said, seeks to master the law of particular provinces of being, the other to understand the world as a connected whole. In every attempt to bring the manifold of the world to an ultimate unity he found a covert religious motive. Such a view is untenable, and Ritschl himself in the second edition of his work departed from it. Not in the object, but in the subjective mode of apprehension, is the distinction to be found. In religious knowledge the subjective element of feeling plays a decisive part; in the knowledge of the theoretical reason, while feeling is no doubt implicated (for modern psychology has taught us that there is an interaction of intellect, feeling, and will in every mental process), yet it has no share in determining the objective validity of the knowledge. The scientist proceeds in a purely objective way, paying no attention to any reaction of his emotional nature on the object of investigation, but guided solely by the universal laws of knowledge. Distinctions that have their ground in feeling—as, for example, that of higher and lower with respect to rank in an hierarchy of worths or dignities—have, for the scientist as such, no meaning. Whatever knowledge the theoretical reason supplies comes from the application to experience of such categories as substantiality, causality, end. From these categories the world is scientifically explained, in the sense of having its multiplicity reduced to unity and coherence. The world is understood theoretically when phenomena are connected by the idea of an underlying basal element, or by the idea of a causal nexus that binds all events into a system, or lastly by the idea of an end, by reference to which a *series* of events becomes intelligible. For empirical science there is indeed only one category—that of causality; substance and end may, however, be conceded to speculative science even when of a purely intellectual cast. When idealistic philosophers maintain that the practical reason is nothing but the theoretical reason working in the sphere of conduct, they mean that human life can be understood by applying to it the same categories that are found serviceable in cosmology.

Such is the mode in which the theoretical reason works. Is this, then, an exhaustive account of human knowledge? Have we no avenue of knowledge but that of empirical fact, brought to unity and coherence by the application to it of the speculative ideas commonly known as the categories of thought?

Theologians of the school of Ritschl maintain that there is another organ of knowledge, which works under a different law, and which yields a truth not less objective than that given by theoretical reason. There is a truth that is not, and cannot be, given by the theoretical reason, but that comes to a man as the implicate and expression of a specific life. That Scripture takes

such a specifically religious faculty of knowledge for granted hardly admits of question. Christ spoke of a knowledge which could be won only through birth into a new life, purity of heart, the submission of the will, the illumination of the Holy Spirit. He thanked God, who had hid such knowledge from the wise and prudent, and had revealed it unto babes. All this surely means something more than a dissipation of the prejudices that obstruct a man in the use of his reason, or indispose him to yield assent to its conclusions. It means that there is a knowledge that is so bound up with a particular life as to be hid from one who has not that life. Ritschl sought to give the fact of such a knowledge its proper place in theology. He presents us with a new analysis of faith, which is its organ.

As we have already indicated, the characteristic and decisive element in faith, in so far as it is an organ of knowledge, is feeling. It is not denied that an intellectual element is present as well (for feeling is determined by an object, and that object must be presented in thought), but it is not the intellectual but the emotional element which gives its character to the process. If you ask how feeling can reveal anything as to the character of an object, the answer is that it expresses its worth or value for the subject. 'In the feeling for the worth of things,' said Lotze, 'reason possesses as true a revelation as experience has in the principles of scientific investigation.' It was Ritschl who first gave to values a place in theology; and although he did not coin the phrase 'worth-judgment,' it is in connexion with his system that it has passed into the theological vocabulary. Faith therefore, considered as insight, proceeds by judgments of worth or value; and these judgments have their ground in feeling. Every judgment of faith is a judgment as to the worth of an object in its connexion with a specific life.

There are worth-judgments that move on the plane of what may be called natural life,—things possess a positive or negative value in so far as they are the occasion of pleasure or pain,—but with these we are not here concerned. Less remote from the judgments of faith, but still quite distinct from them, are æsthetic judgments. In the sphere of religion we have to do with judgments of value that have reference to the worth of an object in its connexion with a life that moves on a higher plane than that of nature—in connexion with a life that is independent of nature, and that claims to use nature as a means to its ends. Here for the first time we can speak of a higher and a lower. A natural life knows nothing of such distinctions; and they are equally foreign to the theoretical reason.

The fact cannot be too strongly emphasized, that the worth-judgments of faith do not express the value of an object for me as an individual, and as living any life I may choose to live; but only for me as sharing in a life that stands above nature, and claims to rule it. It is because of the worth which we attribute to this supernatural life, that we feel the impulse to maintain it by reliance on a power which is Lord of nature. And when we dare to set at the heart of the universe a spiritual personality, what is that but a judgment as to the absolute worth of the supernatural life of which we have experience as over against nature and its laws? We shall find later that we have, in the God who meets us in Chirst to raise us to His own Divine life, the complement of this impulse and venture of faith. And when the soul recognizes in Christ the revelation of the invisible God, it does so on the ground of worth-judgments, which connect themselves with the primary judgment as to the worth of the supernatural life.

The root of the supernatural life, which is the primary object of the worth-judgment, is found by Ritschl, and by Ritschlians in general, in independence as over against the world of nature. In the earlier part of his career Ritschl based religious judgments on moral judgments; but he departed from this view, because he thought it had been demonstrated that conscience is not a particular, independent, spiritual function, but the product of a confluence of spiritual powers that accompany the course of freedom. In the consciousness of separateness from nature and exaltation over it, he thought he had found that primary fact of the spiritual life, which is the basis at once of morality and religion. It may be questioned whether the change of view was for the better. Independence of nature is little more than the bare *form* of the spiritual life. Its content is love and righteousness; and it is open to question whether it is the form or the content that is the primary object of the worth-judgment. Certainly it is not the form apart from the content.

If we have succeeded in making clear to ourselves what is meant by a worth-judgment, the

cardinal doctrine of the Ritschlian system that all religious knowledge comes to us in the form of such judgments, will not be found difficult of comprehension. We postulate the existence of a personal God on the ground of a judgment as to the worth of a spiritual personality as contrasted with nature and its laws. That there is a power over against us on which we are dependent, is a self-evident fact, which we can hardly for a moment forget; and the question as to the Being of God is simply a question as to the character of that power. Are we to think of it as material force, or as personal will? The problem is not to be solved by the application of theoretical categories to experience, but only by a judgment as to the relative worth of the various magnitudes that come within the scope of our knowledge. But the living God is not a mere postulate, whether of reason or of faith. We do not merely demand that God exist; we recognize God as He meets us in our inner spiritual life, and on the field of history. Within our own soul we are conscious of the movements of a spirit that does not belong to the life of sense and natural impulse, but to a life that carries with it the claim to supremacy over nature. Only when we awaken to the worth of that supernatural life does the spiritual God become a reality to us; only then do we trace in the deeper movements of our own spirit the action of the universal spirit. And the spiritual forces that act upon us from without, above all those that stream from the Person of Christ, are apprehended in the same way. We recognize such magnitudes as Divine, because of their consonance with the supernatural life within ourselves, and because of their power to establish and perfect that life. We have no religious knowledge of God so long as we think of Him merely as the cause that explains the world, or as the absolute Substance in which all distinctions are brought to a unity. Only when we describe in our judgments what God is for us as spiritual beings, what worth His existence and working have for our true life, does genuine religious knowledge appear. To know Christ is to know Him, not as having an *ousia* the same as God's, but in His worth for us as Lord and Saviour. And the case is not different with any other fact of religion. Evolution may give us a natural history of sin; but can it help us in the smallest degree to estimate its religious significance? Sin reveals its true character only when we estimate it from the standpoint of a judgment over the value of the individual and social life of man. Sin is the frightful fact that subverts man's true life, and breaks in on his Divine destiny.

In order further to establish the position that there is no religious knowledge apart from judgments of value, it will be necessary to examine, however briefly, the claims of speculative reason to afford such knowledge. We have already described the mode in which the theoretical reason works.

It is now generally acknowledged that the traditional 'proofs' for the Being of God have no strict logical cogency. But even granting them valid, the God that emerges as the result of the application of the theoretical categories to experience is not the living God of faith. A God who is only the first link in a chain of cause and effect, is nothing but a comprehensive expression for the universe. And when the teleological argument is employed in a purely theoretical way, it leads to no better result. Granted that the conception of end is needed to reduce the manifold of a historical series to intelligibility, reason cannot, from its own resources, say what that end is. The end cannot be regarded as given in experience; and so far as the theoretical reason is concerned, the idea of a 'definite, coherent heterogeneity' will serve for unifying principle as well as the Christian idea of a kingdom of God. The goal towards which the world is moving can be determined only through a judgment of value. What that end *is*, first becomes clear when we have determined what it *must* be. The truth is that the application of the theoretical categories to experience does not carry us beyond the world. The God who emerges represents nothing but the unity of the world. No process of ratiocination can conduct us across the mountains of natural necessity, which, to so many, have seemed to shut us in with an unbroken and impassable barrier. We can escape from the bondage of nature only by an act of faith in the worth and dignity of that life which claims to rule nature. Religious elements may indeed be found in particular philosophical systems, but they have been derived from another source than theoretical reason. So far as reason is concerned, the legend on the veil of Egyptian Isis may stand for ever: 'I am that which is, that which hath been, that which will be; no man hath lifted my veil.'

It may, however, be objected that, while the distinction between faith and reason is doubtless a valid one, and the inability of reason by itself to reach the living God an established fact, it does not follow that we must set the two over against each other as mutually exclusive. Why should not religious insight be the function of our whole nature, of our reason as well as of our faith? Is it not reasonable to suppose that the one organ of knowledge should supplement the other? If the arm of reason is rejected, will it not, as Dr. Denney asserts, revenge itself by withdrawing from the object of faith something which is indispensable to it? So far as any contribution to the certainty of faith is concerned, we have already remarked that the theoretical proofs have no claim to strict logical validity. For the mere scientist, the derivation of the world from God must always remain a *non liquet*. And, moreover, the kind of certainty that reason is fitted to yield, is radically different from the certainty of faith. The latter is what we call moral certainty; and no theoretical demonstration can in any way add to its force. He who believes in God does not lean on an arm of flesh. Neither can reason contribute any element of religious value to the object of faith. Such facts about God as that He is the absolute, the unity of knowing and being, that He exists in Himself, through Himself, and for Himself, have no religious worth. Christ never uttered such things about God. We know God as the God and Father of our Lord Jesus Christ, and to combine with that conception metaphysical or theosophical speculations as to the internal mechanism of His nature, can result only in distorting the object of faith. We cannot even admit that such determinations are theoretically valid, though religiously insignificant. It is beyond the power of human knowledge to compass what we may call a psychology, or natural history, of the Divine nature. To apply the categories of the natural world to the infinite Being who is above the world, leads at once to contradictions. The history of dogma has made that fact sufficiently plain.

Our discussion has now brought us to the stock objection of all Ritschlian critics. Is not the result of our argument to leave us with the obnoxious fact of a double knowledge? Can we hope that reason will ever learn to respect the Chinese wall which faith has built around itself? Is not the craving for unity in our knowledge too strong to be permanently baulked? The offence is increased tenfold when Ritschlians refuse to allow the knowledge belonging to one sphere to be used in the other. What is this but to say that a thing may be true and false? true for faith, and false for reason, or *vice versâ*?

We cannot deny that such objections possess some plausibility. Their answer is to be found in the consideration that this twofold knowledge is a matter, not of theory, but of fact. We do not make the distinction on the ground of any theory of knowledge, but reach it as the result of empirical analysis. And that a gulf of darkness divides the truth of science from the truth of faith is equally a fact of experience. It is an article of faith that God created the world, and that He sustains and directs it; but is it possible to make the *mode* of creation intelligible, or to show *how* a personal Being can sustain and direct a material universe? We cannot explain *how* God's hand moves the giant wheel of nature. The great world's altar stair leads up to God, but it is through darkness. Science can tell us of nothing but natural processes; it cannot carry them up to that mysterious region where the natural and the supernatural meet. In other words, science cannot help religion by explaining theoretically the things that faith asserts on its own authority.

It would, doubtless, be idle to veto every attempt of philosophy to solve this duality. The human mind will not give up the endeavour to understand the course of nature, the development of life, and the revolutions of history as means in the hand of God for carrying out His designs. The question is only as to how far we can go. Can we ever track the natural up to the point where it meets the supernatural? In any case, the vital interests of religion require that speculative solutions shall not be mixed up with the object of faith.

From what we have said it will further be evident that the scientist, in his investigations, can make no use of the idea of God. He cannot fall back on God's immediate agency to explain what may seem to defy connexion with other known facts. In the language of science, God is not a *vera causa*.

But although our knowledge comes to us from two sources, it does not follow that there is a double truth. Faith and science cannot come into collision, for they have each their own sphere. Science deals with processes; faith with ultimate

truth. There is no knowledge of God, or of the meaning and goal of the world, but that which faith brings. When reason with its natural categories attempts to solve the riddle of the universe, it oversteps its limits, and presents not truth but falsehood.

We have thus been brought to the conclusion that the *assensus* which is proper to faith is not based on the demonstration of the theoretical reason; we have further to show that it does not rest on authority. No authority would suffice to render credible what did not commend itself by its own inherent truth. Even traditional theology recognizes in a hesitating way that faith reaches its highest power only when deference to authority passes over into spiritual insight. We need not, however, discuss the adequacy of any proposed authority to guarantee the truth of religious knowledge, for every appeal to authority is wrecked on the initial fact that it presupposes a false view of Revelation. What authority guarantees is a doctrine; and we shall see later that the revealed object of faith is not a doctrine, but a concrete spiritual magnitude. A doctrine is the expression of faith, but not its object.

The insight that forms a moment in faith is not fundamentally an intellectual act; it stands under moral conditions as strictly as the element of *fiducia*. Faith proceeds in judgments of worth; and judgments of worth are judgments of trust. When you judge that some spiritual good has an absolute worth for you, you, in effect, put your trust in it. It may be thought that such a view of faith, as being throughout morally conditioned, is overstrained. Do we not hold beliefs that have no feeling of the inherent worth of their object lying behind them? Undoubtedly we do, for religious judgments may come to be dissociated from the feeling that originally produced them. They then become what has been called custom-judgments. But it is just as the element of feeling reawakens within a man, and produces the judgments afresh, that a *fides historica* passes into a living faith.

It has seemed to some as if such an account of faith left the objective reality of its contents a matter of indifference, or at least of doubt. The logical issue has been declared to be the subjectivism of Feuerbach. The subjective feeling of worth may possibly have no equivalent in the objective world of fact. And it is true that the certainty which faith possesses in the reality of its object is not a logical but a moral certainty. It knows nothing of that nice balancing of probabilities in which Newman found its ground. The most exquisite skill in the employment of the theoretical categories will not help a man to reach religious assurance, if he have no feeling for the worth of the supernatural life. But this moral certainty is not a lower but a higher thing than the certainty founded on theoretical demonstration. A man will stake his life on it. When we express the conviction that the supernatural life in which we share is a higher thing than nature and its laws, and its goods of a diviner rank than natural goods; and when, on the basis of such a judgment, we recognize the living God, who meets us in the Person of Christ, we have exercised the profoundest activity of which our nature is capable.

(*To be concluded.*)

From a Preacher's Preparation Book.

ISAIAH LXI. 1.

'THE Spirit of the Lord God is upon me; because the LORD hath anointed me to preach good tidings unto the meek [R.V.m. 'the poor'; Del. 'sufferers'; Ch. 'the afflicted'; Or. 'the lowly'];[1] he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison [R.V.m. 'opening of the eyes'; Del. 'removal of blindness'] to them that are bound.'

The Spirit is upon me, as a special gift for special service.

Me.—Whom? Either the Suffering Servant (Del., Ch., Kay, Plummer) or the prophet himself (Sk.). In favour of the Suffering Servant (of Is. 52^{13}–53^{12}, etc.) are these points: (1) the gift of the

[1] On this word see Sanday in *Expos.* 4th ser. iii. 313, and Hort, *Village Sermons*, 9.

Spirit is his, as in 42^{1}; (2) his ministry is of a consoling nature, as 42^{3} 50^{4}; (3) he delivers a message of emancipation, as in 42^{7} 49^{9}. In favour of the prophet: (1) the Servant is never merely a herald, as here, but always the mediator himself of the blessings promised; (2) the message seems to be confined to Israel here, whereas the work of the Servant is for mankind; (3) the 'day of vengeance' does not elsewhere accompany the Servant. (See Skinner.)

Because.—The Spirit is on him because he is set apart to do a certain service which cannot be done without the Spirit. The Spirit *is*, *i.e.* abides, on him, till this work is done.

The LORD.—This is Jehovah in the Heb., as the Eng. capitals declare. It was the Spirit of Jehovah *Adonai*, the Masterful One. (See *D.B.* under GOD.)

Hath anointed me.—Kings were anointed when made kings that they might rule (1 S 9^{16} 10^{1} 16^{13}); and priests when set apart to serve as representatives of man to God (Ex 29^{7}, Lv 7^{36}). Perhaps prophets also were anointed to their office, but the only passage is 1 K 19^{16}, the command to anoint Elisha, and it is not recorded that it was carried out. In any case anointing becomes a figure for appointment to a special service, as in Is 45^{1} Cyrus is called Jehovah's Anointed One, *i.e.* His chosen instrument, as raised up to set His Israel free.

To preach good tidings to the meek, lit. 'to evangelize (LXX εὐαγγελίσασθαι) the meek,' the Heb. being one word. It is translated 'that bringest (or bringeth) good tidings' in 40^{9} 52^{7}.

To proclaim liberty.—This phrase is used of the Year of Jubilee; hence in Ezk 46^{17} the Year of Jubilee is called 'the year of liberty.' [But see Douglas in *Expos. Times*, June 1898.] The word translated 'liberty' is the same as that for 'a swallow'; so it is not 'freeing' simply, says Del., 'but 'free movement' like the swallow's easy flight; Orelli, 'free roaming about.'

To the captives, prisoners of war (so the word used in Lk 4^{18}, and there only in N.T.). As prisoners of war they are homeless and without possession; it is a return to home and inheritance. This shows the proclamation to go beyond the Year of Jubilee, in which prisoners were not discharged.

The opening of the prison, in Heb. one word, and its meaning elsewhere is opening of the eyes, except once of the ears.

The Lord's Sermon.

As we speak of 'The Lord's Prayer' we may call this 'The Lord's Sermon.' He adopted it as His own (Lk $4^{16.\ 22}$) as He did not the Lord's Prayer. It is the model of all sermons. It contains all that a sermon need or can contain.

i. THE AUDIENCE.—There are four classes:—

1. *The meek*, or 'the poor.'—It is the same word that is applied to Moses in Nu 12^{3}, and it means the opposite of self-seeking. In Lk 4^{18} it is given as the 'poor,' the same word being used as Jesus uses when he says, 'Blessed are the poor in spirit' (Mt 5^{3}), or 'Blessed be ye poor' (Lk 6^{20}). Perhaps its meaning is best expressed by the phrase, 'poor and needy.' The 'poor' may not be blessed as such, and the rich may; but the poor are more likely to be blessed because more likely to *feel their need*. It is a gospel to them that need and know it. It is for all the young, all the helpless, all but the self-sufficient.

2. *The broken-hearted.*—These have more than a general sense of need. They have learned in the school of suffering. They can recall loss, perhaps betrayal, at least disappointment. They cannot help recalling it. For its scar is on them. They bear about in their heart the marks of wrong—wrong which they have suffered, and, yet more deeply, wrong which they have done. They are broken-hearted; they cannot receive or they cannot give restitution.

3. *The captives.*—The description grows denser. These are more needy than even the broken-hearted. They are the victims of habit, evil habit, ill-regulated deeds settling or settled down into an ill-regulated life. If women, they are such as St. Paul describes (2 Ti 3^{6}), 'silly women laden with sins, led captive with divers lusts.'

4. *Them that are bound.*—It is their eyes that are bound. And so these are in worst case of all, for they cannot see their condition. They are as good as dead—dead in trespasses and sins. 'She that liveth in sin is dead while she liveth.' When Lazarus came forth from the tomb his face was bound about with a napkin, for that was the way they did with the dead. The eyes were closed and bound. These are they who say, 'I am rich, and increased with goods, and have need of nothing,' and do not *know* that they are 'wretched and miserable and poor and blind and naked.'

ii. THE MESSAGE.—The message is determined

by the audience. It is fitted to be good tidings to each class, each person. To the poor and needy it is simply a *gospel*. What they need most is hope. It is the hopelessness of the poor that is the most striking, the most kenspeckle thing about them. I have watched the faces of the tramps—they are all hopeless. This is a message of hope. And it is a hope that does not die out, 'that maketh not ashamed.' To poor shepherds, working lads, came the first gospel sermon: 'To you is born this day a Saviour.' Jesus is a Saviour from hopelessness.

It heals the broken-hearted. Macbeth said to the physician, 'Canst thou not minister to a *mind* diseased?' and the physician answered, No. This Physician can bind up a broken heart, can heal a wounded spirit. He came as a Physician to the sick. 'They that are whole need not a physician, but they that are sick; I came to call sinners.' He healed the 'woman that was a sinner,' broken-hearted perhaps through men's sins. He healed Zacchæus, whose extortion had broken others' hearts, and sent him to restore what yet was in his power.

It is a message of liberty to the captives. Jesus did not loose any one's chain, so far as we know, when He was on earth. He sent John's messengers back again to John in prison, not with a message to open the prison door, but with 'Blessed is he whosoever shall not be offended in Me.' But He gave liberty to the captive in sin. He said to the paralytic, 'Son, thy sins are forgiven thee.' He did more than break the chains of sin for the moment. He set in a large place, gave liberty to go in and out, victory over the very temptation that it became no temptation longer. He brought His banished home again, with the Father's welcome and the Son's place.

And it is a message of the opening of the eyes to the blind. None of Christ's miracles astonished more than His making the blind to see; none cost him more. In the spiritual sphere it verges on the impossible. The blindness of ignorance is removable: we are to blame if we do not remove that. But who so blind as he that will not see? Whose eyes so hard to open as theirs who say 'we see,' while yet their sin remaineth? But the things which are impossible with men are possible with God. This worker is anointed for his work. Therefore he has the Spirit, and the Spirit will stay with him till his work is done—even to the opening of the eyes of the blind.

iii. The Preacher.—In a Dialogue between a Christian and a Jew, which was written in the beginning of the second century, but published in English only last year (*Expos.* 5th ser. v. 302, 443), the Christian quotes this prophecy of Isaiah, upon which the Jew remarks, 'All this is to be in the future, though the time is not yet.' That is the Jew's admission of the extraordinary wealth of promise this prophecy contains. He does not acknowledge Jesus Christ, and he sees that no one else has yet come to fulfil it. We acknowledge Jesus Christ. We know that He took this sermon and made it His. We believe that He came

> the broken hearts to bind,
> The bleeding souls to cure;
> And with the treasures of His grace
> To enrich the humble poor.

His sermon was Himself. He gave His life a ransom, His soul an offering for sin. That day this Scripture was fulfilled. He preached the sermon in Nazareth by anticipation; for He delighted to do the Father's will,—and it was as good as done already, even to the last agony.

And it is because Christ is this sermon, not because He preached it, that the prophet could preach it, and that we can preach it now. The Cross of Christ looks before and after. One arm stretches backward and gives this prophet the right to preach a sermon he has no power himself to fulfil; the other stretches forward and gives the same right to us. For the Spirit of the Lord is not straitened by time or circumstance. As the prophet spoke, the Cross of Christ was already raised in His sight, and it stands erected in His sight to-day.

Thus the preacher can say, 'The Spirit of the Lord is upon *me*, because he hath anointed *me* to preach glad tidings to the meek.' This is his work. It is a special work. Like every work for which one was anointed, it is honourable and glorious. He has been chosen to accomplish it. And *because* he has been chosen to accomplish this work, the Spirit of the Lord will be with him as long as he gives himself to its accomplishment.

Notes on the 'Acta' of Martyrs.

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I. Onesiphorus the Martyr.

There is a tradition, found only in some later authorities, that Onesiphorus and Porphyrius suffered martyrdom at Parium, a city of Mysia, situated near the western end of the Sea of Marmora, where it narrows to the Hellespont; and in the tradition this Onesiphorus is identified with the friend and disciple of Paul mentioned in 2 Ti 1^{16} 4^{19}. The martyrdom is said to have occurred while Adrianus was proconsul. All the authorities are quoted in *Acta Sanctorum* under date 6th September, pp. 662–666.

In investigating this tradition we can at once place its origin earlier than the reorganization of the Roman provinces by Diocletian about 295 A.D. The tradition obviously goes back to the period when Parium formed part of the province Asia, governed by a proconsul. Diocletian broke up that great province, and Parium thenceforth formed part of Hellespontus, which was not governed by a proconsul. Many traditions are shown to be of later origin, because they use official names of the post-Diocletianic system. This tradition, which uses the older titles, must go back to the earlier period; and that gives it a high character.

The editors of the *Acta Sanctorum* remark that no proconsul Adrianus is known at any time which would suit the tradition. They have, however, overlooked the proconsul Hadrianus, known from coins of Thyatira to have governed Asia some time between 102 and 114 A.D.[1] This proconsul is, indeed, not entirely certain, as of the coins which mention him, two are incomplete in the legend, and one, though said to be complete, depends on the not quite trustworthy reading of the old numismatist, Sestini; but so competent an authority as M. Waddington does not hesitate to accept their converging testimony. The additional witness of this old tradition lends some confirmation to it. This obscure proconsul is not likely to be invented by tradition; it would be too marvellous a coincidence that, with the temptation to use the title emperor in place of proconsul for Hadrian, a mere invention should have agreed with the record of coins.

We can, therefore, now go further, and assert that probably the tradition embodies a historically trustworthy record: there occurred at Parium the martyrdom of Onesiphorus and his servant Porphyrius during the reign of the Emperor Trajan, between 102 and 114 A.D. This is one more item to add to the short list of martyrs under Trajan, given by Lightfoot (*Ignatius and Polycarp*, i. p. 50 ff., ii. p. 438 ff.).

Waddington considers that this proconsul Hadrianus cannot be the emperor of that name. The future emperor was consul in 108, and the usual interval at that time between the consulship and the proconsulship of Asia was twelve or more years. This argument, however, is not conclusive, for an exception might be made in favour of a person so closely connected with the emperor as Hadrian; and it is quite consistent with all that is known of his life that he should have governed Asia either in 112–113 or 113–114. His appointment, in 114, as *legatus* (doubtless of Syria) during the Parthian expedition, might be the sequel of his governorship of Asia. It is known from a Latin inscription of Athens, of the year 112, that up till that time he had not governed Asia. We must resign ourselves to remain ignorant, in the present state of knowledge, who the proconsul was or was not.

The importance of this question lies, not in the fate of Onesiphorus, but in the existence of a Mysian Christian tradition, originating not later than the beginning of the second century. If our reasoning is correct, we find that in Mysia there was preserved the memory of an event which must have been lost, unless a continuous tradition bridged across the centuries from 100 A.D. onwards, preserving some obscure facts of history in a trustworthy form. This event is not recorded in the oldest martyrologies, but appears in late documents, various menologia, etc. (see *Acta Sanctorum*, *l.c.*).

[1] On the coins Trajan bears the title Dacicus, which he received late in 102, but not Optimus, which he got during 114.

Whether Onesiphorus the martyr is the same as the Onesiphorus mentioned by Paul about 66 A.D. remains uncertain; but the identity is improbable. The dates do not definitely exclude the identity, especially if Hadrian's proconsulship fell early in the period which is open for it, 102–114. But, against this, we must remember that the persecution began in the neighbouring province, Bithynia, not earlier than 112; and it would appear that the attention of Trajan and of his governors was directed to the Christians about that date, so that 113 or 114 is the most probable time for the government of Hadrian. As Onesiphorus was the head of a household in Ephesus when Paul wrote 2 Ti, about 65 or 66, he could hardly at that time be younger than thirty to forty; and it is highly improbable that this Onesiphorus should be acting as a missionary in Mysia in 113.

Moreover, the tradition embodied in the *Acts of Paul and Thekla*, which goes back at least as early as 150–170 A.D., makes Onesiphorus a native of Iconium, converted by Paul on his first visit, and already a householder at that time, about 48 A.D. This tradition, in so far as it has any value (and it is old enough to have some authority) would make the identity of the two persons named Onesiphorus impossible.

II. Serenianus, Persecutor.

Firmilian, bishop of Cæsarea in Cappadocia, writing to Cyprian in 256–257 A.D., mentions a former governor of Cappadocia, Serenianus, *acerbus et dirus persecutor*, who was administering Cappadocia and Pontus (the great part of Pontus being united with Cappadocia, while only a small part was classed with Bithynia), about twenty-two years ago, *temporibus post Alexandrum Imperatorem*. In ordinary matters of history no doubt would be entertained about a statement resting on such excellent authority; but yet some scholars are possessed by such scepticism with regard to all the details of the persecutions, that it is useful to find confirmation of this governor's reality and date. From several milestones found in Cappadocia by Professor Sterrett and Messrs. Hogarth and Munro, we learn that Licinnius Serenianus was governing the province under Maximin, the successor of Alexander, during the first year of his reign, 235 A.D. How long Serenianus governed we cannot tell; three years was a common term for *legati* of Augustus. Firmilian mentions that the persecution was purely local, being roused by the occurrence of great earthquakes in the province (cf. Tertullian, *Apol.*, c. 40); and many Christians migrated into neighbouring provinces in order to escape from the danger.

III. Optimus, Proconsul.

In the *Acta* of Maximus, and the *Acta* of Peter, Andreas, Paulus, and Dionysia, these martyrs are said to have suffered in the reign of Decius, 250–251 A.D., while Optimus was proconsul of Asia. Waddington accepts the authority of these *Acta*, and makes Optimus the successor of Proculus Quintilianus, who governed Asia 249–250; but Dr. Dessau, in *Prosopographia Imp. Rom.*, *s.v.*, declares that these documents are valueless (*exigui pretii vel adeo nullius*), and that the name of the proconsul is corrupt. He conjectures that the proconsul was called Aristus in the Greek original, and that when the *Acta* were rendered into Latin, the name was translated as Optimus. Apparently Dessau's scepticism relates only to the name Optimus, which was unknown to him as a Roman name, while two persons named Flavius Aristus are known; he takes the documents to be careless renderings of more trustworthy Greek *Acta*. The name Optimus has, however, been justified by the recent discovery of a Greek inscription on the site of the Phrygian city, Meiros or Meros (in the province Asia), honouring Fl(avius) Optimus, τὸν διασημ(ότατον) ἡγεμόνα (published by Mr. J. G. C. Anderson in *Journal of Hellenic Studies*, 1897, p. 424).

As Meros was in the province Asia, there is some temptation to identify Optimus of the *Acta* with Flavius Optimus of the inscription. But this is not possible. Flavius Optimus, it is true, was governor of the province in which Meros was situated; but he bears the title διασημότατος, *i.e. perfectissimus*, which marks him as belonging to a lower grade of governors, and to a later era. In 250 A.D. the governor of Asia had the rank λαμπρότατος, *clarissimus*; and the inscription must be referred to the fourth or fifth century, when Asia had been broken up, and Meros was part of Phrygia Salutaris, administered by a *praeses perfectissimus*.

The inscription, therefore, merely proves that the name Flavius Optimus is as probable as Flavius Aristus; Dr. Dessau must either carry his doubts much further, or accept the authority of the *Acta*.

But there is no reason to distrust the *Acta*; they have been received by Ruinart among the *Acta Sincera*, and Ruinart's judgment was rarely mistaken. A minuter examination would show further reason to trust these special *Acta*, but it seems unnecessary to defend them until some better reason has been shown for distrusting them.

Maximus is said to have suffered *apud Asiam*, and, again, *apud Asiam provinciam*. The analogy of the *Acta* of Peter and Andreas shows that probably *Asiam* is a false reading of the name of some city; and several authorities conjecture *Asisiam*, and transfer Maximus to Liburnia (in which Asisia was situated). Certainly *apud* is not particularly suitable with the name of a province (though allowable in these *Acta*); moreover, one authority speaks of Maximus *in Asia civitate*. Now the *Acta* of Peter and Andreas show that Optimus was governor of Asia, for they mention the two (Asian) cities, Lampsacus and Troas, as the scene of martyrdom. Hence, if any change is needed, we must look for the name of an Asian city. Further, there is another Maximus, who is said to have suffered *apud Ambiensem provinciam* on a different day of the year; and all authorities recognize the probability that these two Maximi are different forms of one martyr, distorted through errors in the transmission of an original text. The correct reading seems to have been corrupted both to *Asiam* and to *Ambiensem*.

The true reading is probably *apud Apiam*. The city Apia, now called Abia, was situated in the province Asia; and *apud Apiam* might readily be corrupted, on the one hand to *Asiam*, on the other hand to *apud Abiam*. *Apud Asiam provinciam*, which occurs in the concluding formula of the *Acta*, probably was the first to be corrupted; it was understood that the province was meant, and the word *provinciam* was introduced; and, after this, further corruption was inevitable, either *Asiam* or *Abiensem*. The insertion of *m* in *Ambiensem* may be compared to *Andrianus* for *Adrianus* (found in the records of Onesiphorus), and *Antalia* for *Attalia*. It is no real argument against this suggestion that one authority says Maximus suffered at Ephesus; this is a mere inference from *Asiam provinciam*: Ephesus was the capital of the province Asia.

Recent Foreign Theology.

The 'Kurzer Hand-Commentar.'

This excellent series of commentaries on the O.T. continues to make steady progress. One of the most recent additions [1] to it contains the Books of Canticles, Ruth, Lamentations, Ecclesiastes, and Esther. At present we desire to notice the commentary on Ruth by Bertholet and that on Esther by Wildeboer. To the others we may return on a future occasion.

Bertholet, upon the ground of the contents and the linguistic features of Ruth, postulates for this book a relatively late date. As to the question whether the author of the book meant to narrate pure history, or whether a 'tendency' (even supposing a traditional basis underlies the contents) is not to be detected in his work, Bertholet has no hesitation about accepting the second alternative. He rejects, however, the idea that the purpose of the book is to direct the eyes of the remnants of the Northern kingdom (after the Fall of Samaria) to the Davidic dynasty, with a view to the reunion of all Israel under that sway. As little can he accept the notion that the aim of the book is to be found in a desire to emphasize the duty and the blessing of levirate marriage, although he believes that in the case of Boaz and Ruth we have to do with levirate marriage according to the oldest conceptions of this institution (cf. Gn 28). Others have viewed the story of Ruth as a *midrash* intended to explain how David came to entrust his parents to the keeping of the king of Moab (1 S 22^3), and also to supply a missing genealogy of David (see *ZATW*, xii. 43). But Bertholet objects to this, that what is emphasized in the book is the breaking off by Ruth from all connexion with Moab, that there is no trace of any connexion with the Moabite royal house, and that 4^{18-22} (containing the genealogy) did not probably

[1] *Die fünf Megillot.* Erklärt von Budde, Bertholet, und Wildeboer. Freiburg i. B.: Mohr, 1898; London and Edinburgh: Williams & Norgate. Price 4s.

belong to the book originally at all. He himself believes that the book is best explained as a manifesto of the party opposed to the policy of Ezra and Nehemiah regarding the foreign marriages, its burden being to show how even among the despised Moabite women there might be found one worthy to be the mother of the best in Israel. This view he defends against Giesebrecht, although he is quite prepared to accept of the dictum of the latter that the book is intelligible only upon the supposition that David's Moabite descent upon the mother's side was accepted as a fact. At the same time he declines to attempt to draw the line between what is historical in the book and what is not, as well as to decide whether the author used a written 'source' or simply drew upon oral tradition.

The commentary of Bertholet is marked by the care and erudition we have learned to expect from the author of the *Stellung der Israeliten* etc., and the commentary on *Hesekiel* in the same series.

Wildeboer's *Esther* is also worthy of its author. One of its most interesting features, to which alone we refer on this occasion, is the elaborate discussion it contains of the vexed question of the origin of the Feast of Purim. It is pretty generally conceded nowadays that before we can discover the real features of this institution, the Jewish colouring it bears in the Book of Esther must be stript off, that book being unhistorical, and there being no Persian word *pûr* = 'lot.' Lagarde at one time connected Purim with the Persian All Souls Festival *Farwardigân*, emphasizing the argument supplied by such LXX forms as φουρδαια, φρουραια. Afterwards he thought of the Mandæan פּוּחְרָא, 'meal,' and its synonym in old Syriac, פּוּחֲרָא. In this he was followed by Zimmern, who pointed out that the Syriac word was = the Assyr. *puḫru*, 'assembly,' which conducts us to the feast of the Babylonian gods celebrated at the New Year's Festival *Zagmuku*. In this way the personality of *Mordecai* assumes significance, for *Marduk* presides at this assembly of the gods where destinies for the year are determined. Wildeboer objects to this, that no example can be cited of such a complete disappearance of the Assyr. *ḫ* as would be implied in the identity of פּוּרִים with פּוּחְרָא. The coincidence between *Marduk* and *Mordecai*, indeed, remains, but no sufficient account is given of the prominent rôle of *Esther*, which points rather to an *Istar* than a *Marduk* legend, or of many of the other personalities of the book.

Wildeboer believes the solution of the problem to have been reached, at least in all essentials, by Professor Jensen, who carries us to Babylon and Elam for the basis of the story of Esther. We will take the liberty of translating part of a letter from Jensen to Wildeboer, which the latter has been allowed to publish :—

'*Esther* reminds us of *Istar: Mordecai* of *Marduk*. *Esther* is the cousin of *Mordecai* as *Istar* probably of *Marduk*. For the latter is a son of *Ia*, while *Istar* is a daughter of *Anu*. But *Anu*, *Bîl*, and *Ia* are presumably viewed as brothers. It may also be noted that *Hadassa* = Assyr. *ḫadaššatu*, originally = "myrtle," then = "bride," and that this is certainly the prototype. *Haman* reminds us of *Humman* (*Homman*), the national god of the Elamites: *Vašti* of *Mašti* or *Vašti* of the Elamite Inscriptions—the name of a divinity with the attribute *zana* which is nowhere ascribed except to the goddess *Kiri(ri)ša*, probably the wife of *Humman*. . . . *Haman's* wife is called *Zereš*, for which perhaps we should read גרשׁ = *Giriša*, from *Kiriša* (?). In any case, the story of Esther has to do with Elamite affairs. The Elamites are the ancient foes of the Babylonians; *Humman* is the foe of *Marduk* as *Haman* is of *Mordecai*. The history that underlies the story of Esther must have dealt with a defeat of the Elamites or of an Elamite king. So much appears certain. . . .'

Now it is known from the cuneiform texts that *Assurbanipal* brought back to its original station at *Erech* an image of *Istar*, which in the year 1635 (1535) had been taken by the Elamites to 'a place that was not seemly.'

Then as to the word פּוּר, which according to the Book of Esther means 'lot.' In Assyrian, *pūru* or *būru* is now, at least with the meaning 'stone,' established. The etymology of גּוֹרָל and ψῆφος would suggest that פּוּר is thus a Babylonian loan-word. Thus once more we are brought to Babylon for the source of Esther. Jensen, like Zimmern, regards the original Purim as identical with the Babylonian New Year's Festival at which destinies were assigned. We must refer our readers to Wildeboer's work for details of the way in which this is connected with the epos of *Gilgamiš*. In the latter Jensen finds two strata combined, one dealing with the sun-god of Erech, and the other with an ancient king of the same place, whose great achievement was the slaying of the Elamite king *Humbaba* (a composite of *Humman* and *ba*). When *Gilgamiš* came to be honoured at Babylon, his name was replaced by that of the national god *Marduk*, and as a consequence of this, *Humbaba*,

king of Elam, was replaced by *Humman*, the god of the Elamites.

Such, stated only in the barest outline, is Jensen's theory, which Wildeboer considers to hold the field. It would be unfair to quote further regarding the way in which the original legend is held to have assumed its present Judaized form. For this, as well as for an interesting discussion of the opinion of Schwally (*Das Leben nach d. Tode*, 42 ff.), that in the Feast of Purim we have a 'verkapptes Totenfest,' one must refer to the pages of Wildeboer, whose work, introduction and commentary alike, for thoroughness leaves nothing to be desired.

Bertholet on Herod the Great.[1]

This is an attempt to reach a fair and thoroughly well-founded estimate of one against whom there is a strong initial prejudice in many quarters. Herod and the Massacre of the Innocents are in many quarters so inseparably associated, that one is apt to look at the whole history of this king in the light of the impression which that atrocity leaves upon the mind. Bertholet starts with deprecating this prejudice, especially as reasonable doubts, founded upon chronological and other grounds, have been cherished whether the massacre above referred to ever took place. Not that the latter is not thoroughly in harmony with the policy of Herod all through his reign.

In a very well-written, concise, yet exhaustive essay, Bertholet traces the rise of Herod to power, his relations with one after another of his Roman patrons, his domestic troubles, his extensive building operations, etc. The effect of the whole sketch is such as to lead one to assent to the estimate of Herod's character reached at the close of the essay. 'Great he certainly was not, tried by Jewish or Christian standards, but let us not forget that these are not the standards by which he ought to be tried. He belongs to antiquity, and if in that sphere a virtue lies in strength, and a greatness in the unconditional carrying out of cleverly devised purposes, in the unshrinking boldness by which, at however terrible a cost, self-preservation is achieved, it is hard to deny him the surname of the Great, which—at first perhaps merely for the sake of distinction—has been given to him by history. True indeed—and herein the narrative is right which the early Christian community and the first evangelist borrowed from popular tradition—such greatness has no room beside it for Christ. "The strong need not the physician." . . . And yet, who knows whether one would ever have heard the name of Herod, but for the birth so near to him, though not indeed in the royal palace at Jerusalem, of a little child in lowly guise?'

[1] *Herodes der Grosse.* 'Christliche Welt' Heft. Von Lic. A. Bertholet. Basle, 1898.

Ménégoz on the Trinity.[1]

Professor Ménégoz is one of the best known leaders of the *symbolo-fidéiste* theology, the principles of which are by this time familiar to the readers of The Expository Times. In the pamphlet before us he sets himself to the task of disengaging in the trinitarian formula what is eternal and true from what is merely contingent and temporary. Commencing with an examination of the propositions of the *Quicunque* symbol, Ménégoz exhibits the serious difficulties which these present to the psychology of the present day, in spite of all the subtle refinings that have been attempted of such terms as *hypostasis* and *persona*. He shows, further, how the doctrine of the Trinity is never formally taught in the New Testament. This leads to the further question whether it is implicitly to be found there, and if so, in what sense? Here arise the questions of the teaching of the New Testament on the personality of the Holy Spirit and the deity of Jesus Christ. We have not space to go into details, but give merely Ménégoz' conclusions: 'We may formulate our notion of the Trinity thus: The Father is God transcendent; the *Logos* is God immanent in humanity, revealing Himself in history, and manifested in His fulness in Jesus Christ; the Holy Spirit is God immanent in us, giving witness to our spirit. More briefly: The Father is God *transcendent*; the Son is God immanent, "*objectivized*" (*objectivé*); the Holy Spirit is God immanent, *subjective*. And these three are but one. But the three are distinct as we represent them in our thought. And in distinguishing them, we conceive of all the three as personal. Each has his special rôle in relation to humanity. We represent them to our mind scarcely otherwise than the Fathers, but we are conscious that our

[2] *Étude sur le dogme de la Trinité.* Par E. Ménégoz. Paris: Fischbacher. 1898.

representation is purely subjective, and that, as a matter of fact, there are not three persons in God, but a single person manifesting Himself to our spirit under three different personal aspects.'

Of course it is easy to say this is simply Sabellianism. The reproach is too obvious to escape Ménégoz, who would not be afraid of it, were it true, but who seeks to show that it is true only to a limited extent. As to his success in meeting this objection there will be different opinions, but no reader of the pamphlet will doubt of the sincerity and earnestness of the writer as he endeavours to translate into the language of to-day one of the most ancient and fundamental of Church formulas. No better illustration of the methods and the results of *symbolo-fidéisme* could be found.

J. A. Selbie.

Maryculter.

The Greek of the Septuagint.

In his larger work (*Bibelstudien*, Marburg, 1895) G. A. Deissmann illustrates from inscriptions and Egyptian papyri many Septuagint words which reappear in the New Testament. The peculiarities of Septuagint Greek are to be understood chiefly from two circumstances: The LXX translated a Semitic text into their own language; this language was the Ægypto-Alexandrian dialect. Both facts must be kept in mind. The translation of the sacred books of one language into another was an unheard-of undertaking at the time; and when we remember the absence of all rules and models we can only be astonished at the result. The chief difficulty lay in the syntactical construction. 'They often stumbled in the syntax of the Hebrew text; they threw over the Hebrew with his majestic gait their light native costume without being able to conceal under its folds the foreign nature of the stranger's movements. Thus arose a Semitic Greek on paper, never spoken before or afterwards, to say nothing of any literary use. The opinion that the translators had an easy task, because long-existent "Jewish Greek" assisted them in their syntactical work, is scarcely tenable. We have from Alexandria a whole series of other Jewish texts, but their peculiarities bear only the slightest resemblance to those of the LXX.' Thus the 'Hebraisms' of the Alexandrine A.T. prove nothing about the language actually spoken by contemporary Hellenistic Jews; they prove nothing but the entire difference of Semitic from Greek syntax.

Our second point is that the LXX translators spoke and wrote the Egyptian Greek of the age of the Ptolemies. Their work is one of the most important examples of Egyptian Greek. Conversely its nature is best understood by comparison with the written remains of Greek Egypt, which we possess from the Ptolemy age down to Origen's days. We are able through recent papyrus discoveries to form a judgment on matters of Egyptian dialect for centuries. 'A great part of the papyri, for us the most valuable, comes from the Ptolemy age itself; these venerable leaves are in the original of just the same age as the work of the Jewish translators found in recent copies. It is a peculiar feeling of fascinating freshness, I may say of historical reality risen from the grave, that seizes us as we study these leaves. So also did the LXX — the much-talked of, the inaccessible — write on the same material, with the same letters and in the same tongue. The eventful history of twenty centuries has rolled over their work; issuing from a more influential form of Judaism than has ever again been seen, it helped Christianity to become a universal religion; it exercised the acuteness and the study of young Christian theology, and was to be found in libraries where Homer and Cicero would be sought in vain; it was then apparently forgotten, but in its daughter-translations it still ruled polyglot Christendom; handed down to us in mutilated form, not in its original truth, it presents so many riddles and problems, that not merely dense ignorance but often even the devotion of the cleverest is nonplussed. Meanwhile the equally old papyrus records were resting in their graves and under rubbish-heaps; but our curious age has brought them to light, and what they thankfully tell us of the past helps us to understand the Greek Old Testament. They afford us peeps into the highly developed civilization of the Ptolemy age; we learn the diffuse language of the court, the technical terms of industry, farming and law; we glance into the Serapis-cloister, and into domestic matters hidden from history. We hear the people and officials talk without reserve, because without any thought of making literature. Petitions and decisions, letters, accounts and receipts—these are the chief contents; the historian of the State will

lay them aside disappointed, and only to the inquirer into literature are the fragments of importance. But despite the apparently trivial contents, the papyri are of the greatest importance for understanding the LXX language, because they are direct sources, because the same circumstances are mentioned in the Bible and are translated into Egyptian Greek.' 'One observation seems to me to be beyond question: the fondness of the translators for the technical expressions of their day. They too knew how to wrest from the Egyptians their treasures. Technical, often also non-technical, ideas of the Hebrew text they have reproduced by technical ideas of the age of the Ptolemies. By this means they have here and there Egyptianized, and from their standpoint also modernized, the Bible. Many peculiarities from which one might infer a difference of text are explained, as it seems to me, by the effort to make themselves intelligible to the Egyptians. From the standpoint of the modern translator this effort is of course unwarranted; ancient scholars, who had not the "historical" idea, followed quite simple methods, and if one cannot forgive them for obliterating the many local peculiarities of the Bible, on the other hand we may admire the skill with which they sought to discharge their wrongly conceived task.'

We cannot follow the author's discussions farther. He speaks strongly of the 'heaven-crying' need of a LXX lexicon, which ought not to wait till the text is put into better order; a lexicon is one of the conditions of such a text. He has also much suggestive remark on the change of meaning which words undergo in course of time, which therefore many of the terms of the LXX must have undergone before New Testament days. We must not at once identify New Testament words with Septuagint ones. The former are at most only finger-posts to the meaning of the latter. 'Even in express citations we have always to reckon with the fact that new contents are being pressed into old forms. In the Pauline idea of *faith* may be seen what I mean. Whether Paul discovered it or not, may be left undecided. At all events he thought he found it in the Bible and, outwardly regarded, he was right. But as matter of fact his idea of faith is different; no one will identify the πίστις of the LXX with the πίστις of Paul,' and so with other ideas. Paul has been called the 'great word-coiner.' We only give specimens of Deissmann's method of illustration. The more elaborate instances are passed by.

Ἀγάπη.—Grimm says, 'Vox solum biblica et ecclesiastica,' and Cremer, 'Entirely foreign to profane Greek.' It is found, however, in Egyptian Greek. A letter of a Dionysius to Ptolemy (between 164 and 158 B.C.) is quoted in proof. 'Even granting that the LXX passages in which ἀγάπη occurs are all older than our papyrus, it is impossible to suppose that the word was formed by the LXX and passed thence into Egyptian Greek. The matter lies the other way: the LXX took over a word of the Egyptian vernacular, of which by chance we have only one example, thence it became current in the religious language of Jews and Christians, and its history shows how a vulgar, unclassical word might become a central idea of the universal religion, surpassing the tongues of men and angels.'

Ἀναστρέφομαι in the ethical sense (2 Co 1^{12}, etc.) is found in a Pergamos inscription (middle of 2nd cent. B.C.), where a royal official is said to be ἐν πᾶσιν καιροῖς ἀμέμπτως ἀναστρεφόμενος.

Ἀντίλημψις in the LXX and the Apocrypha often for 'help.' It occurs often in petitions to the Ptolemies. The meaning of the word in 1 Co 12^{28} the LXX found, as it seems, in the official language of the court in the Ptolemy days.

Ἀρετή (1 P 2^{9}, 2 P 1^{3}).—Cremer has shown that in Hab 3^{3} and Zec 6^{13} the LXX made use of an existing usage in rendering Hebrew words of 'glory' and 'praise' by this term. Inscriptions are quoted which make it probable that the word has also the meaning 'miracle, display of power.'

Γραμματεύς.—'In the Old Testament an *official* is described as *writer*. The LXX translate literally γραμματεύς, even in passages where "writer" seems to be used of affairs in the military sense. We might think that in this they were slavishly following their text, for the use of the word in a military sense is foreign to Greek idiom. But they translated quite correctly from their standpoint: in Egyptian Greek γραμματεύς is used as a designation of an officer.' Instances are given.

Γράφω.—Cremer rightly calls attention to the idea of authority acquired by the word and its related forms. If we ask whence this idea came, we must refer to the *juristic* conception of writing. 'Book religion, even historically considered, is legal religion.' Especially instructive is the fact that

the LXX usually render *Torah* by νόμος, 'although the two ideas are not synonymous, thus converting *teaching* into *law*.' Whatever share Rabbinism may have had in this, Greek had a similar usage. Papyrus records exhibit the meaning in Egyptian Greek; examples are given of the use of καθότι γέγραπται. It is noteworthy that the advocate Tertullian often calls the books of the New Testament *instrumenta*, i.e. *legal records*.

Ἐντυγχάνω, ἔντευξις.—Only in 1 Ti 2^1 4^5 in the New Testament, both times in the sense of *supplication*. This is generally explained by references to profane literature since Diodorus and Josephus. The LXX have not the word in this sense. The papyri show that it was in current use in the age of the Ptolemies.

Ἴδιος. — The LXX not seldom translate the possessive pronoun by ἴδιος, when the context does not require such an emphasis (Gn 47^{18}, Dt 15^2, etc.). Still more strange are passages like Job 24^{12}, in which the word is added. But the emphasis is only apparent. We have here the earliest cases of the late Greek use of the word for ἑαυτοῦ and ἑαυτῶν. The Apocrypha of the Old Testament also confirm this use, and the New Testament writers, especially Paul, are greatly influenced by it. 'Exegesis has in many passages laid a stress on the word which the text does not possess.'

A long note, covering twelve pages, discusses the words ἱλαστήριος and ἱλαστήριον, the drift of which may be seen in the author's summary. 'In the Hebrew Bible *kappōreth* denotes *covering* (the Ark-covering); the Greek translators paraphrased this idea in a theological sense, as they did others, by calling it in harmony with its design ἱλαστήριον ἐπίθεμα, *propitiatory covering*, and then ἱλαστήριον, *propitiatory object*; the readers of the Greek Bible understood this term in its proper sense (also assumed by the LXX) as *propitiatory object*, since it was otherwise known to them in this sense; the German translator specialized this into *propitiatory instrument*, giving it a further shade of theological meaning in *throne of grace*; readers of the German Bible take the word, of course, in its proper sense, and in no other.'

Λειτουργέω.—Cremer notes that this word does not belong to profane Greek. The papyri, however, show that the word in its different forms was common in Egypt in reference to religious rites.

Ὄνομα.—The characteristic biblical use of εἰς τὸ ὄνομά τινος is illustrated by the frequent occurrence in the papyri of ἔντευξις εἰς τὸ τοῦ βασιλέως ὄνομα (3rd cent. B.C.), the latter phrase meaning a direct petition, a petition to the King's Majesty. The form occurs also in inscriptions in Asia Minor. 'This case is instructive in relation to the religious ideas of the early Christians. It shows how much we need to be on our guard against asserting offhand a dependence on the Greek Old Testament, or even a Semitism, when a Christian of Asia Minor uses native phrases which also occur in his Bible.'

Πρεσβύτερος. — The LXX translate *zāḳēn* both by πρεσβύτης and πρεσβύτερος. The former was the most natural, the use of the comparative must therefore have had a special reason. It usually stands where the translators seem to have regarded the word as an official title. They found the word already in use in Egypt as a technical term for an official. An inscription of the Ptolemy days speaks of ὁ πρεσβύτερος τῆς κώμης. Other similar instances are given from the centuries immediately before Christ. The Alexandrian translators have thus used a technical expression of their own days. The same usage is found in Asia Minor, as is shown from inscriptions, and may have been current there as in Egypt.

Φίλος was the title of the highest court officials at the court of the Ptolemies, as is proved by the papyri and inscriptions. The same is true of the old Persians and the Greek kingdom of Syria. 'Hence from their standpoint the LXX quite correctly represent *prince* (Est 1^3, etc.) by φίλος, and the same usage is common in the Books of the Maccabees. It it probable that the Alexandrian author of the Book of Wisdom followed this usage in calling the pious φίλους Θεού (Wis 7^{27}).' Philo says, πᾶς σοφὸς Θεοῦ φίλος, and in citing Gn 18^7 he substitutes φίλου μου for 'my servant.' Thus φίλος Θεοῦ denotes high dignity before God, nothing less or more (Ja 2^{23}). In Jn 15^{15} the word is used, of course, in the ordinary sense.

A long and careful note treats of the use of υἱός and τέκνον with genitive to denote, as in Hebrew, a relation of close connexion or dependence. This is generally dismissed at once as a Hebraism or a result of Hebrew or Semitic influence on the writer's mind. The author disputes the fact of such influence to the extent usually supposed. First of all he sets aside cases in which the phrase

is a simple translation of Hebrew texts,—by far the largest class. Then he sets aside citations and plain analogous formations. The original Greek texts, containing the phrase, are then such as Eph $2^{2.3}$ 5^{6}, 1 P 1^{14}, Gal 4^{28}, Ro 9^{8}, 2 P 2^{14}. Deissmann argues that as the translators of the Septuagint do not always slavishly limit themselves to a literal reproduction of the Hebrew *ben*, there is no need to suppose the New Testament writers to be following a Hebrew bias in the use of such phrases. There is nothing un-Greek, he says, in the phrase. Plato uses the term ἔκγονος in a similar sense. The stately speech of inscriptions and coins uses similar forms. 'Although therefore the υἱός in such passages may be due primarily to the text, it is not un-Greek.'

Ὁ υἱὸς τοῦ Θεοῦ.—This New Testament designation goes back, of course, to the Old Testament; there its root is to be found. But when we ask how the Gentile Christians of Asia Minor, Rome, and Alexandria understood it, we are met by the fact that υἱὸς Θεοῦ occurs in inscriptions of the Roman emperors — Augustus and his successors. The Old Testament sense must have been more prominent in Christian teaching than our author seems to intimate. He also overlooks the horror which the worship of the Cæsars excited among the early Christians. He says: 'If it is certain that from the beginning of the 1st cent. Θεοῦ υἱός was very common in the Græco-Roman world, this fact ought not any longer to be ignored by us: it is indirectly of great importance for the history of the early Christian designation of Christ. It does not, indeed, explain its origin and original meaning, but it makes a contribution to the question, how it might be understood in the empire.' 'In Corinth the gospel was understood differently from what it was in Jerusalem, and in Egypt differently from Ephesus. The history of our religion shows in its further course different modifications of Christianity; in succession and side by side we see a Jewish and an international, a Roman, a Greek, a German, and a modern Christianity.'

J. S. Banks.

The Temptation of Christ.

By Professor the Rev. J. H. Bernard, D.D., Trinity College, Dublin.

There are few passages in the life of our Lord which present more difficulty than the incidents recorded in the Gospels as immediately following His baptism. For thirty years he had lived, so far as we may learn, a quiet, simple life in the humble household at Nazareth, a life of preparation for ministry, the greatness of His condescension in dwelling among men being known only to Himself. But at last the preaching of St. John the Forerunner having made the way plain for the fuller revelation that was in store, He was baptized in the waters of the Jordan, and the Voice from heaven announced to those who had ears to hear that this was in truth the Holy One of God, the Son of His good pleasure. And then it was that the Christ was led up into the wilderness of temptation. We cannot, indeed, suppose that on no other occasion did He feel the assaults of the Spirit of evil; but at this critical moment in His life on earth, the Prince of Darkness seems to have put forth all his powers. It would be presumptuous to suppose that a full explanation is possible of the precise forms in which the threefold temptation presented itself to the sinless nature of Jesus. No man witnessed that struggle save He who endured it for our sakes. Little is told us of the circumstances, although, as the narratives of the Gospels must be derived at length from Christ's own words to His disciples, we may rest assured that all that is necessary for us to know is recorded. But the meaning of what we are told is not easy to unravel; and the relation of the three trials to each other is explained in widely different ways by those who have studied the Gospels most closely. The careful and learned exposition of Archbishop Trench in his *Studies in the Gospels*, and the notes of Mr. Sadler in his edition of the New Testament, seem on the whole to provide the most satisfactory English commentary on this awful and mysterious transaction; but even they have left gleanings for those who (although *longo intervallo*) come after them. And in particular the explanations of the second temptation (follow-

ing St. Matthew's order) given by them do not seem quite to give the sense which lies on the surface; though, in the case of the third temptation, Mr. Sadler's reverent comments are full of suggestiveness.

The outlines of St. Matthew's narrative are familiar. After the prolonged fast of forty days, the tempter came (whether in outward presence or as a suggestion to the spirit we know not, and we do not need to know). 'If thou be the Son of God, command that these stones be made bread.' That is: You are the Son of God; why do you not satisfy the natural cravings of the flesh by putting forth your divine power over nature? And when this had failed, then came the second, more subtle, trial: 'If thou be the Son of God, cast Thyself down.' You are the Son of God; why submit yourself to the ordinary restrictions which natural law imposes upon men? By angelic hands you will be borne up and supported after a fashion which no child of man dare hope for. In such miraculous support and guidance, dejection of spirit will pass away, and that spiritual joy and peace which accompany the vivid sense of the Divine Presence will be regained. And then, the trial of the flesh and the trial of the spirit were followed by the blasphemous suggestion: 'All these things,' the kingdoms of the world and their glory, 'will I give Thee, if Thou wilt fall down and worship me.'

In St. Luke's narrative, as all students of the Gospels know, the trial placed last by St. Matthew is given the second place. But (if we are right to press such details at all) we can hardly doubt that St. Matthew gives the order of events as they actually happened; for he adds notes of time: '*Then* the devil taketh Him into the Holy City;' '*Again* the devil taketh Him up into an exceeding high mountain,' which show that he is giving a continuous narrative. Such indications are absent from St. Luke's record, although the reason of the differences can only be matter of conjecture. Certainly the order in which St. John in his First Epistle speaks of the three master temptations of humanity—'the lust of the flesh, the lust of the eyes, and the pride of life'[1]—is an order which naturally suggests itself as a fit one in which to range the three great temptations of the Son of Man. It is an order which brings before us the besetting sins of the various stages of human life. The passionate desires of youth, the absorbing worldliness of mature men of the world, the pride and self-satisfaction which too often attend successful old age; we know them all. And we cannot be surprised that the third evangelist, writing for Greek readers, should have followed the order, *φιληδονία, πλεονεξία, φιλοδοξία*, although he is careful not even to hint that he is describing the Lord's temptations in the order in which they actually occurred.

[1] 1 Jn 2^{16}.

But in St. Matthew's account, as we have seen, the climax of the struggle was reached when the evil suggestion came from the Evil One: 'All these things will I give Thee, if Thou wilt fall down and worship me.' It is necessary to inquire, What is the meaning of this? What is the significance of this temptation? From whence did it derive its force? It is commonly said that the human love of power, present in every son of Adam, was the principle upon which the tempter here rested his malicious attack. And it is beyond controversy that earthly ambition is a strong motive. The desire of fame—'that last infirmity of noble mind'—is a desire which has brought about the fall of many a heroic soul. And it has been supposed that this was at the root of the third temptation of our blessed Lord. There is grave danger, as we have reminded ourselves already, in paraphrasing solemn words like those in the story before us. We rather weaken them than add to their force by translating them into our modern ways of speech. And in any case we cannot expect to understand the matter to the end. But surely such an explanation as this is not satisfactory. It does not suggest that there was anything extraordinary or even intense in the trial of our Lord, if the last and greatest temptation which He had to resist was the temptation to seek earthly dominion, to gratify earthly ambition. It appeals to a motive powerful with the children of men, but hardly to be supposed as peculiarly present with the Eternal Word, *by whom all things were made.*

We shall gain, it is believed, a clearer understanding of what this mysterious trial was, if we look back to those which preceded it. Both the other tempting voices, 'Command that these stones be made bread,' 'Cast Thyself down from hence,' were prefaced by the words, 'If Thou be the Son of God.' No doubt is here expressed or implied as to that Divine Sonship; the consciousness of it must, we can but reverently believe, have been

ever present with the Christ. But the temptation was to draw upon that store of supernatural power which was ever within His reach. 'Thinkest thou,' He said, on the last sad evening, 'that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of angels?'[1] It would have been so easy to have asserted His absolute freedom from the conditions of human life, as we know that He did assert and display it after His Resurrection. Easy to gratify the desires of the flesh or the pride of life; easy for us all, but incomparably easy for Him who was Lord of the whole earth. Nor would such yielding have been to all outward appearance a renunciation of His claims. The desire for food is innocent in itself; trust in the Divine Providence is the soul's best strength and stay. But to have followed either suggestion would have been to turn aside from His appointed course. He had come to live a true human life, to taste of life as we know it; and to have thus—either for His own bodily needs or His spiritual consolation—divorced Himself from the life of men by a display of Divine power would have been, it may well be, a departure from the course foreordained in the counsels of the Supreme. A true Redeemer must be perfect man; body and soul alike need redemption. And a Redeemer who did not share in the fulness of human nature, who would free Himself from the infirmities of human body, or would comfort His fainting soul by supernatural manifestations of His Godhead, would not be a Redeemer for man. And so He endured the pain of abstinence, and the sorrowful depression of a soul which dreads the withdrawal of the Divine help, rather than minister to the one or relieve the other by a direct exertion of the Godhead that dwelt in Him. He was thus tried, for He was the Son of God; He resisted, for He was the Son of Man.

The first two trials were, then, more subtle than appears at first sight. The victory lay in the refusal to separate Himself in His sorrows from mankind; it lay in that 'self-emptying' of which St. Paul speaks. And when we turn to the third and final conflict, we seem to find that it too was a far more terrible conflict than any which can come upon men, though it be full of the deepest teaching for us all. He was in truth the Son of Man. He had taken upon Him that nature which is the flower and the crown of created life. Through this Incarnation it should receive new strength; fresh gifts were thus placed within man's reach, for it is in Christ that men become partakers of the Divine nature. So is the Church in fact the body of Christ. Why should it not be established then and there? He who was to come had come. All things were ready. The kingdoms of the world awaited their rightful Lord. Surely there was no need of more. The gospel of an Incarnate Word might now be preached. All the glory of the earth, which was to be filled with the knowledge of the Lord, spread itself before Him; and the whole creation, which had been groaning and travailing together in discipline and painful waiting, had found its consummation in Him. Is not this the gospel itself?

But for one fact it could be the gospel. That fact is the fact of sin. And does it not seem as if the suggestion of evil which came to the Sinless One was that He should recognize the rights of sin in the universe of which He was the Creator? 'All these things will I give Thee, if Thou wilt fall down and worship me.' Sin had a place in the world; the race had fallen from its high estate; and the Divine Mercy had now provided a fresh source of strength from which it might draw life-giving draughts. Was not this enough? Was it indeed necessary that the Incarnation should be fulfilled in the Atonement, that the condescension of the Divine Charity should stoop to the cross? We are here on holy ground, and we dare not go beyond what is written. But at least we are not inventing anything for ourselves which is not in the text of the Gospels. For we read that the tempter only departed 'for a season,'[2] and we know that more than once this very temptation assailed the Redeemer. In the garden of Gethsemane on the eve of His Passion, 'with strong crying and tears,'[3] He prayed, 'O My Father, if it be possible, let this cup pass from Me.'[4] The shadow of the cross was ever with Him; and in the earlier as in the later days of ministry, the greatest, supremest, trial of Jesus lay in the submission to the cross, and all that it involved. 'All these things will I give Thee, if Thou wilt fall down and worship

[1] Mt 26^{53}.

[2] It is interesting that at Lk 4^{13}, in the Græco-Latin MS. of St. Gall (ð), after the words *usque ad tempus* we have the explanatory gloss, *i. passionis*.

[3] He 5^{7}. [4] Mt 26^{39}.

me.' But the answer comes from the lips of the Sinless One, 'Get thee behind Me, Satan.' The words show in their sternness the bitterness of the trial which drew them forth. They are used but once again, and then they are occasioned by the self-same suggestion of evil, when the Apostle St. Peter would have had his Master refuse the cross.[1] To have refused the cross would have been to have left evil unconquered; it would have been a recognition of its right to a place in God's world; and thus it would have left humanity unredeemed. It is only through the merits of the Passion that a Christian can say, 'I can do all things in Him that strengtheneth me.'[2] And it is deeply significant that the two occasions on which the Lord was comforted by a ministry of angels were the two great occasions on which He resisted the impulse to shun the cross, and thus leave the work of Redemption but half done. 'Angels came and ministered unto Him' in the wilderness, says St. Matthew.[3] 'An angel appeared to Him' at Gethsemane, says St. Luke.[4] For in both cases the voice of the Kingly Victim has been heard, 'Get thee behind Me, Satan; Thou shalt worship the Lord thy God, and Him only shalt thou serve.' Evil must ever be an intruder in the kingdom of righteousness; it has no joint sovereignty with good; it must be overcome by Him who alone is able to overcome it. But the path to victory is 'the royal road of the cross.'

[1] Mt 16^{23}. [2] Ph 4^{13}. [3] Mt 4^{11}. [4] Lk 22^{43}.

The Great Text Commentary.

THE GREAT TEXTS OF ST. JOHN'S GOSPEL.

JOHN xx. 29.

'Jesus saith unto him, Because thou hast seen Me, thou hast believed: blessed are they that have not seen, and yet have believed' (R.V.).

EXPOSITION.

'Jesus saith unto him.'—Our Lord does not bid Thomas rise, nor say, as the angel did to John in the Apocalypse, 'Worship God'; nor did He reject the homage which is here so grandly paid; but He describes this very state of mind which induced the disciple to say, 'My Lord, and my God!' as that high, holy acquisition which throughout His ministry He had treated as the main prime condition of all spiritual blessings. 'Thou hast believed,' said He, 'because thou hast seen Me; thou hast become a believer in all that I am, because thou hast received this crowning proof of the reality of My victory over death.'—REYNOLDS.

'Blessed are they that have not seen, and yet have believed.'—The change from perfects to aorists should be noted: 'Blessed are they who *saw* not and (yet) *believed*.' There were already disciples who believed without having seen the Risen Lord; and from a point of view in the future, Jesus sees many more such.—PLUMMER.

THE contrast which Jesus indicates is that between a faith which, to accept the miraculous fact, insists on *seeing* it, and a faith which consents to accept it on the foundation of *testimony*. In the first way, faith would be possible for the world only on condition of miracles being renewed unceasingly, and appearances of Jesus being repeated to every individual. Such was not to be the course of God's operation on the earth, and hence Jesus calls those blessed who shall believe by the solitary means of that faith to which Thomas insisted on adding the other.—GODET.

THIS last great declaration of blessedness is a beatitude which is the special property of the countless number of believers who have never seen Christ in the flesh. Just as it is possible for every Christian to become equal in blessedness to Christ's mother and brethren by obedience (Mt $12^{49.\,50}$), so it is possible for them to transcend the blessedness of the apostles by faith. All the apostles, like Thomas, had seen before they believed; even John's faith did not show itself till he had had evidence (v.[8]). Thomas had the opportunity of believing without seeing, but rejected it. The same opportunity is granted to all believers now.—PLUMMER.

Seeing and Believing the Resurrection.

The great external fact of the Christian religion is the Resurrection of Jesus from the Dead. Jesus died to satisfy Divine justice. When He died He did satisfy Divine justice—the Law of God had no more dominion over Him. But He rose from the Dead. So here *on earth* was One over whom God's Law had no power. And as He died not for His own sins but for ours, here on earth was One under whom we could find shelter from the Law of God. We flee to Him, and 'there is now no condemnation to them that are in Christ Jesus.' If He had not died, there

was none to bear our penalty; if He had not risen, there was none to whom we could flee for refuge.

He rose as He died—in the flesh. It was in the flesh that sin was committed, it is in the flesh it must be destroyed. It is in One who is a Man—flesh of our flesh, and bone of our bone—that we can find refuge from sin. It will not do to believe in any kind of Resurrection that makes it less than an objective, physical, historical event—the rising again of the Man Christ Jesus who was crucified. The record demands that, the case itself demands it.

Now there are two ways of believing that Jesus rose from the dead.

1. By seeing Jesus in the Flesh as He rose. This was the way in which the apostles believed. They were to be His messengers. They had to break ground—hard, stubborn ground. They were made able to say, 'That which we have seen and heard and our hands have handled of the Word of Life, declare we unto you.'

2. By believing the word of those who say that they saw Him. At first there was nothing to prove the Resurrection except the fact stated that He had risen. Every one therefore would wish to get at those who had seen Him after He rose, and hear the statement directly from their lips. Next to seeing Him themselves, this was the best that men could do. But after a time, the *effects* of this belief would be seen. Peter was quite a different man after he believed that Jesus rose from the dead. So in time was every man who believed it. And this change of life was a proof of the Resurrection that could be added to the statement of the fact. And by and by it was not so necessary to hear the fact from the first authority. The evidence of the fact made the fact credible whoever related it.

So Jesus says, Blessed are they that have not seen the Risen Christ and yet have believed. They are blessed because this belief transforms their lives. He does not, however, say that they are more blessed than those that have seen and believed. Whether we see or do not see is nothing, if we believe. It is the belief that transforms and gives the blessing. Thomas had perhaps no right to say that he would not believe until he had seen. Jesus might not have intended him to see. But it does not follow that Jesus reproves him, or calls him less blessed than those who did not see and yet believed. He was blessed because he believed when he saw; we are equally (not more) blessed if we believe without seeing.

Illustrations.

The late Dr. Arnold of Rugby, one of the most serious-minded and earnest men which England has produced in this century, was suddenly summoned to meet death and judgment. In the midst of perfect health he was attacked with spasm of the heart, and learned that in a moment he would be called into the infinitely holy presence of his Maker. He knew what this meant; for the immaculate purity of God was a subject that had profoundly impressed his spiritual and ethical mind. He felt the need of mercy at the prospect of seeing God face to face; and as he lay upon his deathbed, still, thoughtful, and absorbed in silent prayer, all at once he repeated firmly and earnestly: 'And Jesus saith unto him, Thomas, because thou hast seen Me, thou hast believed: blessed are they who have not seen, and yet have believed.'—W. G. T. Shedd.

To fancy that every doubt is of itself a sin, is altogether to mistake God's love and mercy. Rather let us endeavour to see why such doubts are sent. Doubts are, in many cases, the birth-pangs of clearer light. They are the means by which we grow in knowledge, even in knowledge of heavenly things. Better far, no doubt, to grow in knowledge by quiet, steady increase of light, without these intervals of darkness and difficulty. But that is not granted to all. Many men, perhaps most men, have to grow by often doubting and by having their doubts cleared up. In that way only is the chaff separated from the grain, and the pure truth at last presented to their minds. In that way are prejudices, false notions, frivolities shaken off from the substantial truth, and they are blessed with the fulness of the knowledge of God. These doubts are often the fiery trial which burns up any wood, hay, or stubble which we may have erected in our souls, and leaves space for us to build gold, silver, precious stones. They are, in fact, as much the messengers of God's Providence as any other voices that reach us. They may distress us, but they cannot destroy us, for we are in the hands of God. They may hide God's face from us, but they cannot stop the flow of His love; for He is our Father, and Christ hath redeemed us.—F. Temple.

Harsh faith, and wouldst thou probe those signs of woe?
O cruel fingers, would ye prove God so?
Touch them lest thou shouldst doubt? Then have thy will;
But ah, thy doubting makes them deeper still.
Richard Crashaw.

It matters not *how* faith comes—whether through the intellect, as in the case of St. Thomas—or through the heart, as in the case of St. John—or as the result of long education, as in the case of St. Peter. God has many ways

of bringing different characters to faith; but that blessed thing which the Bible calls Faith is a *state* of soul in which the things of God become glorious certainties. It was not faith which assured Thomas that what stood before him was the Christ he had known; that was sight. But it was faith, which from the visible enabled him to pierce up to the truth invisible: 'My Lord, and my God.' And it was faith which enabled him through all life after to venture everything on that conviction, and live for One who had died for him.

Remark again this: The faith of Thomas was not merely satisfaction about a fact: it was trust in a Person. The admission of a fact, however sublime, is not faith; we may believe that Christ is risen, yet not be nearer heaven. It is a Bible fact that Lazarus rose from the grave, but belief in Lazarus' resurrection does not make the soul better than it was. Thomas passed on from the fact of the resurrection to the Person of the risen: 'My Lord, and my God.' Trust in the Risen Saviour—that was the belief which saved his soul.—F. W. ROBERTSON.

BY constant sight, the effect of objects seen grows less; by constant faith, the effect of objects believed in grows greater. The probable reason of this is, that personal observation does not admit of the influence of the imagination in impressing the fact; while unseen objects, realized by faith, have the auxiliary aid of the imagination, not to exaggerate them, but to clothe them with living colours, and impress them upon the heart. Whether this be the reason or not, the fact is true, that the more frequently we see, the less we feel the power of an object; while the more frequently we dwell upon an object by faith, the more we feel its power.—J. B. WALKER.

Is there on earth a spirit frail
Who fears to take their word,
Scarce daring through the twilight pale
To think he sees the Lord?
With eyes too tremblingly awake
To bear with dimness for His sake?
Read and confess the Hand Divine
That drew thy likeness here in every line,
For all thy rankling doubts so sore
Love thou thy Saviour still.
Him for thy Lord and God adore,
And ever do His will.
Though vexing thoughts may seem to last,
Let not thy soul be quite o'ercast;
Soon will He show thee all His wounds, and say,
'Long have I known thy name, know thou My Face alway.'
KEBLE.

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Vaughan (J.), Fifty Sermons, ii. 335.
,, (R.), Stones from the Quarry, 97.
Norwich Cathedral Discourses, 45.
Sermons for Christian Seasons, 2nd Series, iv. 13.
Sermons for Sundays, Festivals and Fasts, ii. 63.

At the Literary Table.

NOTES OF RECENT BOOKS.

THE *Guardian* of 6th July contains a review of Dr. Adamson's *Studies of the Mind in Christ*, strikingly able and open. The central idea of the work is put in this way: 'As God, our Lord had absolute knowledge and power at His disposal; nothing less than this satisfies the Unity of Person. But the actual limitation of both was real, and in each case the limitation was moral. When He was challenged to "prophesy who is he that struck Thee," it was as impossible for Him to tell their names as to make bread . . . during the Temptation, or to come down from the Cross and deliver Himself by legions of angels.'

Dr. Adamson's work is described as 'a welcome aid in the investigation of a problem which we cannot evade.' That problem is furnished by the

Gospels themselves. 'The evidence marshalled by the author makes it impossible for those who attach any credit to the Gospel narrative to doubt that our Lord wielded superhuman knowledge, or that in His manhood Divine omniscience wielded an adequate instrument for a final revelation to man. On the other hand, it is equally impossible to ignore the truly human mind of Christ, or to assume that in all His words, irrespective of their circumstances and purpose, the Divine omniscience is brought into play with entire unreserve.'

Dr. Adamson's book 'deserves thoughtful study, and will furnish a wholesome check to facile dogmatizing on either side.'

To a new edition of *The Last Things*, Professor Agar Beet has written a new preface. In that new preface he states his position in this way: 'My teaching is directly contradicted by the theory of universal restoration. It is not contradicted by the theories of the endless suffering, or the ultimate extinction, of the lost. All that I teach, the advocates of these theories teach also. But they go beyond my teaching, in opposite directions; and, as I think, go beyond the indisputable teaching of Holy Scripture.'

Dr. Beet will reply to Dr. Petavel, as well as to Welldon's new book on *The Hope of Immortality*, in THE EXPOSITORY TIMES.

THE BOOKS OF THE MONTH.

THE PARALLEL PSALTER. By the Rev. S. R. Driver, D.D., Litt.D. (Oxford: *At the Clarendon Press*. Fcap. 8vo, pp. xliv, 488. 6s.)

We have been greatly interested in this little book. Let us first say what it is. It is a new translation of the Psalms, based on Baer's edition of the Massoretic text. This translation is meant for comparison with the Prayer-Book version, which is printed on the opposite page. There is an Introduction to the English versions of the Psalter, and to the Prayer-Book version in particular. And then there are two Appendixes: the first giving a glossary of expressions in the Psalter (Dr. Driver's version) that are noteworthy because of their relation to the Hebrew; the second, a glossary of Archaisms occurring in the Prayer-Book version.

So the interest is many-sided. It is interesting, for one thing, to discover Dr. Driver in the study of the English versions, and turning his study to such account. His Introduction and Archaic glossary are finished examples of what these things should be. But the deepest interest is in the new translation of the Psalms. This is an unmistakable and even most pronounced addition to the literature of the subject. We will even go so far as to say, after having carefully compared the translation in critical places with all the latest at command, that Dr. Driver's stands alone in conservative accuracy of translation and felicity of English phrase. Would that it were possible for this translation to replace the antiquated and inadequate one in use in the English Prayer-Book.

THE DIVINITY OF JESUS CHRIST FROM PASCAL. By W. B. Morris. (*Burns & Oates*. Crown 8vo, pp. xxiv, 196. 3s.)

Mr. Morris has conceived the idea of gathering from the writings of Pascal his proofs of the Divinity of Jesus. It is a good and, at such a time as this, a useful idea. But Mr. Morris has not made the most of it. He cannot get away from himself. We are constantly coming to Pascal; once or twice we get in sight of him; but the book closes, and we have only caught glimpses of him. It is a good-natured gossipy volume, but it does not do much for the Divinity of Jesus.

THE COMING PEOPLE. By Charles F. Dole. (*Allenson*. Crown 8vo, pp. x, 209. 5s.)

Who are the Coming People? They are the meek—the meek who shall inherit the earth. For Mr. Dole believes that the religion of Jesus Christ is meant to cover and conquer the *earth*; he believes it is steadily accomplishing that; he sees clear signs that the meek are winning the day. And Mr. Dole is not an optimist by nature. His optimism has been forced upon him by faith in Jesus Christ and the realities of the life around him.

THE ABIDING STRENGTH OF THE CHURCH. By the Rev. R. S. Mylne, M.A., B.C.L. (*Stock*. Crown 8vo, pp. x, 65. 3s. 6d.)

In *union* is strength. And Mr. Mylne publishes four sermons which urge its sweet reasonableness, commending them yet further by four fine ecclesiastical engravings.

FAMOUS SCOTS: WILLIAM DUNBAR. By Oliphant Smeaton. (*Oliphant Anderson & Ferrier.* Crown 8vo, p. 159. 1s. 6d.)

Mr. Smeaton holds that 'in not a few qualities' Dunbar was the superior of Chaucer and Spenser. But Dunbar is not studied at school as Chaucer and Spenser are, and Mr. Smeaton has to introduce him to us, if not actually to discover him, as a famous Scot. Well, Mr. Smeaton knows how to do that. He is a literary man. He has passed his apprenticeship in this very work. His original research is sufficient for his popular purpose. His pen is pleasant to follow. Every Scotsman will rejoice that William Dunbar has come to his own again. Every student of literature will welcome a faithful unflattering portrait of a true and clear-seeing poet.

THE NOURISHED LIFE. By the Rev. E. Aubrey. (*Stockwell.* Crown 8vo, pp. 128. 2s. 6d.)

On the beautiful passage in Hosea (xiv. 5, 6, 7), Mr. Aubrey has preached and published ten fervent sermons. The language is less than the thought, and the thought is less than the feeling; the spiritual earnestness is the power.

THE MESSAGES TO THE SEVEN CHURCHES OF ASIA. By G. O. L. Thomson, M.A. (*Longmans.* Fcap. 8vo, pp. 53. 2s.)

The mystery of the Seven Stars surely is that every preacher in every age finds herein his message fresh and urgent. Here is a preacher of quite a modern type, and he goes back to the Seven Churches of Asia for the ground and even the shape of his most impressive word to his fellow-men. So every earnest, urgent, Christ-filled preacher will do to the end of time. This is the mystery of the Seven Stars.

PRIESTLY IDEALS. By the Rev. W. C. E. Newbolt, M.A. (*Longmans.* Crown 8vo, pp. xv, 140. 3s. 6d.)

Last Lent, Canon Newbolt delivered in St. Paul's Cathedral a course of searching personal lectures to clergy, and he has now had them published under the title of *Priestly Ideals.* They take the priest apart from the people. They recognize him as separate to such an extent that it seems as if *private* ought to have been printed on this volume, and the people kept away from it. They recognize the priest so absolutely set apart that his duties and his temptations are not the duties and temptations of other men, but higher and fiercer. They even run the risk of placing the priest where, being a man, he cannot stand, and then if he falls, he falls disastrously. It is such a book as this that reveals the heights and explains the depths in the character of the modern English priest.

HANDBOOKS FOR BIBLE CLASSES. THE PRINCIPLES OF PROTESTANTISM. By the Rev. J. P. Lilley, M.A. (*T. & T. Clark.* Crown 8vo, pp. xii, 250. 2s. 6d.)

Throughout England at the present moment the one word of commonest utterance is 'Protestantism.' Are we Protestant or are we not? The bishops with one voice answer, We are! Then what is Protestantism? And Mr. Lilley, a Scotch theologian, has given the most complete and pertinent answer. What are the points wherein Protestantism protested in our land? That is the question Mr. Lilley answers. Professor Gairdner said recently, writing to the *Guardian*, that the Protestantism of the Church of England has historically just one point to turn upon: the supremacy of the king in place of the supremacy of the pope. It was unflattering to the Church of England, but it was not true. If that was all that the king of England saw in Protestantism, there were greater men in England than the king. And in Scotland the people was greater. Mr. Lilley's is a larger, grander answer than that. It is an answer that shows not only what Protestantism was, but how it made both men and nations.

OUTLINES AND ILLUSTRATIONS. By J. Ellis. (*Allenson.* Fcap. 8vo, pp. 94. 2s. 6d.)

Three little books—*The Tool-Basket*, *The Seed-Basket*, and *Illustrations and Incidents*—were lately published and gladly welcomed. For they were the close-packed work of a genius in this department. These three are now bound in one, and published attractively.

The Palestinian Syriac Version of the Holy Scriptures.

Four recently discovered portions (together with verses from the Psalms and the Gospel of St. Luke). Edited, in Photographic Facsimile from a Unique MS. in the British Museum, with a Transcription, Translation, Introduction, Vocabulary, and Notes,

by Rev. G. Margoliouth, M.A. Privately printed by the Society of Biblical Archæology, 37 Great Russell Street, Bloomsbury, London, 1897.

This publication is a valuable supplement to the *Palestinian Syriac Lectionary* published in the sixth part of the 'Studia Sinaitica' of Mrs. A. S. Lewis, and reviewed in THE EXPOSITORY TIMES for January, p. 190 f., by the Oxford name-cousin of the editor of this piece. It presents us with the biblical lessons from the 'Liturgy of the Nile' (published by G. Margoliouth in the *Journal of the Royal Asiatic Society*, 1896). The lessons are: Gn 2^{4-19}, 2 K 2^{19-22}, Am 8^{8-14}, Ac 16^{16-34}. The first is already known from the lectionary just mentioned, but it is therefore the more welcome. For it confirms the surmise that these texts are not parts of a complete Palestinian Syriac Bible Version, but merely Greek lectionaries rendered into this dialect. It offers some very interesting readings, one in v.[10], for which but three Greek MSS. are known as yet, 25, 130, and 135 (127 in Field's *Hexapla* seems to be a misstatement); for the singular in v.[17] only one MS. is quoted by Parsons (107). The little bit from Kings comes nearest to the recension of Lucian, despite of the assertion of the editor. And very strange it is how he can repeat from his article in the *Journal of the Asiatic Society* the statement that the form in which the *Gloria in excelsis* appears in his text betrays a dependence on the Harklensian Version. His text runs: On earth peace בבנינשא צביונך, *i.e.* *ἐν ἀνθρώποις εὐδοκία (σου)*. The pronoun must be put in brackets, because in this dialect a pronoun is often used to replace the Greek article. Therefore we can not be quite positive, whether *σου* stood in the Greek text or not; it is, however, an interesting contribution to the much ventilated question about the true reading of this verse.

The notes of the editor on this point and others show that he is not sufficiently acquainted as yet with the peculiarities of this dialect; nevertheless he deserves the thanks of all biblical scholars.

EB. NESTLE.

Ulm.

Sermonettes on the Golden Texts.

BY THE REV. J. S. MAVER, M.A., ABERDEEN.

I.

'How much more shall your heavenly Father give the Holy Spirit to them that ask Him?'—LUKE xi. 13.

JESUS first speaks of the earthly parent's love: a thing about which there is no question. If there is genuine unselfish love in this world, it is that of a father or a mother for their child. And that is a thing which they mostly know how to give: good gifts. Do you want to know what parents value? Just see what they try to obtain for their children. A better education, it may be, than they had the opportunity of getting for themselves. 'I hadn't your advantages,' the father may say, 'but I am going to do the best I can for you. I know the value of a good education.' And good gifts to the children make the children good gifts to the world. Nothing gives such satisfaction to a father's heart as to see his boy climbing to a higher rung of the ladder than he himself has reached; that is, if it be honourably done, for, if he is a worthy father, he must desire to respect his child. That is his deepest wish. 'The best satisfaction for a father,' says one father, 'is to deserve and receive loyal and unfailing respect from his sons. No, that is not quite the best. Shall I reveal the secret that lies in silence at the very bottom of the hearts of all worthy and honourable fathers? Their profoundest happiness is to be able themselves to respect their sons.'

Sometimes, however, he has difficulty in knowing what is best for the child: what line to take. There are great trunk lines and little suburban branches, and the gauge is the same on both. The same locomotive could run on the thousand miles, or the ten. And, as in railways, so in human life. It is a pity if a boy is started to run his whole life backwards and forwards on a little loop, if he be capable of journeying through vaster tracts of knowledge and of usefulness. There is a

story told of a farmer, who was in doubts what to make of his son, and who took a rather strange way of trying to decide. He shut him into a room, with a Bible, an apple, and a half-crown. He himself was to go in a few minutes later, and if he found his boy reading the Bible, he was to make him a minister, if eating the apple he would make him a farmer, and if he had taken the half-crown he would make him a merchant. But he was as much nonplussed as ever, on entering, to find the boy sitting on the Bible, eating the apple, and with the money in his pocket. It is said that the lad became a great politician in after years. But the story exemplifies what is often a real difficulty with parents, viz. what to decide upon as best.

Now, it is not so with our heavenly Father. He knows what is best for us. The difficulty lies on our side, for we often wish and choose so poorly. Few, with any earnestness at all, will question that the great gift we need, and that the world needs, is the gift of the Holy Spirit. The heart of the world would be far happier if the spirit of the world were holier. It is a gift that would unite us with God and bring all that we most need into our life. It is a gift, too, that unites men with each other, and gets over all barriers. 'There are diversities of gifts, but the same Spirit.' I was once at the Synod of the Dutch Reformed Church in Cape Town, with a deputation of ministers of various denominations. At the close we sang, 'Praise God from whom all blessings flow.' Some sang it in Dutch and some in English. The blend was not good, but possibly

> Up in heaven, where hearts are known,
> It made sweet melody.

Why then, it may be asked, does our heavenly Father not give this gift in greater measure? There is no doubt that it *is* given. Many have it, and kingdoms would not part them from its blessedness. Why not in larger measure? Ah, just because it would be no gift unless sought for. God will not thrust His best gifts on unappreciative hearts. Many things we get without our asking; often we get more than we would even dare to ask. But this—this above all—must be sought for. 'How much more,' Jesus says, 'to them that ask Him.' And yet, that is not quite the last word, for the Bible speaks about *resisting* the Holy Ghost. Yes, He is offered, He is at the heart's door, waiting only for our *yielding*. We ought to resist the devil, and, instead, we often resist the Holy Spirit. It is worth yielding to, and worth seeking with our whole heart, this gift, for it alone can bring us the life that is life indeed, and enable us to 'meet the future without fear and with a manly heart.' And it is a gift which the world, with all its power of giving, cannot give, and which the world, with all its power of robbing, cannot take away.

II.

'Cast thy burden upon the Lord, and He shall sustain thee.'—Ps. lv. 22.

THERE are four young people singled out and referred to at some length in the Gospels in special relationship to Jesus: the daughter of Jairus, the daughter of the Syrophenician woman, a nameless father's demoniac son, and a nobleman's son at Capernaum. And in all four cases it was suffering that led to their connexion with Christ. This is hardly what we should expect. We might more naturally expect it in those older, for trouble is almost universal as life advances. And yet, even children are not exempt from it. Indeed, there is no period of life that in various ways is exposed to so much. There are many bodily troubles specially connected with childhood, that have all to be gone through, with the risks attending them. And mentally, too, perhaps there is no period of life so peculiarly susceptible to suffering as childhood. In one of the magazines, some time ago, there was a discussion as to which is the best season of life, and not one of those who took part in it seemed to regard childhood as the best. Most poets, hitherto, have sung high the praises of childhood, but, even among the poets, there is a reaction from that view. Browning, for instance, sings

> Grow old along with me,
> The best is yet to be.

Sometimes those of us further advanced in life look back with longing to the happy, careless, irresponsible days of childhood. There was many a day when it was indeed a pleasure just to live and breathe and move about in constant activity. But if the joy was intense, equally so, at times, was the grief, and the foolish dread under which we lived. What an awful misery childhood often is in connexion with the terror about ghosts and

such like! With what agony have we lain in the dark, afraid to move from fear of the mysterious creatures that peopled our imagination! And then, too, if you did anything wrong—lost or broke anything—life took on such a hopeless look. You did not think it possible you could ever recover again the happiness that was gone. The whole of existence would hereafter be coloured, you thought, by that event. We are almost inclined to agree with Olive Schreiner when she says, 'There are some of us who in after years say to Fate, "Now deal us your hardest blow, give us what you will, but let us never again suffer as we suffered when we were children." The barb in the arrow of childhood's suffering is this: its intense loneliness, its intense ignorance.' Of course, there is another side, a brighter side of child-life, but we are looking rather at the burdens just now, which are real enough.

Well, then, what are we to do with the burdens of life, the burdens peculiar to five years, or twenty, or three score and ten? There is one privilege mostly enjoyed by childhood: the privilege of bringing all troubles to the mother, and finding the shadows often flee away in the telling of them to her. And what if the burden be a burden of guilt,—some angry or false word spoken, something that afterwards leaves you miserable and ashamed? All the more bring it to that same source of loving forgiveness. I saw a boy at a railway station, the other day, parting from his mother. It was the first time he had been away from her for any length of time. He was in the same compartment, so I could not help overhearing partly what he said. Something troubled him specially, and he put his lips to her ear, and whispered. 'Oh, that's all right,' was the reply; 'it's all forgiven and forgotten.' 'Now, mother, there's nothing else?' 'Nothing else, my dear; go away quite at rest as to that.'

Mothers are often the first confessors, the First-Aid societies, giving such help and relief as they can, till the Great Physician comes along and takes up the work they have begun. By and by the lad will not be so ready to come to that first receiver of confession, but well if he is led, through that, a step higher, in the freshness of youth, and later still in the burden and heat of the day—led to Him who invites the heavy-laden to come unto Him and find rest.

For the heaviest load on life's journey is the burden of sin. Oh the deep sense of deliverance that many have felt in casting *that* burden upon the Lord! Even death may come then when it pleases. They are ready then for whatsoever their heavenly Father chooses to send. They are prepared for all that He has prepared for them.

III.

'Heal me, O Lord, and I shall be healed; save me, and I shall be saved.'—JER. xvii. 14.

THESE are great biblical words: 'heal' and 'save.' We all know what it is to get a wound healed. The man with the gift of healing is sent for, and he binds up the wound and anoints it with the ointment. But God's healing goes far deeper than bodily wounds. It is the soul that is irreparably wounded, and there is no earthly physician can heal it. We do not need any interpreter of the prophet's words. Each heart is here its own interpreter.

And then, 'save.' That means more than heal. We shall have to wait till the Hereafter to know all that is meant by that great word. The whole Bible, you may say, is about that great subject; and if you were to take it out of the Bible, and all the words that come from the same root, as safety, salvation, you would take the very heart of the Book away.

Did you ever notice how little the word meant on one occasion when it was used of Jesus? 'Whomsoever I shall kiss, that same is He. Take Him, and lead Him away *safely*.' Lead Him away safely—through revilings and mock trials and scourgings—safely to the cross! Oh the mockery of the word as applied by men to Jesus! Not in any such sense, we may be sure, does Jesus use the word in connexion with men. No mockery, no deception, but a glorious reality that has kindled joy, and put the power of a new affection, in many a heart.

Now the prayer implies a helpless condition, in which we can only cry to God for healing and salvation. There is a place sometimes called 'the back o' beyond,' another name for it being 'wit's end.' 'They are at their wit's end. Then they cry unto the Lord.' With regard to the soul, it is well to find ourselves there, and the sooner the better; for it is not a hopeless place by any means. The Help of the helpless is ready there at the call of distress. He can do little for us

indeed till we thus learn that really there is no other help but He. Jesus never passed by heedless a call of distress. No one ever called to Him and called in vain.

The Earl of Aberdeen tells how on one occasion, going up the Nile in his yacht, he saw a little steamer coming puffing rapidly down. He was told it was Gordon's steamer, who was Governor of the Soudan at the time. On hearing that, he was anxious to speak with Gordon if possible, but the question was how to accomplish it, for in a few minutes the steamer would be past. Suddenly a brilliant idea struck the Earl. He gave orders to his men to hang out signals of distress. He was sure Gordon was not the man to pass by heedless a signal of distress. The ruse proved successful. The steamer began at once to veer round, and in a very short time was alongside the yacht. Now we all know that the helpful spirit was very characteristic of Gordon, but where was it he learned it? Just by sitting at Jesus' feet. And we may be sure that the disciple is not greater than the Master in that readiness to heed and help at the call of need, and that what Jesus was in the days of His flesh, He is now and ever will be.

One thing more is implied in the text—the assurance that the help will be all-sufficient. The prophet is sure that God will perfect His work of healing and saving. And that is a great matter, to know that it is something that lasts. The body may be healed and wounded again: life may be saved and yet lost again, but in the hands of the Divine Physician and Saviour we shall be healed and saved indeed. Our soul shall be restored and shall bless the Lord who healeth all its diseases. Yea, and so will the world in the good time coming, when all lands shall be healed, and God's saving health shall be known among all nations.

IV.

'The angel of the Lord encampeth round about them that fear Him, and delivereth them.'—Ps. xxxiv. 7.

A SENTINELSHIP equal, as it were, to that of a whole camp round about their life. I remember going out on several occasions to see the Boys' Brigade in their summer camp near Cape Town, and a noticeable thing was the keen desire the lads had to act on sentry duty. So many were told off nightly to watch the camp. There was no danger to speak of, but it was interesting to see the alertness of the sentinels all night long. Not even a cat could have crept within the camp unchallenged. 'Who goes there?' would ring out, at times, even at the fall of a leaf or a gust of wind. Their watchfulness, indeed, was just too acute, and their challenging too frequent, for the peace of the sleepers. But where there is real danger from wild beasts or human foes, the sentinel's post is one of great importance. He has to act up to the sentiment that

> To the sentinel
> That hour is regal when he mounts on guard.

Now it is that idea that is suggested here—unseen protection. Miss Havergal said that one word summed up what her life had been—'Kept.'

Two camps are with us. We know what it is to have the visible camp—those who have been our protectors from childhood. The mother encampeth round about the child. For a year and more it is mostly in her arms. How helpless we should be without such protection in our early days! And how beautiful when in after years the situation is reversed, and the children, grown up, surround with comfort and care their parents' declining years!

Is there any sentinelship like that of a mother's love in the dawn of our life? She is never off duty. She croons over the cradle, and goes softly by the sleeper, and has the language of love ready for his awakening. And yet, 'Can a woman forget her sucking child? Yea, she may forget, yet will I not forget thee.' 'Love divine, all love excelling.' An old man, dear to the writer, and now in the unseen camp, was heard to exclaim one day amid the ordinary conversation of those around, 'It is wonderful,' and on being asked what, his reply was, 'The love of Christ.' He had been lost in the thought of that, and it was what gave 'peace, perfect peace' to his whole life, and, above all, to his last days. 'The essence of religion is absolute trust in a Person.'

Notice one thing more: the relationship between the watcher and the watched—'them that fear Him.' Do you want to be watched and protected? Then here is the condition. And what is fear? Just another name for love. We fear those we love. Would that we had no other fear. 'Fear God, and keep His commandments' is the Old Testament conclusion of the whole matter.

And the New Testament gives just another version of the same when it says in the words of Jesus, 'If ye love Me, keep My commandments.'

What a beautiful encamping around Peter was the thoughtful love of Christ! 'The Lord said, Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat, but I have prayed for thee that thy faith fail not.' Shortly thereafter, at the time of his fall, the Lord turned and looked upon Peter; yes, and Peter turned and looked upon the Lord, for to whom else can we go even in our guilt? By and by came the 'Feed My sheep' and 'Feed My lambs,' and still later, 'Lo, I am with you alway.' Christ, the Angel of the Lord, encampeth round about them that love and fear Him.

Surely the peace of God would garrison our hearts, could we go in and out, journey and rest, live and die, in the faith that the Everlasting Arms are around us!

Ezekiel's Temple.

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IV.

Along with these changes there is a certain alteration in the regulations for the priesthood, as is brought out in the first half of chap. 44. This is in agreement with the principle laid down in He 7^{12}, 'For the priesthood being changed, there is made of necessity a change also of the law.' In Ezekiel's vision there is an important though by no means a total or even a violent change of the law around the new central principle, and there is a corresponding change in the law for the priesthood. In neither of these changes is there a subversion or abolition of the original law; but there is important modification. The priests are to be 'the Levites, the sons of Zadok' (v.[15]; also at chap. 40^{46}, 43^{19}, 48^{11}). The priests are to have a portion of land assigned to them, separate from that assigned to the Levites (chap. 45^{3-5}, 48^{10-14}). But nothing else is said of the priests apart from the Levites, except what is unavoidable, about the different services at the altar and in the house. Nay, even as to their respective portions of land, these are slumped together at chap. 48^{22}, as 'the possession of the Levites.'[1] The law of the priesthood is brought in here in connexion with the daring sins of Jeroboam the son of Nebat, often described as he that made Israel to sin; especially

[1] The verses, chap. 44^{9-16}, are often represented as the first step from the alleged Deuteronomic equality among the Levites, who were indiscriminately either actual or possible priests, to the teaching of the so-called priestly code, which made an impassable distinction between 'the priests the sons of Aaron,' and the other Levites. This exposition attributes the supposed degradation of the Levites to their having gone astray and become priests of the high places hitherto lawful, which the Deuteronomic legislation is said to have aimed at suppressing. I fail to understand the reasoning involved in this exposition. For (1) what Ezekiel speaks of is never *these high places* scattered up and down the country, at which it imagines the Levites ministering. He speaks throughout of '*My sanctuary*,' that is, the temple at Jerusalem (vv.[5. 7. 8. 9. 11. 15. 16]), which is also called 'My house' (v.[7]), and 'the house' (v.[11. 14]). It is at this sanctuary (v.[8]) that the house of Israel sinned, by not themselves keeping the charge of His holy things 'but ye have set keepers of My charge in My sanctuary for yourselves.' (2) This exposition assumes that these high places had been places of lawful worship for Israel, according to what I believe to be a misunderstanding of Ex 20^{24}. Even if that were no misunderstanding, the decisive fact remains unquestionable that it is not any worship of *Jehovah*, whether in accordance with the law or otherwise, of which Ezekiel speaks: it is a worship of *idols* (v.[10. 12]), and the emphatic word for idols is used by him throughout his book more than by all the other sacred writers. (3) The new priesthood of which Ezekiel speaks is *for the whole twelve tribes of Israel*, as is evident all through his description, yet is most directly asserted in chap. 48. The miraculous reunion of all Israel, already prophesied in chap. 37^{15-28}, stands contrasted with their sad condition at the time 'when the *children of Israel* went astray from Me' (v.[15]), that is, when the ten tribes, at the instigation of Jeroboam, cast off the priests of the house of Aaron. (4) No reason is assigned, in this exposition, for the returned exiles making a literal change from a priesthood of the whole house of Levi, to a priesthood restricted to the family of Zadok, in obedience to Ezekiel's vision, at the same time that they refrained from taking the rest of the vision literally, as if it had laid down a rule which they were to obey. (5) The history of the Jews knows nothing of this priesthood restricted to the sons of Zadok. The true historical and grammatical exposition of the passage is given in the text of this article.

by setting up his rival sanctuaries at Bethel and Dan, and by casting off the priests, the sons of Aaron, while he threw the priesthood open to all. Ezekiel says (v.[15]), 'The priests, the Levites, the sons of Zadok, that kept the charge of My sanctuary when the children of Israel went astray from Me'; these were the persons whom Jeroboam had cast off. The cities of the priests, however, lay within the kingdom of Judah (see Jos $21^{4.\ 9\text{-}19}$): their interest therefore coincided with their duty to keep faithful to the temple at Jerusalem. Yet the changes made by Jeroboam may have led to laxity and corruption in Judah also. Now, when Ezekiel sees the twelve tribes reunited, under the prince of the house of David (chap. $37^{15\text{-}28}$), whose position in the service of the house of God is mentioned here (chap. $44^{1\text{-}3}$), it is natural that he should also see the priesthood of Aaron's house re-established and everywhere acknowledged.

But why do we read here of 'the priests, the sons of *Zadok*,' and not of 'the priests, the sons of *Aaron*,' as always elsewhere? Naturally we seek the explanation in the past history. A singular state of matters had subsisted while the people of Israel were divided between Saul and David as claimants of the throne. It is not necessary to enter into details; a very brief statement is enough. David in his wanderings had been accompanied by Abiathar, the son of the high priest, Ahimelech, whom Saul had put to death as a traitor: Abiathar alone seems to have escaped at the time of the general massacre of his kindred. Now he was a descendant of Aaron's younger son, Ithamar, whose family had, for some reason unknown to us, obtained the high priesthood, which had therefore been lost at that critical moment by the family of Aaron's elder son, Eleazar. We must suppose that Saul had set up, or had recognized, one of Eleazar's family as the rightful high priest, namely, Zadok, in place of the alleged traitor. When David came to be acknowledged as king by the whole twelve tribes, he recognized both Abiathar and Zadok as high priests, and there were two neighbouring sanctuaries, between which the public worship of Israel was distributed, with a high priest in each. When Solomon succeeded David on the throne, he removed Abiathar on account of complicity in treason; and the sacred historian points out that this was in accordance with the Divine threatening to Abiathar's ancestor, the high priest Eli (compare 1 K $2^{26.\ 27}$ with 1 S $2^{31.\ 35}$). Now since Zadok held the office of high priest in Solomon's temple, he alone and without any competitor, the sons of Zadok should alone hold the *priesthood* in Ezekiel's temple, though the law of the house was so altered that a *high priest* no longer existed. And the point and value of this promise to them becomes the more emphatic, if their family had not held the office of high priest very smoothly or continuously in the temple of Solomon. On this obscure subject one must study the high-priestly succession as recorded in 1 Ch $6^{1\text{-}15}$; on which Professor Murphy's remarks, in his handbook on Chronicles in Clark's series, may with advantage be consulted.

There had repeatedly been such critical times in the history of religion and of the priesthood in Israel; and we read of corresponding promises to those who at these critical times were in charge of the house and the worship of Jehovah. In Ex. $32^{25\text{-}29}$ it is recorded that the faithfulness of the tribe of Levi, on the occasion of the apostasy to the golden calf, secured for them a promise which transformed Jacob's curse into a blessing. In Nu $25^{11\text{-}13}$ the faithfulness and courage of Phinehas, at the time of the falling away after Baal Peor, secured to him the promise of an everlasting priesthood. And there must have been similar crises, met more or less worthily by the high priests, and the other priests too, when Athaliah usurped the throne of David, and set up the worship of Baal in Judah (2 K chaps. 11, 12); and when King Ahaz admired an altar at Damascus, and induced the high priest to substitute an altar on the pattern of it for the lawful altar in the temple at Jerusalem (2 K $16^{10\text{-}16}$); and when Manasseh reared up idolatrous altars, some of them in the house of Jehovah itself (2 K $21^{1\text{-}9}$). The description of the purifying of the temple by King Josiah, in 2 K ch. 23, not to speak of what he accomplished elsewhere, shows how many and severe the struggles had been, and how the cause of truth and purity had suffered. The same thing is apparent from Ezekiel's own vision of the abominations in the temple (ch. 8), such as could not have been without more or less of guilty connivance on the part of the priests.

When high places came to be set up in the various cities of Judah (Jer 2^{28}) it is a conjecture, yet a natural one, that this infraction of the Divine law was accompanied by another, the Levites being tempted to act as priests in these high places, as one did in very early times at Dan (Jg $18^{18\text{-}31}$).

Yet in the history there is nothing known to us which would lead us to contrast the behaviour of the house of Zadok and that of the rest of the priests, or of the Levites. All that we know is that, in the reformations by Hezekiah and Josiah, the Levites acted side by side with the priests. Both classes had reason enough to be ashamed of the past (2 Ch 30^{15}); yet perhaps the evidence is in favour of the Levites taking the lead in reformation (2 Ch 29^{34} 35^{3}). Compare the language in Zeph 1^{4}, 'The name of the Chemarim with the priests,' which seems to put on them the guilt of the corruptions.

The exposition of Ezekiel's words which I have rejected in the footnote does not stand the test of the subsequent history any more than the test of the history of the past. 'The priests, the sons of Zadok,' had not the entire priesthood in their hands in the times of the second temple, any more than in the times of the first temple. One of the ablest advocates of that exposition, Professor Driver (*Introduction to the Literature of the Old Testament*, p. 147), writes, putting it very mildly: 'As it proved, however, the event did not altogether accord with Ezekiel's declaration: the descendants of Ithamar succeeded in maintaining their right to officiate as priests by the side of the sons of Zadok (1 Ch 24^{4}), etc.' Nor can a shadow of proof be alleged in favour of the hypothesis that the whole descendants of Eleazar, Aaron's elder son, except those who were of Zadok's family, had their right to the priesthood effaced.

It is to be observed, whatever inference may be drawn from the fact in connexion with the subject under consideration, that after the return from Babylon, the claim to a right to minister as priests in the second temple was carefully scrutinized; and that those whose genealogy was doubtful, and whose claims were defective in consequence of this, were set aside (Neh $7^{63\text{-}65}$, the same as Ezr $2^{61\text{-}63}$).

The truth no doubt is that Ezekiel's vision is ideal in this rule for the priesthood, as in every other respect; in the sense that he never meant it to be a new legislation which should be carried out in the practice of the temple, so far almost subverting the Mosaic law. While Ezekiel makes use of *Zadok's name*, which had become prominent in history, the real point of importance was the *character* of the new priesthood. Zadok means 'righteous.' The Epistle to the Hebrews calls attention to the meaning of the names in the case of Melchizedek being of Salem. So it seems to be here. At 40^{46} Ezekiel speaks of the priests as 'the sons of Zadok, which from among the sons of Levi come near to Jehovah to minister unto him.' 43^{19} is much the same, but shorter. At 48^{11} he speaks of the oblation of land for the priests, 'it shall be for the priests that are sanctified of the sons of Zadok, which have kept My charge, which went not astray when the children of Israel went astray,' much as 44^{15}. It is thus that we read in Ps 132^{9}, 'Let thy priests be clothed with righteousness, and let thy saints shout for joy.' Similarly, the name Israel was modified into Jeshurun, if this means 'the upright people.' Such selected and altered names occur often in Scripture, from Abraham downwards. Ezekiel himself repeatedly makes use of symbolical names: Oholah and Oholibah, Jehovah Shammah, Harel and Ariel. And to him the priests of the future, the sons of Zadok (that is, the righteous one), stand contrasted with the aliens ('strangers' in the A.V.) of the past time (vv.$^{7.9}$). These may have been aliens by natural descent. Yet the chief thing is their spiritual condition, 'aliens, uncircumcized in heart and uncircumcized in flesh,' as they are described in each of these verses (compare Eph $2^{11.12}$). In short, the holy people, to whom new hearts had been given (chap. 36^{26}), needed to have also priests renewed in nature and accepted as righteous before God. The fulness of this blessing, however, can be found only in Christ Himself (He $7^{27.28}$).

The A.V. has not been happy in its renderings of the conjunctions with which several of these verses begin; nor is the R.V. altogether satisfactory. In v.^{10} 'But' is certainly an improvement on 'And': however, the Hebrew uses a very emphatic conjunction. The 'Yet' of both versions, in v.^{11}, is in the Hebrew a simple 'And'; or if we try to express *vav conversive*, 'And so.' It is the same Hebrew at v.^{14}; the 'Yet' in the R.V. is little better than the 'But' in the A.V. When we do justice to these conjunctions, we shall the more easily follow the prophet's train of thought. He tells how the Levites who had gone astray received chastisement from Jehovah. The aliens are not to enter My sanctuary (v.^{9}). But the Levites shall bear their iniquity (v.^{10}). *And* they shall minister in My sanctuary (v.^{11}) (made to do their work in the presence of those

children of Israel in whose sinning they had taken a prominent part, they might be expected to be patterns of gracious humility and broken-heartedness). V.[12] repeats v.[10] with additional force. V.[13], 'And they shall not come near unto Me, to execute the office of priest unto Me . . . and (as in v.[11], not "but") they shall bear their shame . . . .' '*And* I will make them keepers of the charge of the house,' etc. (v.[14]). When the Levites are bearing their iniquity and their shame, as a gracious dealing with them on God's part, this dealing will be the more obvious and impressive; just because they are not turned off and put out of sight, like the aliens, but are summoned and commanded to continue in the discharge of the humbler services of the sanctuary. To these they had been appointed from the first; but in those evil times now past and gone, there had been Levites, perhaps very many, who had not been content with their position, but had usurped the priesthood with the connivance of those children of Israel whom they had helped in going astray.[1]

What, then, was to come of the priesthood? It was to be in the hands of those who had had the right to it all along, namely, the sons of Aaron. Yet not to the whole of these. As I understand v.[15], Zadok, the righteous one, had occupied such a pre-eminent position in the temple of Solomon, that his sons, who in this new time of unexampled grace are heirs to his character (comp. Ro 4^{12}), 'shall come near to Me to minister unto Me.' In these teachings there is a nicety of language which only a reader of the Hebrew observes. For there are two quite unconnected verbs often in use, known indiscriminately to the English reader as 'approach,' 'draw near,' 'draw nigh,' etc. But the one verb is stronger than the other, as we may see in the use of both in Jer 30^{21}, 'I will cause him to draw near, and he shall approach unto Me'; we might almost paraphrase, 'and he shall come so near as to touch Me.' Now it is this stronger word which is used of the Levites in v.[13], 'they shall not come near unto Me to execute the office of a priest.' On the other hand, it is the other verb, of feebler or more general meaning, which is used of the priests, the sons of Zadok, in vv.[15. 16], 'They shall come near to Me to minister unto Me'; 'They shall come near to My table.' And so always.

It is a consequence of the rule as laid down by Ezekiel, that there is no formal installation of the priests, or consecration of them, as it is less happily rendered. A full account of the ceremony at the installation of Aaron and his sons is given in Lv 8 and 9. Had Ezekiel instituted a priesthood instead of Aaron's, a new installation of the new priesthood would have been appropriate, not to say, necessary. Thus we find an elaborate service for the altar in 43^{18-27}, for this altar was entirely new; in the preceding paragraph (vv.[13-17]) we have the detailed instructions for making it. Besides its own great size, there was another peculiarity which called attention to its unique importance: it was the only altar in Ezekiel's temple. It was so, even if the view be right, as is probable, that the table of showbread in some sense included or represented also the altar of incense. At the dedication of Solomon's temple, also, there was no installation of the priests; for they exercised the same functions as before, only in a new and more glorious house of God. Yet there were certain services connected with the ark as it took possession of its new home, where henceforth it was to be associated with the worship offered by Israel, for whose commencement certain special arrangements were made by Solomon (1 K $8^{1-11. 62-66}$). The only apparent peculiarity in Ezekiel's service at the installation of the altar is the command to cast salt upon the two animals for a burnt-offering (43^{24}). This might have some connexion with its symbolical character, as an emblem of the power which works against corruption, 'The salt of the covenant of thy God' (Lv 2^{13}).

[1] This language of Ezekiel does not proceed from the 'Deuteronomic' standpoint of Josiah's reformation.

Contributions and Comments.

The Decay upon the Lily.

THE decay upon the lily, more than all the making
Of the fresh, white, fairy thing, spoke to me of God;
Told me of His tenderness: back the sweet life taking
He had conjured from the clod.

Not as late it issued, radiant from His hand's perfection,
Was its slow departing from the lily grove;
Branded with its frailty, fain for death's protection,
Fading it showed all His love.

SARAH ROBERTSON MATHESON.

Psalm lvi. 8.

THIS well-known passage runs thus in the Authorized and Revised Versions—

'Thou tellest my wanderings: put thou my tears into Thy bottle: are they not in Thy book?'

In the translation of Wellhausen's new version of the Psalms, in the *Sacred Books of the Old Testament* (Haupt), this passage becomes—

'My sighs hast Thou reckoned, my tears are to be found in Thy jar,'

with a note that words have found their way into the text, which Wellhausen renders, 'not: in Thy book?'

I have explained in the *Expositor* for May that I have no wish to give a detailed criticism of Wellhausen's work, because I think his principles sound, and because I am engaged on a very similar undertaking which is independent of his work. But the rendering, 'my sighs,' in this version (which I have just noticed) leads me to give my reasons for the following rendering:—

'O God! my sighs Thou hast counted; Thou hast set my tears before Thee,'

with a note that there is a gloss in the text, 'Surely Thou wilt note them in a book.'

The chief point is about 'my sighs.' In his Hebrew edition, Wellhausen only says, 'Instead of נדי, some word of similar meaning to דמעתי must have stood here'; in his text he puts three dots before ספרתה, to indicate that the passage is 'hopelessly corrupt.' My own comment is as follows:—נדי (not נודי) is clearly a fragment. In the next line, Massoretic text has בנאדך. This was probably suggested by a reading נאדי. LXX has *τὴν ζωήν μου* = חַיָּתִי. If we take נאדי and חיתי together, we have the elements of אנחותי, 'my sighs' (La 1^{22}) —the only possible parallel to דמעתי, 'my tears.' A friend has ingeniously proposed, for נדי, יְמֵי מְגוּרַי, 'the days of my sojourning'; comp. LXX of Gn 47^{9}. But the parallel will be found to be incomplete; and note that in 55^{16} (close by) בְּמְגוּרָם becomes *ἐν ταῖς παροικίαις αὐτῶν*. LXX continues, *ἐξήγγειλά σοι*. This can hardly be correct, though I once followed it; perhaps it was suggested by חַיָּתִי, which would not make sense with סִפַּרְתָּ. But Symmachus and Jerome make a contribution of great interest, supplying (as it seems) a fresh confirmation of אנחותי. The former has *τὰ ἐνδόν μου* (where M has נדי), and Jerome *secretiora mea*. Surely these must correspond to טֻחוֹתַי. [טֻחוֹת, A.V. 'the inward parts,' is a corrupt word in Ps 51^{8}, which I have, as I believe, corrected in *Expositor* (August 1898), into מְנָחוֹת, 'offerings']. One remembers LXX's rendering of טֻחוֹת in Ps 51^{8}—*τὰ ἄδηλα*. טחותי seems to be a corruption of נחותי; cf. the gentilic name, פלטי (2 S 23^{26}), which becomes פלוני in 1 Ch 11^{27}. As to the בנאדך (Wellhausen, 'in Thy jar') of Massoretic text (which, according to this scholar's note in his English Psalter, makes a 'jingle' with נָדִי, 'my misery'), I have no doubt that LXX, Pesh., and Symm. are right in reading לְנֶגְדְּךָ, 'before Thee.' I quote Symm., because the *second* *ἐνδόν μου* of this version (in Field's *Hexapla*) should obviously be *ἐνώπιόν σου*. The following words in Massoretic text are a gloss, not on בנאדך (an incorrect reading), but on ספרתה; read, with Grätz, 'הלא בספר תכ[תב].'

I have no wish to *impose* these corrections on anyone. I only desire a much more thorough study of the text and exegesis of the Psalms.

Given this, the general point of view of students will naturally and insensibly become modified. Truth will soon heal any wounds which research may cause. But I wonder whether 'Truth' will heal the wound caused by God's 'jar.'

T. K. Cheyne.

Oxford.

The Homelessness of Christ.

Just now I came across the suggestive note on this topic, by the Rev. Augustus Poynder, in The Expository Times (December 1897, p. 143). May I be allowed to point out a mistake which has been made by Mr. Gill in his commentary to Mt 8^{20}. In the Babylonian Talmud (Sanhedrin, 96. 2) there is an account of a negotiation between the Ammonites and Moabites and *Nebuchadnezzar*. The last named is invited to come to Palestine, but does not like to do so. One of his objections is: אי אתינא לית לי דוכתא דיתיבנא ביה, 'When I should come, there would be no place in which I could sit down.' Text, translation, and interpretation are wrong in Mr. Gill's commentary, as cited by Mr. Poynder.

Gustaf Dalman.

Leipzig.

Professor Blass and St. Luke on the Lord's Supper.

It is a pity that the paragraph in The Expository Times (July, p. 435) should even seem to lend any support to recent baseless attempts to discredit the historicity of the first Lord's Supper. It is said: 'Verses 19*b* and 20 [of Lk 22] are left out of some great manuscripts.' As a matter of fact they are left out only by the erratic D, which is here joined by some, not all, copies of the Old Latin, and, in ver. 20 only, by Cur. Syr. also. It is true that Westcott and Hort consider the verses doubtful. But surely that is an unhappy phrase which asserts 'the evidence in their favour insufficient.' If it be 'insufficient,' the evidence in no case of various reading can safely be called 'sufficient,' because the passage is to be found, *inter alia*, in א A B, L, X Δ, 1. 69, Memph., Pesh., Vulg., Arm., and Marcion or Tert. *Marc.* 4^{40}. The best that can be said in favour of the omission will be found summarized in Dr. Bruce's *With Open Face* (p. 271); but Dr. Bruce concludes thus: 'Nor have I any desire to pronounce a confident opinion upon it.'

Whilst I am writing upon the subject of the textual criticism of the N.T., I might venture to add that the evidence of the versions seems to stand in need of a good deal of reinvestigation. Westcott and Hort, followed by almost all (*e.g.* by Dr. Kenyon, whom Mr. Hort selected to represent his father's views in his *Life*), reckon the Memphitic and Thebaic versions as decided allies of the pure neutral text, whilst the Peshitto is with equal decision reckoned as Syrian. Thoroughly to test this point would take much time. But, with the aid of Tregelles' N.T., I selected some specimen chapters, which, one would think, should fairly represent the whole. The chapters selected, quite impartially, were Mk 11, Lk 18, Jn 7 and 21, and Ac 3. The results are not a little different from those suggested by Dr. Hort's well-known list of eight conflate readings in W. and H. vol. ii. The Pesh. comes out better, and Memph. and Theb. come out weaker than is commonly supposed. In very few cases, in the above chapters, does Pesh. differ from Memph. and Theb. without very good non-Syrian support.

Absolute exactness is impossible, as in several cases opinion may differ as to the true classification. But the results of the examination may be taken as approximately correct.

Pesh. agrees with Memph. and Theb.	48	times	= 36⅔ per cent.
,, differs from ,, ,,	52	,,	= 39⅔ ,,
Mixed results	31	,,	= 23⅔ ,,
	131	,,	= 100 ,,
Memph. and Theb. agree with B .	47	,,	= 42¾ ,,
,, ,, differ from B .	36	,,	= 32¾ ,,
Mixed results	27	,,	= 24½ ,,
	110	,,	= 100 ,,
Pesh. agrees with Western Text .	40	,,	= 32¾ ,,
,, differs from ,, ,, .	29	,,	= 23¾ ,,
Mixed results	53	,,	= 43½ ,,
	122	,,	= 100 ,,
Pesh. agrees with B . . .	46	,,	= 32⅔ ,,
,, differs from B . . .	95	,,	= 67⅓ ,,
	141	,,	= 100 ,,

In the last table Lk 24 is included also. It does not look so well; but it is noteworthy that though Pesh. differs from B 95 times, in only 23 cases, or less than a fourth, does Pesh. fail to have excellent support.

JAMES B. JOHNSTON.

Falkirk.

Errors in Chronicles.

IN THE EXPOSITORY TIMES for July (p. 464) I wrote, 'People do not go to battle to *see* one another.' An unknown correspondent (*Hamilton* post-mark) has written to me privately, calling my attention to 2 K $14^{8.11}$, 'Come, let us look one another in the face' . . . 'and he and Amaziah . . . looked one another in the face.'

I thank my correspondent for kindly reminding me of this passage, which is certainly worthy of consideration in connexion with 2 K 23^{29}. At the same time, I must record my own conviction that the parallel is not close enough to make it probable that there is any allusion to fighting in the simple phrase, 'when he saw him.' Had the words been 'when they looked one another in the face,' the case would have been different.

One word I should like to add. Do my two correspondents feel, I wonder, that the truth of Christianity is somehow bound up in the agreement of Chronicles with Samuel and Kings? If so, may I tell them my experience, such as it is? I have worked much at Chronicles of late years, and am learning to value it, and to see its place in the Divine economy of Revelation, but at the same time I see more and more that it is impossible to harmonize some (not a few) of its statements with those of earlier books. Yet, as I know of no warranty which God has ever given that the historical books of the Old Testament should be and remain free from error, I feel no dismay when I have to conclude that somewhere (in Samuel or Kings, or Chronicles itself) an error must exist. My faith stands not in the fact that prophets and scribes wrote, but in the fact that Christ, the God-man, lived and died, and lived again.

Will not the letter *kill*, if we are so anxious about errors in Chronicles as to lose the confidence and peace which we ought to have in Christ? Difficulties indeed arise when we try to think out the relations between the Divine message and the fallible men who conveyed it to us; but is not Pascal right when he says, 'En Jésus Christ toutes les contradictions sont accordées'?

W. E. BARNES.

Cambridge.

Mark xv. 34.

THE form in which the despairing cry of the Dying Lord is given in Codex D is still a riddle, λαμὰ ζαφθανεί . . . εἰς τὶ ὠνίδισάς με. Chase (*Syro-latin Text of the Gospels*, 1895, p. 107) explained it by זעפתני; so did I (*Philologica sacra*, pp. 18, 19). But זעף is nowhere rendered by ὀνειδίζειν and—what is more awkward still—is construed with ב, not with the accusative. To-day I read in Schleusner's *Sylloge emendationum coniecturalium in Versiones Graecas V.T.* pars. iii. (Vitebergae, 1801, 4^0) a note on 1 K 1^6 that ἐπετίμησεν αὐτῷ of the Complutensian, which stands for ἀπεκώλυσεν αὐτὸν of the other manuscripts, was probably due to Theodotion. The latter remark is wrong; for we know now that the Complutensian gives the recension of Lucian. Still this ἐπετίμησεν reminded me of the ὠνειδισας of Codex D, and in looking which Hebrew equivalent might correspond to it, I find it is עִצֵּב. Pursuing the matter further, I gather from Kirchner's invaluable Concordances that עָצַב is rendered by λυπέω, θραύω, ἀποκωλύω, ταπεινόω, διαπίπτω, καταπίπτω, παροργίζω, παροξύνω, βδελύσσω, πλάττω, κατανύγω, βούλομαι (μεριμνάω), διαπονέω, and διανοέω. (The latter juxtaposition helps, by the way, to clear up the famous passage, Gn 6^6. The διενοήθη there is, of course, not due, as is still said by Ball, to reluctance to reproduce the strong anthropomorphism of the Hebrew expression, but a mere clerical error for διεπονήθη). But this long list of Greek equivalents can be enlarged, by reference to Field's *Hexapla*, by some more, namely, ἐπιτιμάω, κακόω, σπάω, φροντίζω (ζητέω) ἀναγγέλλω (? 1 S 20^3); but especially by ὀδυνάω, 1 S 20^{34} (Symmachus), 2 S $19^{2\,(3)}$ (Lucian), Gn 34^7, where Cod. 108 writes ὠδινήθησαν. Compare also ὀδύνη for עָצָב, Ps 126^2, Is 14^3. Now a double possibility is open: either ὀνειδίζειν is another equivalent for עָצַב, or ὠνίδισας in D is a clerical error for ὠδύνησας, as ὠνείδισεν (Sir 43^{17}) for ὠδίνησεν, or ὄνειδος (Pr 19^6) for ἐν δόσει, etc.

I am not wholly convinced that I have solved the riddle; for it is very difficult to suppose that at any time the common word עזב, *to forsake*, should have been confused with a rarer word, be it זָעַף or עָצַב; but the problem lies in our way, and we must grapple with it. Would that another might be more successful!

EB. NESTLE.

Ulm.

Yahveh in Early Babylonia.

I HAVE just made a discovery which will probably interest Old Testament students. Among the cuneiform texts recently published by the British Museum is a letter (Bu. 88–5–12, 329) addressed to a certain Igas-Nin-sakh by 'Ya(h)um-ilu.' The letter is included among the documents of the Khammurabi or Abrahamic period, and rightly, as the palæography shows. Now Ya(h)um-ilu is the Hebrew יואל for יהואל, with the early Babylonian and South Arabian *mimmation* (*-m*). The formation of the name is the same as that of Abum-ilu, the Abimael of Gn 10^{28}, which is found in a contract published by Dr. Scheil belonging to the age of the second dynasty of Ur, and therefore earlier than the epoch of Khammurabi. Parallel formations are Yakhqub-ilu (Jacob-el) and Yasup(u)-ilu (Joseph-el), which are also found in Babylonian texts of the Abrahamic age. Whether Ya(h)um-ilu ('Yahveh is God') is South Arabian or Amorite, that is to say Palestinian, cannot be decided at present; in fact, in the period of Khammurabi there seems to have been little or no difference between names of South Arabian and Canaanitish origin. The important fact is that the Divine name Ya(h)um already formed part of a man's name in the Babylonia of the age of Abraham. The name, moreover, is not Babylonian, and must therefore have belonged to a foreigner.

The fact bears out the statement of Gn 4^{26}, that in the time of Enos 'men began to call upon the name of the LORD.' It also explains why it is that a Babylonian syllabary (83, 1–18, 1332, *Obv.* ii. 1) gives *Ya-h-u* as a synonym of the ideograph of *ilu* 'God,' and further attempts to derive it from the Babylonian *yâti*, 'myself.'

That Hebraistic names lingered in Babylonia and its neighbourhood may be inferred from a contract-tablet now in the Louvre, which has come from the ancient kingdom of Khana, to the south-east of Assyria, and has been published by M. Thureau-Dangin (*Revue d Assyriologie*, iv. 3, pl. 85). We learn from it that the name of the king who was reigning over Khana at the time it was written was Isarlim. Isarlim is ישראל, with the *mimmation*, the vowel of אל being lost, as in the inscriptions of Shalmaneser II., where the word 'Israelite' is written *'Sirlâ*. Another Hebraistic name in the Khana contract is that of Ilêsukh, 'the judge.' Just as the name of Abêsukh, the grandson of Khammurabi, is the Hebrew אבישוע, as was first pointed out by Professor Hommel, so Ilêsukh corresponds with the Hebrew אלישוע. All this goes to show that what I should call a Hebraistic population once lived, not only in Canaan and Southern Arabia, but also to the east of Babylonia. Perhaps this latter was the district designated Arphaxad in the Old Testament.

The important chronological tablet recently published by the British Museum (Bu. 91–8–9, 284), which was compiled in the reign of Ammizadok, the grandson of Abêsukh, affords further proof that a Hebraistic population existed in the vicinity of Chaldæa. The eighteenth year of Sumu-la-ilu, the son of Sumu-abi ('Shem is my father'), the founder of the dynasty of Khammurabi, is stated to be that in which 'Yakhzir-ilu fled from Kazallu.' Yakhzir is the Hebrew יעזר. I may add that the third year of the same king is signalized as that when 'Khalibû (or Khalipû) was smitten.' Just as *Babilû* in Assyrian means 'the Babylonian,' so *Khalibû* means 'the Aleppian,' or 'the native of Aleppo.'

A. H. SAYCE.

P.S.—Perhaps I should add that in one of the early Babylonian contracts we find Yasupum or Joseph, instead of Yasupu-ilu, while Yakhqub-ilu or Jacob-el is written Yakub-ilu. In contracts of the same age the name of Subna-ilu is met with. This is the Shebna of the Old Testament, and raises the question whether the latter is not for Shebn(i)-el. In the Cappadocian contract-tablets Subuna occurs instead of Subna-ilu. Some light is thrown upon these names by the statement in a contract of the age of Khammurabi that Yabśu, which corresponds rather with a Hebrew Jabesh than Jebus, was the name of a *'Sutû*, or Bedâwi.

The Transliteration of Proper Names in the Revised Version.

My attention has been called by Canon Driver to a letter which appeared in The Expository Times of February last on the transliteration of proper names in the Revised Version. The writer seems to have been under the impression that the Revisers adopted a system of their own. This was not the case. They appointed a Committee for the consideration of proper names, and the Committee in their report unanimously agreed to the principle of abiding by the system adopted by the Translators of the Authorized Version, but making it uniform, except in the case of names so familiar that any change is undesirable, such, *e.g.*, as Moses. The Revisers adopted this principle, and endeavoured to carry it out. Any inconsistencies which occur are due to oversight.

I enclose a copy of the report.

Timna*h* (Gn 36^{40}) has been corrected.

Abiah (1 Ch 6^{28} 2^{24}) should be Abijah, and will be corrected.

Malchiah (Jer 21^{1} $38^{1.6}$) should be Malchijah, and will be corrected.

The report says: 'The silent *sheva* is generally not represented.' When it is followed by ע, it is usually represented by 'e,' as Eleadah, Eleasah. We were therefore inconsistent in changing 'Dilean' to 'Dilan' in Jos 15^{38}, and possibly in other cases.

W. Aldis Wright.

Trinity College, Cambridge.

The following report was laid before the Old Testament Committee, on Friday, February 12, 1875, and was ordered to be printed and circulated among the members of the Company with the view of discussing it at the next meeting.

W. Aldis Wright,
Secretary.

The Committee for Proper Names have to report that after considering many suggestions for transliteration, they unanimously agree to the principle of abiding by the system of our Translators, but making it uniform, except in the case of names so familiar that any change is undesirable, such, *e.g.*, as *Moses*.

They find that the following appear to be the rules of transcription of each letter which are adopted in the Authorized Version, although the Translators have not been consistent in their practice.

א not represented. The vowel alone with which it is pointed is given, as אָדָם Adam, אֵבֶן Eben, אִבְצָן Ibzan, אוֹפִיר Ophir, אוּר Ur.

ב always *b*: never *bh* or *v*.

ג always *g*.

ד always *d*.

ה regularly *h*, sometimes omitted.

ו with *cholem o*, with *shurek u*, with any other vowel, or with none regularly *v*.

ז regularly *z*.

ח regularly *h*.

ט always *t*.

י at the beginning of a word, when pointed with *chirik*, *i*, as יְהוֹ Iddo; when not pointed with *chirik*, *j*. In the middle of a word at the beginning of a syllable *j* after a preceding *i*, as אֲבִיָה Abijah; in other cases *i*, as אֲמַצְיָה Amaziah. When quiescent with other vowels than *chirik* and *tsere*, it is generally represented by *i*.

כ No distinction appears to have been made on account of *dagesh lene*. Before the vowels *a*, *o*, *u*, it is generally *c*, sometimes *ch*. Before *e* and *i*, regularly *ch*, in a few instances *k*; at the end of a syllable regularly *ch*.

ל always *l*.

מ always *m*.

נ always *n*.

ס always *s*.

ע generally not represented otherwise than by the vowel with which it is pointed; occasionally transcribed by *g*, as *Gaza*, *Gomorrah*, following the Greek.

פ, פ The *dagesh lene* usually noticed, *p*, *ph*.

צ regularly *z*.

ק always *k*.

ר always *r*.

שׁ, שׂ regularly *s*, *sh*.

ת, ת The *dagesh lene* usually noticed, *t*, *th*.

The lengthened form יָהוּ of names ending in יָהּ is never expressed; thus אֲבִיָה and אֲבִיָהוּ are both transcribed as Abijah.

There are four pairs of letters which are respectively represented by the same English letter.

h ה and ח.

z ז and צ.

t ט and ת.

s ס and שׂ.

The silent *sheva* is generally not represented.

In the case of vowels lengthened by pause the practice is very irregular; but in most instances apparently the lengthened vowel is not given.

Saul—Paul.

Professor Banks has recently done good service in bringing before the readers of The Expository Times some of the conclusions reached by Deissmann in his *Bibelstudien* and *Neue Bibelstudien*. In particular, the thoroughly convincing explanation of Σαῦλος ὁ καὶ Παῦλος (June number, pp. 404 f.) was well worth citing. One thing, however, we regret. It would not have been going out of his way if Professor Banks had mentioned

that Professor Ramsay, who is second to none in his familiarity with epigraphic Greek, gives the same explanation of the double nomenclature, and traces some most interesting consequences of it in his *St. Paul, the Traveller and the Roman Citizen*, published almost simultaneously with Deissmann's first book (see the section entitled 'Saul otherwise Paul,' commencing on p. 81). It is all the more strange that Professor Banks should ignore Professor Ramsay's solution of the problem, in view of the discussion in the *Sunday School Times* last year. We owe much to Germany, but we have obligations to countrymen of our own as well. *Suum cuique.*

J. A. Selbie.

Maryculter.

1 Corinthians i. 30.

In almost no case is it more desirable to carry with one the special circumstances of the place and people than in this. The Christian apologist of that time had to face in Corinth a state of feeling which is still to be met with in this nineteenth century. You Christians go in for faith and ignorance. We at Corinth study 'wisdom.' Intellectualism was the dominant influence there. You Christians have nothing to show that can for a moment compare with our knowledge. 'Wisdom' is the right thing; and for *that* we go in. But, says the apostle in effect, *we* also have 'wisdom'; only it comes in a different way. We are followers of *Christ Jesus who was made unto us the Wisdom from God. That* Wisdom is not the result of elaborate human study, but is the gift of Divine love. Our 'Wisdom' came all the way from heaven to earth, that He might lift us from earth to heaven. He was the Wisdom from God.

Further, *our* Wisdom secures to us advantages which *your* 'wisdom' fails to bring about. He is to us both 'righteousness, and sanctification, and redemption.'

This view of the subject makes the position of 'us' in the text of less importance. The main consideration is the contrast of the *divinely sent* Wisdom with the *humanly sought after* wisdom. Rückert, Neander, and others were able to 'see in the three last terms the explanation and development of the first.' The 'righteousness,' says Godet, 'comes by His death and resurrection; sanctification by His elevation to glory; redemption by His future return.' What can your Corinthian wisdom show for that? Of that magnificent city only a few columns of an old temple have come down to show what once was; but the temple of Christian truth stands stronger than ever after the shocks of the intervening centuries. The rendering which has found a place only in the margin of the R.V. ought assuredly to have been placed in the body of the passage; for the heaven-sent Wisdom '*was made unto us both* righteousness, and sanctification, and redemption'; and this trinity in unity alone but effectually satisfies man's deepest yearnings and loftiest aspirations.

Since the above was written, I have seen a sermon by Dr. Archer Butler (vol. ii.), to which my attention was called by a friend. There, in taking pretty much the same view, he says, 'The first of these four important words is meant to embrace the rest.' 'One with Christ, we must have pardon . . . sanctification . . . and the prospective redemption of the whole man to glory.' 'He justifies, as Christ crucified and risen for us; He sanctifies, as Christ crucified and risen within us; He glorifies in virtue of both, as Christ enthroned in the fulness of consummate power, and at length subduing all things unto Himself.'

W. Millar Nicolson.

Miscellanea.

1. It was only after my note in the July number of The Expository Times was in type (p. 480) that I had the opportunity of seeing the periodical *Urquell*. I find that what Professor Wiedemann there discusses mainly is a later text (published by Mr. Budge) about the Creation, although he touches briefly in passing (*Urquell*, 1898, p. 64) on the passage from Pepi i., 663 f., which I translated in my note above referred to. The corresponding passage in Budge's text runs—

> Not yet was Heaven,
> Not yet was Earth,
> Not yet were formed the good and evil serpents,
> Then I (Ra) upheaved Heaven and Earth from the Ocean of Heaven.

On the other hand, the other passage from the Pyramid texts (Pepi ii., 1228f.) to which I first

called attention (THE EXPOSITORY TIMES, June, p. 432) is not mentioned at all in Wiedemann's article.

2. To the conclusions of Professor König's 'Arabisms in the Old Testament?' directed against me, I hope yet to return at greater length; meanwhile I may be allowed merely to notice a few positively mistaken assertions. That אַלְגַּבִישׁ, 'hail,' originally meant 'crystal,' and is the same as the Babylonian *algamîšu* (and thus not = Arab. *al-gibsu*), I proved long ago (1892, *ZDMG*, Bd. 46, p. 570, A. i.); for additional evidence that here the Arab. article cannot be present, compare my further discussion (*PSBA*, May 1893, p. 293), according to which additional parallel forms to this ancient word are to be seen in the Bab. *ilmišu*, Heb. חַלָמִישׁ, and Arab. خلنبوس 'flint' (or better, خلنبوس pronounced *khalambûs*.)

Further, the *Imperfectum consecutivum* was not unknown to Arabic (cf. my *Südarab. Chrestom.*, p. 27, bottom).

Again, and above all, I have to remark that Professor König appears to be unacquainted with my views as expounded in the 4th 'Aufsatz' of my *Aufsätze und Abhandlungen* (see pp. 110–114). There I have shown precisely the close linguistic relation between Aramaic and Arabic, from which, in conjunction with other circumstances, it results that the farther back we go the more complete is the coincidence of the Aramaic with the Arabic. In the time of Abraham, the Chaldæan and Aramæan nomad tribes were still in the closest connexion with their Arab brethren in the 'sea-land' (*i.e.* East Arabia): it was only after these originally Arab nomads had advanced into Mesopotamia, and from David's time onwards pressed forward to Damascus and adopted a settled form of life, that their idiom developed into the historical Aramaic as known from later times. In my *Altisr. Ueberlieferung.* (54 f., 204 f.) I thought that I had expressed myself clearly enough on this fundamental and, especially for the history of the Hebrew language, extremely important relation, but to my regret I see that a principle which is amply supported by grammar and lexicon is yet far from having passed in *succum et sanguinem* with our O.T. theologians.

If one assumes as a fixed point that the Hebrews migrated from Ur of the Chaldees, and considers, further, how the O.T. itself calls the patriarch Jacob an 'Aramæan,' he must also, one would suppose, concede that the original speech of the Hebrews cannot have been the idiom of Canaan. Moreover, the sojourn of Moses in the land of Midian (a purely Arab region) is much more easily explained on the assumption that it was only under Joshua that Canaanite became the speech of Israel.

3. Regarding Professor Cheyne's interesting article on 'Almug Trees,' I should like to offer the following remarks. We have, in any case, two variants for the foreign[1] wood that came from Ophir (East Arabia), namely, *almug* and *algum*. Ophir was the name alike for East Arabia and for the opposite region Elam (*Apir* of the Elamite Inscriptions); hence the Assyrian name for a species of wood, *elammaku* (*i.e.* 'Elamite'; cf. *Apirak*, *i.e* 'of Ophir,' *inšušinak*, 'deus Susicus') cited by Professor Cheyne, might very well designate this extremely hard and rare wood, which, moreover, need not have been a native of Ophir, but was perhaps a product of the trade of that place. On the other hand, I regard it as not impossible that the well-known name for *red* purple, *argamannu* (opposed to *blue* purple *takiltu*), which already appears in the Tell el-Amarna texts as *urugmannu*, means properly 'the *argam-* (*urugm-*) like,' in which case *argum* or *algum* would certainly be the red sandalwood (Indian *valgu*). Also, when the Babylonians adapted to their speech the probably Arabic word *khalambûs*, 'flint,' 'crystal' (see above, 2), they probably thought of the hard wood *algum*; the ideogram sounds *šal-gab* (for *khalgab*, cf. אַלְגַּבִישׁ), the Semitic pronunciation is *algamîšu*. So also the Arabian product *ušû* of the cuneiform texts (ideogram *kal* or *lag*) designates a hard species of wood, as well as the dolerite of which Gudea caused his statues to be made.

I may take this opportunity to recall another interesting word of the Tell el-Amarna tablets, which Winckler in his Index has left unexplained, namely, *aigalluḫu* (var. *akarḫu*?). This is the Arab. *yalangûgu*, 'aloe' (*Hudhailiten-dîvan*, 113. 23), ἀγάλλοχον (Heb. אֲהָלִים?); our word 'aloe' comes from the Arab. *ulwîyu* (Imrulkais 20. 14, where it is specified as an Indian product), which is perhaps only a later transformation of the primitive *agallokh*. With the Heb. אהלים, אהלות may

[1] In 2 Ch 2^8 I regard *algummîm* as a later gloss from 9^{10}.

perhaps be identical the Bab. *uḫulu*, a vegetable substance often named along with *ṭabtu*, 'incense' (later also 'salt'). The ideogram for *uḫulu* is *ildig*, which of course is not = *ildig* (for *nin-dig*) 'grain-offering,' but is perhaps to be explained as having arisen from *vildig* or *mildig*; cf. בדלח, *βδέλλιον*, *μάδελκον*, South Arab. (in Mahra) *amlokh*.[1] Thus *bedolakh* and *ukhulu* even in olden times are synonymous.

Finally, it may be noted that the Egyptian word (already found in the Pyramid texts) for 'incense,' namely, 'senṯer' (apparently causative from *noṯer*, 'God'), sounds remarkably like *σανδάρακον*,[2] 'sandalwood' (Arab. *ṣandal*, Sanskrit *chandana*, Arm. *chandan*, Persian *jandal*, Syr. *ṣandal* and *ṣandar*). While I am inclined to treat this similarity as accidental, I may at the same time point out that according to Victor Loret (*Flore pharaonique*[2], p. 50) 'M. de Verneuil has recognized, in the abdominal cavity of a mummy, fragments of sandalwood mixed with powdered natron (*Cat. Passalacqua*, p. 286),' which he explains by supposing that 'probably through the medium of Arab traders the ancient Egyptians procured this wood, which is found only in Eastern Asia, and which bears in Coptic the name *pi-sarakhos*.'

FRITZ HOMMEL.

Munich.

[1] Glaser, *Skizze*, vol. ii. p. 365, where, *amlokh*, 'gum,' is given as the equivalent of בדלח. Perhaps, however, we ought to see in *amlokh* rather a dialectical by-form to *agallokh*. Finally, a transposition from *almug* is also a conceivable explanation of *amlokh*.

[2] Found already in Herod. i. 98 (*σανδαράκινοι* of the battlements of the fifth ring of the citadel of Ecbatana).

In my articles, 'Die Astronomie der alten Chaldäer' (II. 'Die Planeten,' *Ausland*, 1891, No. 19), I have shown that by this colour the planet Jupiter is intended, and that where the Persian poet Nizami describes the sevenfold palace of king Bahram Gor, the term *ṣandalî*, 'sandal-colour' (of the portion dedicated to Jupiter), stands in precisely the same place.

The Descent into Hades.

A SERMON.

By the Rev. George Milligan, B.D., Caputh.

'Being put to death in the flesh, but quickened in the spirit; in which also He went and preached unto the spirits in prison.'—1 Pet. iii. 18, 19 (R.V.).

'Death,' exclaims Charles Kingsley, by one of his characters in a well-known book, 'beautiful, wise, kind Death, when will you come and tell me what I want to know?' And again on another occasion, 'God forgive me if I am wrong, but I look forward to it with an intense and reverent curiosity.' The longing thus touchingly expressed is a longing which in one form or another must at times have occupied every devout heart. Men have always been eager to penetrate the darkness, and reach 'behind the veil.' They have welcomed every intimation which seemed to tell them something of the unseen world, and reveal the mysteries of the 'unknown country.' Of this longing such books as *The Gates Ajar* and *The Little Pilgrim* are the popular expression; while on its higher side it is perhaps nowhere more beautifully embodied than in Newman's *Dream of St. Gerontius*. And yet in each case we find, what we might have anticipated beforehand, that we are dealing only with beautiful thoughts, the reverent guesses of devout souls, and we are brought back to Scripture once more as the alone source of definite and authoritative teaching. And yet even when so brought back, is it not to find how little on this point has been revealed to us? One of the most striking features of the Bible is its silence concerning all that relates to the Hereafter. I am not speaking of the Old Testament only, in which some would hardly find the doctrine of Immortality at all, but also of the New. Nothing would so have aroused enthusiasm towards Christ as a Teacher as certain clear and precise announcements as to what awaits man after death, as to whether many or few shall be saved. But He never encouraged such inquiries. A man's main concern—this rather was the constant drift of His teaching—is with what he is *now*; that in itself will determine what he shall be hereafter. And so to many questions which in our curiosity

we would like to raise, we can find no answer. We can only trust and wait.

But if we are thus warned not to attempt to be wise *above* what is written, it is our obvious duty to endeavour to be wise *up to* what is, and to gather for our edification and comfort all the scattered rays of light which it has pleased God to shed for us on the mysteries of the Future.

And the particular mystery to which at this time I wish to direct your thoughts is one which is pointedly brought before us in the Apostles' Creed. Immediately after the clause which speaks of Jesus as 'dead and buried,' and previous to that which declares that He 'rose again from the dead,' we are called upon to proclaim our belief in the fact that He—Jesus, that is, in His disembodied state—'descended into hell.'[1] And it will, I think, be generally admitted that to very many who thus use them these words convey little or no definite meaning, and certainly bring home no special lesson of help or comfort. And yet that they are capable of doing so, notwithstanding all the difficulties with which they are surrounded, I trust to be able to show.

One common error at least regarding the words may be at once removed. When we speak of Christ as descending into hell, that, to the popular mind, naturally suggests His descent into the place of final doom, and some have even interpreted this as meaning that, in order to complete His vicarious sufferings on our behalf, our Lord after His passion actually endured in His own Person the torments of the lost. But such an idea has only to be mentioned to be at once condemned as alike monstrous and incredible. The punishment of sin in this sense, Christ, who knew sin, could never have suffered. But on this we need not dwell, for after all to this belief the Creed at anyrate rightly understood gives no support. The hell of which it speaks is certainly not the Jewish Gehenna—not hell in the limited sense which the word has now come to have—of the place of doom which awaits the sinner after judgment; but hell rather in the original sense of the word, the sense which it had at the time when the Creed was written, of *Hades*, the place of all departed spirits, the unseen world into which all, good and bad alike, pass at death. And to avoid any possible confusion upon this point, it would certainly be well if in any future translation of the Creed, the word *Hades* was substituted for hell, just as wherever it occurs in the same sense, our Revisers have substituted it in the New Testament.

But while this is the general meaning of the article, while its 'substance,' in the careful words of Bishop Pearson consists in this, 'that the soul of Christ, really separated from His body by death, did truly pass unto the places below, where the souls of men departed were . . . that He might undergo the condition of a dead man as well as of a living,' you may still say, 'But what is the scriptural foundation for this belief? It is never explicitly stated in the gospels: nowhere in the Bible do we find these two words "Descent" and "Hades" brought into exact juxtaposition.' That is so. And yet, when we look a little more closely, there are not a few passages which only this doctrine of the Descent can adequately explain. Let me mention one or two.

Thus, for example, in Ps 16[10] we find the Psalmist, after stating his belief that God will watch over his life, and preserve his soul from death, going on to express his confidence, '*Thou wilt not leave my soul in hell*,' or rather, as in R.V., '*to Sheol*,' the Hebrew word corresponding to the Greek *Hades*, the unseen world. And in his sermon at Jerusalem, on the day of Pentecost, you will remember how St. Peter takes these words, and applies them directly to Christ. '*He*,' *i.e.* the Psalmist, '*foreseeing this, spake of the resurrection of the Christ, that neither was He left in Hades, nor did his flesh see corruption*' (Ac 2[31]), a statement which clearly implies that the soul of Christ had been in Hades. Else He could not have been delivered from it.

And so, too, in the Pauline Epistles. It is surely the thought of the Descent which underlies such words as these in Eph 4[9]: '*Now this, He ascended, what is it but that He also descended into the lower parts of the earth?*' While the same truth at least gives new point to the familiar words in Ph 2[9. 10]: '*Wherefore also God highly exalted Him, and gave unto Him the name which is above every name, that in the name of Jesus every knee should bow of things in heaven and things on earth and things under the earth.*' And, similarly, in the Apocalypse we find the Son of Man in His glory announcing as one element of His sovereignty that He has '*the keys of death*

[1] For a history of the introduction of the words into the Creed, and a most interesting discussion of many of the questions which they raise, readers may be referred to the late Dean Plumptre's *The Spirits in Prison*.

and of Hades' (1[18]). Surely speaking as one who had passed into that unseen world, and come forth as a conqueror. But not to dwell upon these and other passages, concerning whose interpretation there may be considerable difference of opinion, we might almost rest our case on the words of our text, the 19th ver. of the 3rd chap. of 1 Peter. Note its exact place in the apostle's argument. He has been writing to encourage those who on account of their faith are exposed to persecution and suffering, and as the chief source of strength he points to the example of Christ Himself. He, too, had suffered; He had been '*put to death in the flesh*'; but the moment of His lowest humiliation was also the first step in His path of exaltation. '*He was quickened in the spirit*,' endowed with a new energy of life, in the full power of which '*He went and preached to the spirits in prison.*' '*He went*'—that, on any fair interpretation of the word, can only refer to a real, personal Descent, just as in the 22nd ver. of the same chapter it is applied to the final Ascent of our Lord into heaven.

But there still remains the question, Why did Christ thus descend? What was His work, His mission in this intermediate state? '*He went*,' says St. Peter, '*and preached unto the spirits in prison, which aforetime were disobedient, when the longsuffering of God waited in the days of Noah.*'

Now, in the otherwise universal silence of Scripture regarding this preaching of Christ in Hades, we must be most careful not to press the meaning of the words too far. At the same time, notwithstanding any difficulties that may thus be raised, we are bound in honesty to give them their full meaning. And that can only be — and here I gladly avail myself of the words of one of our greatest New Testament scholars,[1] the more so that he has never given countenance to any of the extreme views that have been built upon this text —'that our Lord, in His disembodied state, did go to the place of detention of departed spirits, and did there announce His work of redemption, preach salvation in fact, to the disembodied spirits of those who refused to obey the voice of God when the judgment of the flood was hanging over them.' Less than that the words cannot imply. More than that they do not assert.

What was the result of Christ's preaching we are not told. Whether He preached to others beyond the class here specified we have no distinct warrant for assuming. It seems, indeed, a safe and legitimate inference that the men before the flood are only brought forward by the apostle as a typical case, and that to all similarly situated, to all who through no fault of their own have, during their lifetime, not heard His message, or who have heard it under circumstances which virtually gave them no chance of accepting it, the ministry of Christ has been extended, is still extended after death. While for those who have heard, who have welcomed Christ during life, does not the thought of His own continued redemptive work in the unseen world at least suggest the possibility of an intermediate state between death and judgment, during which their souls will be still further purified and enlightened? That, I need hardly say to you, is not the doctrine of Purgatory: still less is it what is commonly known as Universalism, the hope, even its strongest advocates can only regard it as a *hope*, of the final salvation of all. No, it is neither of these, it is simply the belief that—judging from the analogy of what we have seen to befall Christ, to whom we have been taught to look in all things as our Forerunner, our Example—there may be for us too a state of activity, of 'developed energies,' of 'ripened growth,' in the shadowy world beyond the tomb — a belief surely more conformable to what we know of God, and of His dealings with us, than the belief in a dreamless sleep of souls till the resurrection morning.[2]

But these latter thoughts, let me again remind you, are, after all, only inferences, suggestions, and we must beware of founding too strongly on them. Let us fall back rather on the truths regarding which it seems to me there can be no doubt,—the truths, namely, that in dying Christ shared to the full our lot—that His body was laid in the tomb, as ours shall be—that His spirit, severed from His body, passed into that state into which, after death, we too shall pass, and in that state continued the work of reconciliation which He had begun on earth, and which even His death could not terminate.

If once we grasp these truths in their bearing, both on ourselves and on those who have gone before, can we any longer say that there is no strength or comfort for us in the thought that Jesus Christ, the only Son of God, our Lord, descended into Hades, the unseen world of the dead, and there proclaimed the message of the Cross?

[1] Alford, *Comment.*, *in loco.*

[2] Plumptre, *ut supra*, p. 25.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

WHAT did our Lord mean when He spoke of the Kingdom of God? Some time ago the question was asked of four representative theologians in this country, and their answers were published in THE EXPOSITORY TIMES. The editor of the *Biblical World* of Chicago has just put the same question to a number of American scholars. Eleven have answered. Their answers are short and intelligible. They appear in the issue for August.

The editor of the *Biblical World* asked three questions—(1) Does the term, 'the Kingdom of God,' as used by Jesus, have a social content, or does it have reference solely to conduct and a condition of one's spiritual life? (2) Is the term primarily or exclusively eschatological? (3) What are the three or four best discussions of the subject?

To the last question the eleven scholars do not all reply. Those who do reply name eleven books. Wendt's *Teaching of Jesus* is mentioned by four different men. Bruce's *Kingdom of God* and Shailer Mathews' *Social Teaching of Jesus* are recommended twice. The rest are named but once. They are: Herbert Stead's 'Primer' on *The Kingdom of God*, Maurice's *The Kingdom of God*, Baldensperger's *Selbstbewusstsein Jesu*, Toy's *Judaism and Christianity*, Issel's *Lehre vom Reiche Gottes im N.T.*, J. Weiss' *Predigt Jesu vom Reiche Gottes*, Weiss' *Biblical Theology*, and Beyschlag's *New Testament Theology*.

To the second question, 'Is the term primarily or exclusively eschatological?' and to both its parts, the answer of every writer is 'No!' The Kingdom of God in the teaching of our Lord does not refer exclusively to the future, it does not refer primarily to the future. Every one holds that it passes into the future at last. It is not complete without its manifestation in the world to come. Some say that it is never seen in its perfection till then. But all agree that, whatever it is, it is in this life that it begins, it is in this life that we chiefly have to do with it.

What is it then? That is the question which these American scholars chiefly strive to answer. It is a difficult question, and the scholars are of varied theological position. It is not surprising that they do not altogether agree upon the answer. The surprise is that they come so close together as they do. For they almost all agree upon two grand propositions.

The first is that the Kingdom of God is 'a relationship between the individual soul and God.' These are the very words of Professor Rush Rhees of the Newton Theological Institution. Professor

G. H. Gilbert of Chicago says that the phrase has not a constant meaning in the teaching of Jesus. In one group of passages (as Mt 6^{10}) the predominant idea is the rule of God, in another (like Mt 13^{24-30}) it is the company of those who are under the Divine rule, in a third (as Mt 21^{43}) it is the privileges of those who are under the Divine rule, and in a fourth class (as Mt 8^{11}) it is the place to be occupied in the future by those who are under the Divine rule. But Professor Gilbert finds the spiritual relationship of the individual to God the first step in the realization of the Kingdom. 'The Kingdom of heaven in the sense of *the rule of God* is,' he says, 'exclusively spiritual. It is realized wholly from within, never from without. It is individual, not social.' Says Professor Peabody of Harvard, 'The preaching of the Kingdom of God by Jesus is, I think, not to be detached from His central revelation of the life of God in the soul of man. Nothing could be less accurate than to think of Jesus as primarily a social reformer or organizer or revolutionist. The message to which He felt Himself peculiarly called made Him indeed extraordinarily reticent about changes in social organization. He is not a reformer, He is a revealer.'

The Kingdom of God begins then in the soul of man. To that position only one writer objects. Dr. Robert A. Woods of Boston does not understand a relationship to God that is not a relationship to our fellow-men. In the teaching of Jesus he can find no distinction between 'spirituality' and 'social morality.' He even says that according to the teaching of Jesus they are the last to enter the Kingdom of God who deny that religion is anything else than just the loving relationship of man to man. Matthew Arnold used to say that religion was morality touched by emotion. Dr. Woods does not even need the emotion; it is morality pure and simple. But in saying so Dr. Woods stands alone. All the rest believe that religion or the realization of the Kingdom of God is first of all a transaction between the individual soul and God.

But in the second place the Kingdom of God is social. It is a relationship between man and man. On that point all are agreed. 'It seems very clear,' says Professor Rush Rhees, 'that the relation between the individual soul and God involves such issues in the conduct of the individual toward his fellows as to give to the conception a large social content, and that this social result is essential to the realization of the Kingdom of God —the filial relation of the individual soul to God being the means by which the larger Kingdom is to find its realization.' Professor McGiffert of Union Theological Seminary, New York, puts the matter as plainly. He understands Jesus to have preached a genuine Kingdom. This was constituted by the association, first with Himself and then with each other, of disciples who accepted His message. There was thus a social element in the Kingdom from the beginning. 'It meant not simply individual consciousness of divine sonship on the renovation of the individual life, but the association of the disciples of Christ.'

Those then are the two grand propositions upon which these writers are almost all agreed. But there is a third which they suggest though they do not all agree upon it. Is there an outward organization here on earth of the Kingdom of God, and as an outward organization does God come into direct intercourse with it? In other words, Is the Kingdom of God simply another name for the Church?

That the Kingdom of God is another name for the 'Invisible Church' no one of these writers, we imagine, would deny. That is not the question. The question is, Does the Church of Christ as visibly organized upon earth, represent the Kingdom of God in its present earthly manifestation? Three of the writers touch that question deliberately.

Professor Peabody says that when one considers the total impression to be derived from the teaching of Jesus, the Kingdom of God certainly seems

to have been in His mind not a remote Utopia, or a political rule, or even a church, but a spiritual brotherhood, potentially present and world-subduing. Professor Gilbert says that the Kingdom of God in the sense of 'the company of those who are under the Divine rule,' is the equivalent of 'church' in Mt 16^{18}, but neither term has any outward organization in the teaching of Jesus. And Professor Marvin Vincent says that in its present stage it is not identical with the Church. He holds, in apparent opposition to Professor Gilbert, that it implies and involves organization. He looks upon the Church, too, as 'ideally its representative.' But he adds, 'Though the Church is where the Kingdom is, the Kingdom is not always where the Church is.'

No student of Hebrew feels himself entitled to be called a Hebrew scholar until he has discovered a new explanation of the name Jehovah. In Hebrew it is a word of four letters (יהוה), and they call it affectionately the Tetragrammaton. It is true that the Hebrew scholar is ready soon to give up his own explanation, as he has already rejected the explanation of everyone else. Still the Hebrew student must become a Hebrew scholar, and he crosses the line with a new explanation of the Tetragrammaton. The latest explanation, as we write, is by Mr. G. H. Skipwith. It is published in the *Jewish Quarterly Review* for July.

It is true that Hebrew scholars reject all other explanations, and then despair of their own. But the explanations are not lost. They show us that one more way of explaining the Tetragrammaton is impossible, and clear it out of the way. They sometimes even carry us a step nearer the actual explanation. For we all believe that an actual explanation is lying somewhere ahead of us. And, indeed, they are sometimes—like Mr. Skipwith's explanation—so credible that we rest for the time in the comfortable assurance that the actual explanation has been found.

Mr. Skipwith believes that the Tetragrammaton is a war-cry, and its meaning, GOD WILL BE WITH US.

The ancient Arabic war-cry, says Professor Robertson Smith, was usually the name of the tribe, or the name of the god of the tribe. Mr. Skipwith believes that in the age of Thothmes III. there existed in Syria pastoral tribes of Hebrew race, invoking the tribal deity under the respective appellations of Jacob-el (יעקב אל) and Joseph-el (יוסף אל). In course of time Egypt extended its power over the territories in which these tribes fed their flocks, and the tribe of Joseph migrated or was deported, into Egypt. It was subsequently joined by the more important tribe of Jacob. The tribes united and found an expression for the union in the new tribal invocation, Isra-el. Then followed a period of servitude. At last the oppressed people found a deliverer in one of their own race. This leader, in order to unite and stimulate the sufferers whom he addressed, proclaimed a new *symbolum fidei*, a new name for the nation's God. He devised or adopted the name JEHOVAH.

Now Jehovah (יהוה) means simply 'He will be.' And that is plainly nothing in itself. But *el*, or God, is understood as its subject. Maspero tells us that it was the practice in Egypt to shorten royal names by leaving out the name of the God. Ptahsnofrui, 'Ptah has made me good,' is contracted into Snofrui, '*He* has made me good'; Khnumkhufui, 'Khnum has protected me,' is contracted into Khufui, '*He* has protected me.' There was a similar custom in Palestine. Jacob and Joseph are contracted names. The full forms, Jacob-el and Joseph-el, have been found in the lists of Thothmes III., and other ancient monuments. Here, however, the contraction was due to the need of brevity in a war-cry. Jehovah, therefore, may be taken for Jehovah-el, and its meaning, *God will be.*

God will be—what? No doubt it is well if the predicate could be completed, but it does not

follow that it must be completed. It may be that God leaves the completion to the imagination or experience of the worshipper. Is He not content with revealing Himself, as 'I will be what I will be?' But the experience of the true worshipper was always able at last to fill the meaning out. With the help of Ex 3^{12} and other passages, we also are able to fill it out. 'Certainly I will be *with thee*,' says the God of Israel. It is His revelation of Himself to the nation at this great moment in its history. It is His new name. They shortened it because it must be their tribal war-cry; but they knew that its full signification was JEHOVAH WILL BE WITH US (יהוה עמנו).

Now a good explanation usually explains other things besides itself. Mr. Skipwith claims that his explanation of 'Jehovah' explains the phrase, 'Jehovah of Hosts.' It is simply 'The God of Hosts will be with us'—the hosts of heaven, which form the court and council of Jehovah, being invoked to fight on behalf of the armies of Israel. And it explains the more difficult expression 'Immanuel.' For if Jehovah means 'God will be with us,' then when Isaiah desired the unborn babe of his prophecy to carry the name of sweetest promise, what higher name would he give it than the name of Jehovah Himself? The child could not of course bear the actual name of Deity. But the name of Deity had a meaning to Isaiah. It meant 'God will be with us.' And Isaiah gave it that name—*Immanuel.*

'The Autobiography of Jesus' is the enticing title of an article by Professor B. W. Bacon in the *American Journal of Theology* for July. In these days of rapid discovery, the mind runs out, first of all, upon the expectation of some new document in early Christian literature. But the interest is not evaporated when we find that it is part of the old documents, only in a new setting. For Professor Bacon succeeds in making that setting, which is so novel as to be almost incredible at first, a plausible thing in itself, and the possible explanation of that most perplexing scene in the life of our Lord, which we call His temptation.

A paper on our Lord's temptation has recently appeared in THE EXPOSITORY TIMES. Another and more radical paper will appear anon. Some account of this American article may appropriately come in between. For if it is true, as Professor Bacon believes, that the period of the temptation was 'the all-important period, when the Messianic consciousness of Jesus was ripening towards its bloom,' the study of the temptation is one which commends itself equally from the religious and scientific point of view; and if conducted with due reverence, no research, as he most truly adds, can be so rich in helpful return to the devout spirit.

Professor Bacon believes that the period of the temptation was that in which Jesus became conscious of His Messianic vocation. Or rather, to be precise—for he is very precise himself—he believes with Beyschlag that 'the moment of the baptismal vision was that in which for the first time, and with overwhelming force, the conviction burst upon Jesus of His personal call to the Messiahship.' Weiss holds, on the contrary, that this conviction had come to Him already, in the quiet ripening of His own thoughts, and that the baptismal vision was only its Divine corroboration. But Professor Bacon cannot agree with that. He cannot believe that until He was called *from God*, Jesus would have harboured for a moment the thought of His personal Messiahship. For so He would have done what the writer to the Hebrews (5^5) expressly says He did not—'glorify Himself to be made a high priest.' But Professor Bacon's strongest objection to an earlier knowledge on Jesus' part of His Messiahship is the fact that the baptismal vision was followed immediately by the temptation in the wilderness.

For if Jesus had long since determined His Messianic calling in His own mind, why this over-

whelming revulsion of feeling now? But if the great revelation came to Him now, then it was natural—might we not say it was inevitable—that it should be followed by such a great revulsion of feeling? Might we not say that it was natural, if not inevitable, that the moment the conviction of His high calling came upon Him, He should have to face and repudiate unworthy conceptions of it? So Professor Bacon believes that the reason why 'immediately the Spirit driveth Him into the wilderness,' was because immediately He had reached the knowledge of His unique altitude, and that is just the moment with Him, as with everyone of His followers, that Satan must have Him that he may sift Him as wheat.

Satan desired to have Him. That reference at once raises the question, What was the nature of His temptation? It is in answering that question that Professor Bacon makes his discovery.

If we must find a probable source for all the incidents recorded in the Gospels, then we cannot hesitate to agree with Professor Bacon, that the account of the temptation in the wilderness came from the lips of the Lord Himself. But if Jesus Himself told the story of His temptation, is it not open to suppose that He told it, not as it actually came to Him, which it might be quite impossible for us to understand, but symbolically, using imagery as the means of most clearly and most impressively conveying the actual fact? Professor Bacon thinks it is extremely probable. He used imagery on other occasions. In speaking of the temptation of Simon and the Twelve, did He not boldly adopt the imagery of Job? Did He not use imagery, and exactly similar imagery, when He said, 'I beheld Satan as lightning fallen from heaven?' Jesus the sinless has the story to tell of an awful struggle with sin.

> Every word that He speaks has been fierily furnaced
> In the blast of a soul that has struggled in earnest.

But it must be told in symbol. Professor Bacon believes it certain that the imagery of the temptation is the imagery of Jesus' own narrative. And thus he delivers himself at once from the mediæval theory which clothed every suggestion to evil in the bodily form of the Evil One, and from its modern successor, the so-called vision theory, which suggests that the temptations were only delusive enticements spontaneously springing up in the pure and spiritual mind of Jesus. But that is not Professor Bacon's discovery.

His discovery is the time when Jesus told the story of His temptation. The baptism and the temptation are, in Professor Bacon's view, 'the beginning of the gospel of Jesus Christ, the Son of God.' Two of the evangelists begin with the story of the birth, but he doubts if Jesus Himself would have begun with that. Whether historically trustworthy or not—and Professor Bacon says nothing whatever about that—the story of the birth could not have come from the lips of Jesus, who rested His Messianic claims on no questions of birth or pedigree, but lifted Himself to a totally different level by His question to the scribes, 'The Christ, whose Son is He?' But though the baptism and temptation are the beginning of the gospel, the account of them could not, Professor Bacon holds, have been told to the disciples till the closing weeks of the ministry.

For Professor Bacon believes that St. Mark is right, 'as against certain disputed appearances of the other Gospels,' in representing the confession of Peter at Cæsarea Philippi as the first unambiguous accepted recognition of Jesus as Messiah by others, or claim to the title and office on His part. On any other supposition, it is incomprehensible to him that Jesus should so solemnly welcome Peter's 'great intuition,' that He should recognize Peter as the first stone of the new temple made without hands, and bestow upon him the symbol of the keys of the kingdom. It is incredible to him that Jesus should charge the twelve to tell no man that He was the Christ, if the fact had been already communicated to others.

But if for the first time at Cæsarea Philippi Jesus elicits the recognition of Himself as the Messiah, it must have been just then and there, says Professor Bacon, that He told the story of His temptation. For, 'in justice to His hearers, He must make known both on what ground He has come to believe Himself called of God to this supremely exalted station, and also in what sense He understands His mission.' As St. Paul, from the moment that he knows his apostleship to be impugned, immediately tells the story of his 'call,' so 'it is impossible that Jesus should ask others to believe Him to be the chosen of God, and not relate to them in the same breath how it had been divinely made known to Him.'

And when Professor Bacon examines the Gospel text, especially the text of St. Matthew, he thinks he can lay his finger on the very spot where the story should come in. Just when Jesus has spoken His 'strangely harsh answer to Peter's well-meant expostulation—quite too harsh in the absence of anything more to explain and soften—*Get thee behind Me, Satan,* thou art a stumbling-block unto Me; for thou mindest not the things of God, but the things of men—just then, in St. Matthew's Gospel, there occur sayings which have no immediate connexion, and seem to belong to a different place. Let these sayings be removed; let the narrative of the temptation take their place; let the narrative end with the words, 'For the Son of Man shall come in the glory of His Father with His angels, and then shall He render unto every man according to his deeds; verily, I say unto you, there be some of them that stand here which shall in no wise taste of death till they see the Son of Man coming in His kingdom'—and then Professor Bacon's discovery is made. He has discovered the place and significance of the story of the temptation.

'It has been known for some months past that the most startling discovery in Egypt within recent times was made last winter by Mr. Quibell. But the secret of all its details has been jealously guarded. No one has been able to draw the discoverer out. A prominent Paris scholar succeeded in obtaining a few photographs. A great French explorer knew of certain rumours which he had heard while in Egypt. A well-known German Egyptologist succeeded in getting on the track of small bits of information. The English authorities who were in possession of the chief material were not allowed to write upon the subject.'

Thereupon the *Sunday School Times* of America, which tells the story in the words just read, determined to find the facts and publish them. Professor W. Max Müller of Philadelphia was sent to England. From England he went to France, from France to Germany, and then he secured enough of the facts to write an article on them. It is published in the *Sunday School Times* for 30th July.

Professor Max Müller has been successful. So far as we can see, silence still sealed the lips of the fortunate discoverer himself. But Professor Flinders Petrie was communicative; so were Mr. F. Ll. Griffith and Dr. J. Walker. And although we are not yet able to realize the vast importance of the find, enough is told us to make it easy for us to believe Professor Max Müller's statement that Mr. Quibell's find reveals more of the life, art, and history of 'prehistoric' Egypt than all other discoveries that have been made.

The finds were made in Upper Egypt. There are twin cities there on either bank of the Nile. The one on the eastern bank was called Nekhbet by the ancient Egyptians, Eileithyia by the Greeks; its name is now El-Kab. The one on the western bank was called Nekhen, then Hieraconpolis, or 'City of the Hawks'; it is now Kom el-Ahmar, which means 'The Red Hill.' The latter is the scene of the discovery. In the Greek age, as in the present, it was an insignificant settlement. But when it had the name Nekhen (or some earlier one), that is to say, four, five, or even six

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PROFESSOR S. R. DRIVER, D.D.

thousand years B.C., it was a city of great importance. Now a city that once was great and then lost its greatness is the place to look for treasure. Mr. Quibell looked there, and found it.

He found an old temple. It was old even in the time of King Pepy (to follow Professor Max Müller's spelling) of the sixth dynasty, for that king restored it. And in the small rooms of that temple and on a spot slightly east of it, he found the prehistoric relics. Just before entering its chambers he discovered 'a wonderful monument in the shape of a hawk, more than two feet high, with two high feathers, and the royal serpent (*uraeus*) on the head.' It is a god, of hammered gold laid over wood and bronze, and the weight of the gold is more than eighty sovereigns, so that it is the largest piece of gold ever found in Egypt. 'To judge from objects near it, this idol, which may have been extremely old, was buried there for safety's sake by kings of the twelfth dynasty, somewhat before 2000 B.C.'

This idol is of artistic value. It is not old enough to be of great historic value. Inside the temple itself were the objects of historic value found. They are chiefly globes shaped like mace-heads, bowls, knives, and statuettes, and they are very many. Over a hundred 'mace-heads' and bowls were found buried in one trench. Some are in a poor state of preservation, for the ground was not quite free from moisture, and the ivory has rotted; some were deliberately shattered, as was done with so many objects when given to the dead. But enough remains to prove to us the reality of 'prehistoric' art, to vex us with the difficulty of 'prehistoric' hieroglyphics, and even to teach us something of the history of 'prehistoric' Egypt. We wait the publication of Mr. Quibell's volume now.

Samuel Rolles Driver.

By the Rev. G. A. Cooke, B.D., late Fellow of Magdalen College, Oxford.

If the disciple is to write about the master it can only be with that admiration and gratitude which everyone who has come under Dr. Driver's training cannot help feeling. We look back to the 'Advanced Hebrew' lectures at Christ Church as to the time when we were taught how to lay the foundation of solid and accurate scholarship. Dr. Driver is the most stimulating of teachers, not because he makes any appeal to the imagination or clothes his words in any particularly attractive form, but because he is so intellectually satisfying. His lectures are an education in scientific method. There is the searching examination of the grammar of the text, the masterly grouping of illustrative material, and then the carefully worded, exact induction. It is all perfectly lucid, sober, and complete. To hear Dr. Driver expound the usages of a Hebrew preposition is an intellectual treat, as satisfying as any demonstration in a scientific laboratory.

Like all great scholars, Dr. Driver has his characteristic method, which is the outcome of his own experience: he never went to any German university to learn it. Briefly, his method may be said to be, grammar first, criticism afterwards. For years before he made public his conclusions upon the literary and historical criticism of the Old Testament, he devoted himself to an exhaustive study of its language. He had previously undergone a thorough training in the classical, mathematical, and philosophical schools of the university, in all of which he had highly distinguished himself; so that he brought to the study of the Semitic languages a singulary well-equipped and disciplined mind. The chief product of his linguistic studies is the well-known *Treatise on the Use of the Tenses in Hebrew*, which appeared in 1874; 2nd edition, 1881; 3rd edition, revised and improved, 1892. This book marks an epoch in the study of the language of the Old Testament. It was the first attempt in English to deal with Hebrew syntax in a way at once philosophical and comprehensive. It placed the author immediately in the front rank of living Hebraists,

and no doubt won him his seat among the company of Old Testament Revisers in 1875, and led to his appointment as Regius Professor of Hebrew and Canon of Christ Church in 1882.

It is this unrivalled knowledge of the language which gives such weight to Dr. Driver's authority when he comes to deal with the problems of criticism. Like the other great English scholars, —Professor Cheyne, whose exegetical and critical works 'rest uniformly upon a basis of exact philology'; and Professor A. B. Davidson, who was a grammarian before he became a commentator, —Dr. Driver would say to all biblical students, Before you take up the higher criticism you must put yourself through a thorough discipline with text, grammar, and lexicon. Criticism of the Old Testament which is not based upon first-hand knowledge of its language can never be authoritative or sound.

I have spoken of Dr. Driver's public lectures. He does not content himself with these. He often invites a promising pupil to bring him privately an essay or a grammatical exercise. Then we come to close quarters with a real master; we find out what absolute accuracy demands; no statement is allowed to pass without its illustration or authority; anything vague or generalizing is checked at once. If we have learnt nothing else, we come away from those memorable interviews with some idea of the supreme duty of taking pains. This private help is always readily forthcoming, whether in the way of advice about a piece of original work, or of looking through proof-sheets, or giving information on some point of difficulty, as many a younger student can testify. Perhaps what impresses those who know Dr. Driver best is his extraordinary industry and concentration, and the unsparing trouble he takes about everything he does.

More than any other leading scholar, perhaps, Dr. Driver has directed the movement of educated opinion in England with regard to modern views of the Old Testament. He has always, of course, taken his stand on the critical side, and thrown the whole weight of his learning and influence into the cause of free and progressive study. But his influence has been a reassuring one. He has shown that a critic can be at once scientific and reverent; and that the critical view, so far from destroying the religious value of the sacred books, gives them fresh significance and interest. His popular little book on *Isaiah* ('Men of the Bible' Series, 1888), and his *Sermons on the Old Testament* (1892), show how deep and earnest is his desire to commend the scholar's interpretation to the average intelligent believer. The sermons, written in Dr. Driver's clear and forcible style, admirably illustrate the temper of the religious critic, and show how the Old Testament can be used in such a way as to be faithful both to its spiritual character and to the results of biblical science. In the helpful sermon on Inspiration (vii. p. 161), Dr. Driver remarks, 'Those who judge the literature of Israel from what may be termed a critical as opposed to a traditional standpoint must dispute the claim, which representatives of the latter seem sometimes to make, that they alone are conscious of the worth of the Old Testament.' Dr. Driver's latest book, published only a few weeks ago, *The Parallel Psalter*, containing the Prayer Book Version side by side with a fresh translation, with an introduction to the English Psalter and a few footnotes, shows how concerned he is to bring the best biblical scholarship within reach of the ordinary Christian reader.

And it is not merely this reverent, religious treatment of the sacred literature which has proved so reassuring, but it is also the extreme carefulness and caution with which Dr. Driver states his conclusions. We may be sure that he does not speak until he has carefully weighed every point, and given it its full value. When his result is reached it is stated with clear and resolute precision; when it is impossible to be certain, he says so frankly. How familiar to his pupils is such a remark as, 'The data are not sufficient to warrant us in forming any certain conclusion'! And, further, he not merely states his results, but shows how they are arrived at. His masterly grasp of the material and keen critical insight enable him to state the whole process in such a way as to convince the intelligent reader. It is these qualities which have done so much to reassure English opinion on the higher criticism, and to keep it on the right lines.

The *Introduction to the Literature of the Old Testament* (1st edition, 1891; 6th edition, revised and enlarged, 1897), now universally recognized as the standard work on the subject, justifies what has just been said. The critical process is exhibited as fully as possible, the critical results are stated with a moderation, which is not the moderation of mere caution, but that of scientific

honesty; and behind it all we feel the presence of a serious, if unobtrusive, reverence.

Dr. Driver has been supposed by some to err on the side of caution. That is a matter of temperament rather than of scholarship. His temper is not, perhaps, that of the pioneer; his mind is constructive rather than inventive. He faces the facts with the frank scrutiny of a scholar, without prejudice or prepossession, and goes where the facts lead him. At the same time, he possesses that faculty, call it philosophical or critical, which gives him a keen insight into the relation of facts and their bearing upon great principles. We may well be thankful that we have such a scholar in Dr. Driver's position, and with his particular gifts and qualities, to guide and instruct the Church at a time when changes are taking place in traditional opinions, and a more progressive, more searching, but none the less religious, study of the literature of the Bible is gaining ground.

Among Dr. Driver's more important works, not mentioned above, are the following:—*Commentary upon the Books of Jeremiah and Ezeqiel by Mosheh ben Shesheth*, edited from a MS. in the Bodleian, with a translation and notes, 1871; *Variorum Bible*, joint editor, 1876 (also called 'Queen's Printers' Bible,' 3rd ed., 1888); *The Fifty-third Chapter of Isaiah according to Jewish Interpreters*, joint editor, 1877; *Commentary on the Book of Proverbs attributed to Abraham Ibn Ezra*, edited from a MS. in the Bodleian, 1880; *Critical Notes on the International Sunday-School Lessons from the Pentateuch*, 1887; *Notes on the Hebrew Texts of the Books of Samuel*, 1890; *Hebrew and English Lexicon*, joint editor, part i. 1892, part vi. 1897; *Leviticus* in P. Haupt's 'Sacred Books of the Old Testament,' 1894–95; *Commentary on Deuteronomy*, 1895; *Commentary on Joel and Amos*, 1897. Besides these should be mentioned Dr. Driver's important contributions to Smith's *Dictionary of the Bible*, new edition, and to Dr. Hastings' new *Dictionary of the Bible*, and many articles in the learned journals and in magazines. Among the latter the following are some of the most important:—*Journal of Philology*, 1882, xi. pp. 201–236 (grammatical); *Contemporary Review*, 1890 (criticism of the historical books of the Old Testament), 1894 (Archæology and the Old Testament); *Jewish Quarterly*, 1889, i. (on Judges); *Expositor*, 1887 (notes on difficult passages), 1889 (on the double text of Jeremiah), 1893 (on Marshall's Aramaic Gospel), 1895 (on the speeches in Chronicles); *Guardian*, 1896 (Archæology of the Old Testament).

Faith and Revelation.

THE TWO FUNDAMENTAL PRINCIPLES OF RITSCHLIANISM.

By the Rev. William Morgan, M.A., Tarbolton.

II.

We have now to deal with the second of the fundamental conceptions of Ritschlian thought. The correlative of faith is revelation. Each supposes the other; and our conception of the one will necessarily determine our conception of the other.

In what then does revelation consist? In what way has God manifested Himself to men as the object of their trust? In the first place, it may be affirmed that God is not a mere postulate, whether of faith or of reason. The God of revelation is not a mere practical idea which has come to us as an implicate of our moral consciousness; still less is He an idea which the individual or the race has reached as a product of thought. Not even faith can create its object.

Neither, again, does revelation assume the form of a supernaturally revealed and authenticated system of doctrines. Doctrines are the expression of faith, but they are not its object. Prophets have uttered what we hail as truth, but behind their utterances their lay an object, which was present to their faith; and it is only as that object becomes real for us that we can understand their words. God would not be revealed as love, if we had nothing but a report, however official, that He *is* love. The devotion of a mother to her child would be more of a Divine revelation than that. When an apostle tells us that he found in Christ the righteousness, the power, and the wisdom of God, it will not help us to receive his words as true; his words will be of service to us only as

they lead us to see in Christ what he saw, and to have the same thoughts regarding Him as he had. 'The thoughts of men who have been redeemed,' says Herrmann, 'cannot themselves redeem. The decisive thing is that men be brought into a state in which these thoughts shall be reproduced.' God comes to us, not as a doctrine, however true, but as a concrete spiritual magnitude that authenticates itself to us as Divine. The nature of revelation will thus be seen to correspond to the nature of faith. As faith proceeds by judgments of worth, so God reveals Himself to faith in spiritual facts or magnitudes that possess an absolute worth.

That such a magnitude is not to be found in the realm of nature will at once be evident; for even if we hold that that communion with nature which finds expression in the poetry of Wordsworth is not without a certain religious value, we must still admit that the spirit that meets us there does not bring the assurance of a personal God, who forgives sin, and bestows on man the gift of eternal life. Only within the sphere of personal life can God manifest Himself as a power *above* nature, clothed with moral attributes, and working towards a moral end.

Such a revelation has been found by some in the facts and movements of their own inner life. The mystic, withdrawing himself from every external object, and even so far as possible emptying his thought of all concrete content, seeks direct, unmediated communion with God; and in the resulting exaltation of feeling, he recognizes the mysterious contact of the human spirit with the Divine. There is a truth in mysticism; but, in the form we have described, the truth is strained till it has become falsehood. In rejecting every medium of revelation, and stripping his thought of God of the traits of grace and truth that appear in Jesus, the mystic leaves no object for his rapt contemplation but some highly abstract idea, such as eternity or infinity; and it is really to such a spacious but empty idea that the response of his emotional nature is due. He has not really come into contact with the living God, but only with a dark and formless abstraction of his own thought. There is, however, a true mysticism, such as St. Paul, for example, describes, when he speaks of Christ as being *in* him, and of God as working in a man, to will and to do of His good pleasure. The believer in God finds in the movements of his own inner life something of which psychology can give no sufficient account—a communion and interaction of the human spirit and the Divine which defies analysis. But such a fact of the spiritual life can be described as revelation only in a secondary sense. The life in which such an experience is rooted does not spring up within the soul as a natural growth, but comes to it from without. The soul does not contain within itself all the conditions necessary for its religious activity, so as to be able to maintain and develop itself in isolation; rather is its inner life a response to facts and influences that act upon it from without. Moreover, when a man seeks to assure himself of God's presence and working, he will not reach certainty through any contemplation of the processes of his own inner life, but only when he looks beyond himself, and rests on a spiritual magnitude that is greater than any he finds within his own soul, and that stands above the ebb and flow of his subjective feeling. But this is just to say that the proper field of revelation is human history. God manifests Himself in the historical life of man, in facts and events in which we become certain of His presence and gracious working.

What then is the nature of such facts, and where are they to be found? Among evangelical Christians there can be no difference of opinion as to the unique place occupied by Christ in the scheme of Divine revelation. Christ is that factor in the world in whose Life and Work God has manifested His grace and truth, and entered as a personal power into history to carry out His eternal purpose of salvation. In Christ we meet with God, or rather God meets us, to lay His strong hand upon us, and lift us into a life of fellowship with Himself. 'When God reveals His Son in us,' says Herrmann, 'in that experience then arises the certainty that God Himself has come to us.' But is Christ the only fact in history, which, from its value as revelation, has the power to awaken faith? By taking the consciousness of Christ as an isolated fact of which no analysis is possible, and erecting an absolute barrier between Christian and non-Christian revelation, Ritschl has given to his system a one-sidedness which has proved an offence to many. He has, moreover, made it impossible to find any real point of connexion between Christian faith and faith that is not distinctively Christian, as, for example, that of the Old Testament. It is no derogation from the absolute worth of Christ to recognize that such men

as the prophets of Israel exhibited spiritual traits, which made them the mediums of a limited Divine revelation to their own age, and indeed to every age—traits which are akin to those in Christ that make Him the bearer of the complete revelation.

What is it in Christ that constitutes Him the absolute revelation of the invisible God, so that He could declare that no man knoweth the Father, save the Son, and he to whomsoever the Son will reveal Him? Traditional theology has laid the main emphasis on such facts as the virgin birth, the miracles, the bodily resurrection. We need not deny such facts. That Christ wrought miraculous cures, and that He showed Himself after His crucifixion to a limited number of disciples in another way than to disciples in general, are facts established by a powerful body of historical evidence. At the same time we cannot regard them as the primary and fundamental facts of revelation. In themselves they have no spiritual significance that authenticates itself directly to faith. They are not, in themselves, spiritual magnitudes on which faith can pass a worth-judgment. They first become credible when a man, on other grounds, has reached a certain estimate of Christ's Person. Christ Himself expressly refused to attach to them the significance which traditional theology claims for them. Those who cried out for signs He described as a wicked and adulterous generation; and He declared that if a man did not believe Moses and the prophets, he would not be persuaded though one rose from the dead.

The significance of Jesus is to be found in His inner life, as it has expressed itself in word and deed. That inner life, with its content of holiness and of love, and with its power to reduce to subjection to itself all natural things, is the manifestation of the essential nature of the invisible God. The purpose to which Christ clung throughout the course of His early ministry, to which He was faithful even to death, is the purpose of God Himself. His love which seeks out in order to save, and which, being holy and pure as well as tender and solicitous, shows justice and mercy reconciled, comes to the sinner as God's own eternal love, and produces confidence in God in his heart. The power which Christ exercises over us, to establish and strengthen the supernatural life of faith within us, authenticates itself as the power of God. The might of His Spirit meeting us convinces us that God has not forsaken us. Christ is the author of our faith, in as much as He is that fact in which God so manifests His character and will as to win us to trust and self-surrender. We may also refer to another aspect of Christ's saving activity, which finds recognition in the twelfth chapter of Hebrews. In our discussion of faith we dealt with the primary religious judgment as to the worth of the supernatural life, with its wealth of moral content. It is not always that we are able resolutely to stand by that judgment, for nature and sense are sometimes too strong for us. The impulse of our heart is to cling to another, who has a clearer insight, and a more invincible trust than we ourselves possess. And Christ is the completer of faith in the sense that He exhibits faith at its highest power. His trust that the kingdom of God is the highest good was never for a moment clouded by doubt or shaken by disaster. For the joy that was set before Him He endured the cross, despising the shame; and men in their weakness find reinforcement in His certitude.

There are many who think that it is but a poor account of our Lord's Divinity to say that in Him God reveals His spiritual attributes, and gives effect to His eternal purpose of salvation. They demand some formula that shall reach deeper into the heart of Deity, and they find it in the idea that Christ shares in a quasi-physical Divine *ousia*. But such procedure surely betrays a pagan want of faith in the absoluteness of spiritual attributes and spiritual forces. It is a sin against the Holy Ghost. To pass by the spiritual traits of Jesus in order to seek His Divinity in a hypothetical *ousia* is to follow the impulse, not of faith, but of an unspiritual philosophy, for which the Divine is simply the most abstract idea—the absolute in which all distinctions are dissolved.

Herrmann, and we may add Ritschl, often speak as if there could be no Christian faith without a personal relation to the historical Christ. Such a statement however is true only when the term 'historical Christ' is used in a wider sense than that which it commonly bears. There are many Christian people who have but a poor knowledge of the Gospels; many who must confess that the Christ, as He is presented there, has not been the main source of their inspiration. But Christ lives in His Church. Men meet with Him as embodied in the lives of believers, in the institutions of society, and in literature saturated with His Spirit. Their thought of God has the love of Christ for

its content. They are still dependent on Christ, though only mediately. Yet if the individual can live apart from the personal Christ, the Church cannot. The vitality of the Church depends on the men who draw their life from no secondary source.

Much controversy has raged round the question whether it is the historical or the glorified Christ that is the object of Christian faith, and therefore the medium of revelation. To Christ as exalted we can certainly add no trait that is not exhibited in His earthly life. The Christ who gathered publicans and sinners about Him, and gave them a new sense of sin and forgiveness; the Christ who won the love of the 'woman who was a sinner,' and drew Matthew from the receipt of custom, is the Saviour who rules human hearts now. We indeed think of Him as not holden of death, as having passed, as our forerunner, within the veil; we think of Him with the clear consciousness of His world significance, but it cannot be said that the glorified Christ is thereby differentiated from the Christ of history. Communion with Him as exalted is either an expression for the fact that in His Spirit He abides with us for ever, or it is an example of that legitimate mysticism that finds in the movements of the soul's inner life the tokens of the Divine presence and working. In the latter case Christ is merged in God. You cannot distinguish between them.

From what has been said it will be evident that Ritchlianism is not synonymous with an undogmatic Christianity. We shall still have our dogma, in the sense of a truth that shall hold valid within the Christian Church, only it will not represent a combination of the thoughts of faith with the metaphysical speculations of the schools, but be in the strict sense of the term a 'confession of faith.' The task of dogmatic is to exhibit Christian faith in its purity, and as it rests on the revelation in Christ; to exhibit it with scientific clearness and precision. Theology is the correlative of life and not of speculation; and every doctrine will have its proof and test in this—that faith, and only faith, can apprehend it.

The Great Text Commentary.

THE GREAT TEXTS OF ST. JOHN'S GOSPEL.

JOHN xxi. 15–17.

'So when they had broken their fast, Jesus saith to Simon Peter, Simon, son of John, lovest thou Me more than these? He saith unto Him, Yea, Lord; Thou knowest that I love Thee. He saith unto him, Feed My lambs. He saith to him again a second time, Simon, son of John, lovest thou Me? He saith unto Him, Yea, Lord; Thou knowest that I love Thee. He saith unto him, Tend My sheep. He saith unto him the third time, Simon, son of John, lovest thou Me? Peter was grieved because He said unto him the third time, Lovest thou Me? And he said unto Him, Lord, Thou knowest all things; Thou knowest that I love Thee. Jesus saith unto him, Feed My sheep' (R.V.).

EXPOSITION.

'Simon, son of John.'—The form, '*Simon, son of Jonas*,' or rather, as it should probably read, '*Simon, son of John*,' is not contrasted unintentionally with the name *Simon Peter*, which is used by the evangelist in this very verse. It recalls to Peter his natural state, from which the call of Jesus had brought him, into which he had relapsed by his fall, and which now serves as the starting-point for his restoration.—GODET.

'Lovest thou Me more than these?'—The word for 'love' here, and in the question in v.[16] is *agapân*. St. Peter in all three answers uses *philein*, and our Lord uses *philein* in the third question (v.[17]). The change is not accidental: and once more we have evidence of the accuracy of the writer; he preserves distinctions which were actually made. St. Peter's preference for *philein* is doubly intelligible—(1) it is the less exalted word; he is sure of the natural affection which it expresses; he will say nothing about the higher love implied in *agapân*; (2) it is the warmer word; there is a calm discrimination implied in *agapân* which to him seems cold. In the third question, Christ takes him at his own standard; He adopts St. Peter's own word, and thus presses the question more home.—PLUMMER.

WHEN He adds '*more than these*,' Jesus certainly reminds him of the presumptuous superiority which he had claimed when he said (Mt 26[33], Mk 14[29]), '*Though all shall be offended because of Thee, yet will I never be offended.*'—GODET.

'Yea, Lord; Thou knowest that I love Thee.'—St. Peter in his answer affirms his personal attachment to the Lord, appealing to the Lord's own knowledge, but his profession differs in two important points from the question proposed. He does not assume any superiority over others; and he lays claim only to the feeling of natural love, of which he could be sure. He does not venture to say that he has attained to that higher love which was to be the

spring of the Christian life. Moreover, now he says nothing of the future, nothing of the manifestation of his love.—WESTCOTT.

'**Feed My lambs.**'—The proper evidence of Simon's love to the Lord should be seen in his tender care for the weak 'little lambs' of the Lord's flock. He would deal gently, as he had been gently dealt with himself; he would restore as he had been restored, love as he had been loved.—REITH.

'**He saith to him a second time . . . Lovest thou Me?**'—The same verb ('lovest') which had been used by our Lord in His first question again occurs here, and the question only differs from the first in the gracious omission of the words 'more than these.' Jesus had appreciated the motive which had led Peter, in his previous reply, to avoid all comparison between his own love to Jesus and that of others. He accepts the evidence of humility afforded by His apostle, and, in that direction at least will no longer test him.—MILLIGAN AND MOULTON.

'**Tend My sheep.**'—In reply, the Lord lays upon him a new part of the shepherd's duty: *Tend*—be shepherd of—*My sheep*. The lambs require to be fed; the sheep require to be guided. The watchful care and rule to be exercised over the maturer Christians calls for greater skill and tenderness than the feeding of the young and simple.—WESTCOTT.

'**He saith unto him the third time . . . Lovest thou Me?**'—In this third question, apparently a repetition of the first and second, one word ('lovest') is changed; for the word which He had used before, Jesus substitutes that less elevated, more familiar word with which Peter had already twice replied, 'I love Thee.' It is this that constitutes to the apostle the painful force of the third question. Not only is his own word taken up by Jesus, but that word is one by which he had sought to give utterance to the strength of his affection. And now Jesus says to him, 'Peter, dost thou really thus love Me as thou sayest? But a little while ago, what was thy denial of thy Friend? Is it otherwise now? I will take thee at thine own word. May I trust thee, that, with that love of which thou speakest, thou lovest Me?'—MILLIGAN AND MOULTON.

'**Peter was grieved.**'—It had gone to his very heart, that the Master, in presence of the rest, should consider it needful thus to interrogate *him* of all men. But Jesus was not satisfied until this point was reached. His disciple must feel the sting of the question piercing, to the 'dividing asunder of soul and spirit.' Christ's dealing in love and tenderness is meant to produce sincere repentance, grief, and hatred of our sin; and not till then can we be sure that our love to Christ is growing from a strong and enduring root. The word of Christ is meant to fetch our deepest feelings, to stir us—'all that is within us'—and then only, when the very lowest stratum is upheaved, is there hope and safety for the future.—REITH.

'**Feed My sheep.**'—There is distinct progress in the ideas—(1) 'Feed My *lambs*'; (2) 'Rule (shepherd) My *sheep*'; (3) 'Feed My *little sheep*.' First, let Peter, let the apostolic company, let any one of the successors of the apostles, learn the delicate duty of supplying the just and appropriate nourishment to those that are young in years or in graces; then let him also learn to guide, direct, protect from outward foes, the mature disciples, and preserve the discipline of the flock, seeking the lost sheep until it be found; and he will find that then a third duty emerges. The sheep that are young in heart, the old men that are childlike in spirit, the trembling sheep that need even more care than the lambs themselves, are specially thrown upon the shepherd's care.—REYNOLDS.

Love and Service.

There can be little doubt that in calling Peter by his old name of 'Simon,' Jesus desired to remind him of his natural condition as a sinning son of Adam. So on that other occasion, 'Simon, Simon, Satan hath desired to have you that he may sift you as wheat.' Then in the phrase, 'more than these,' He reminds him of the special sin of which he had been guilty. For, 'Lovest thou Me more than these?' does not mean 'more than these things,' as if Jesus had pointed to the boats and nets and fishing gear lying at hand, but 'Lovest thou Me more than these My other disciples love Me?' This was Peter's claim once. He had said, 'Though all shall be offended because of Thee, yet will I never.' And Christ's purpose in reminding Peter of that boast and its dismal result is to let him understand why he had fallen so disastrously, and how he might never fall again.

Now the reason of Peter's fall was not that he did not love his Master. He loved Him as ardently and unselfishly as any of the disciples did. We might even admit that he only spoke the truth when he said that he loved Him more than any of them. But his love had a wrong foundation. It was only the love of friend to friend, the affection of a disciple to his human master.

Accordingly Christ says, 'Lovest thou Me more than these?' and uses a word which means infinitely more than that. He uses a word for 'love' which expresses the love of God to man or of man to God, or at least the love of man to man in Christ Jesus. He does not ask Peter if as a Master and dear friend he loves Him more than the others do. He does not care to dispute or consider that. He asks him if he loves Him as God, as his Saviour, more than they do. And at once He shows him the folly of his previous boast, and the source of that love that never fails.

Peter does love Jesus, and he will not foolishly deny it. But he will not yet claim that greater love, and uses the word which expresses the human affection. 'Lord, thou knowest that I love Thee.'

That is enough for Jesus. Already on the basis of that love, claimed as his notwithstanding its recent failure, Jesus sends him to feed His lambs. For that human love is already being purified and transfigured. But He will not confirm the commission till Peter, who never claims the Divine love, has thoroughly felt the folly of *trusting* to the love that is merely a human affection. So He repeats the question, again using the word which expresses the love of the saved to his Saviour. He receives the same steady answer, that the *human* love is there, notwithstanding all that has seemed against it. But it is nearer its transfiguration, and Jesus enlarges Peter's office, 'Tend My sheep.'

Then, when the grand truth, that love in order to last must be God's own gift, is rushing in upon Peter's soul, Jesus once more puts His question, 'Lovest thou Me?' this time using the word which expresses the love of friend to friend. For though Jesus is God, He is also man. And the love of the Saviour must mingle with the love of the Master and Friend. Peter is not to lose Him whom he has held so dear now that he recognizes in Him the Saviour of the world. Let the Divine and the human love dwell together. And on the basis of that harmony Peter is once more sent to his great life's work, 'Feed My sheep.'

There are two practical lessons:— 1. The foundation of all service is love to God in Christ. Not love of the work, not love of the sinners that are to be rescued and worked among, not even love of the Man of Nazareth. That love will fail. But God's own love is unquenchable, and the love that cannot fail is the love that says, 'We love Him because He first loved us.'

2. The evidence of true love is service. Who was the servant who returned his lord's money unused and unimproved? Not he who loved his master, but he who feared him. 'I feared thee,' he said, 'because thou art an austere man.' But true love casteth out fear. And no one need doubt of the presence of it in his heart, for it will certainly make its presence known in service that shall be unselfish and that shall last.

Illustrations.

Many years ago a father and his son repaired to a seaside town on the west coast for their holiday. One day the son was drowned, and the body could not be found. The father offered £10 for its recovery. All hands made an effort, and all boats were employed, but in vain. Another placard appeared offering £20 reward, and another spurt was made. The third time a £50 reward was offered, and all tried, but still in vain. After a time they gave up dredging and searching, believing that an undercurrent had swept the body into some cavern far away. One form, however, was seen pacing the shore all day. When all had given up, he continued his search. At last he received his mournful reward. He saw the curly head, half buried in the sand, of his only son. The £10, the £20, and the £50 reward had failed, but a father's love was faithful unto the end.—T. Davies.

A Karen woman offered herself for baptism. After the usual examination, I inquired whether she could give up her ornaments for Christ. It was an unexpected blow. I explained the spirit of the gospel; I appealed to her own consciousness of vanity; I read to her the apostle's prohibition (1 Ti 2^9). She looked again and again to her handsome necklace; and then, with an air of modest decision that would adorn beyond all ornaments any Christian in the land, she took it off, saying, 'I love Christ more than this.'—D. Judson.

Simon had boasted in the upper room, 'Though all shall be offended, yet will not I' (Mk 14^{29}, Mt 26^{33}); and Jesus asks him if he is still prepared to say the same,—claiming a love stronger than that of the others. We might think it ungenerous to recall such words—better let them drop out of mind. Perhaps so; had Peter's boast been mere vanity and nothing more, or Christ's intention not suffused with love. Knowing how true at heart His disciple was, the Lord gave him the opportunity, painful in some respects as it was, of uttering his deepest feelings and convictions. It is the kindest thing at times to let the past be untouched. But things we cannot bear to look at again in the light of God's judgment and our own forgiveness are not dead. . . . The life is laid bare, not to confound us merely, but to convince us that nothing escapes the eye of God, and that His judgment is none the less searching that the tenderness of Divine mercy goes with it.—G. Reith.

The work begins with the little lambkins. Put the food therefore where they can get at it. 'Bless the Lord,' said a farmer, after a sermon from a substitute for his minister, a very high classical gentleman, 'the hay was put in a low crib.' Some preach as though the Lord said, 'Feed My camelopards. Nothing but giraffes would be able to reach it from the lofty rack in which they place the food.—C. H. Spurgeon.

Not without deep meaning was this line of action marked out to a warm-hearted, erring, yet penitent man. If ever he would be saved from such falls as he had had, it could only be by learning how rightly to use his impulses. And so with us all. Better that deeds should witness to our love than that we should have all raptures and yet be found fruitless.—J. Reid Howatt.

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Immortality.

A REPLY TO DR. PETAVEL.

By Professor the Rev. J. Agar Beet, D.D., Richmond.

Dr. Petavel's courteous and thoughtful open letter has had my careful and repeated study. It claims, and shall have, from me a careful reply.

It will be well to begin by restating the issue between us. On p. 193 of my book I give the result of my research as follows:—'To sum up. The writers of the New Testament agree to describe, with more or less definiteness, the punishment to be inflicted in the day of Christ's return as actual suffering and as final exclusion from the blessedness of the saved.' So far Dr. Petavel agrees with me. But he goes beyond me by asserting that the Bible teaches, not only the final exclusion of the lost, but also their ultimate extinction; and invites me to go 'one step further' and join him in this position. This step, however, I cannot take until I find, in Holy Scripture, solid ground on which to tread. This, after much careful search, I have not found.

On the other hand, I do not find, either within or without the Bible, any clear disproof of, or serious objection to, Dr. Petavel's teaching. But this absence of disproof does not justify, in the absence of positive proof, acceptance of the teaching in question as true and reliable. To accept a statement as true simply because it cannot be disproved, is a common and dangerous fallacy. I therefore differ both from those who assert that the lost will ultimately sink into unconsciousness, and from those who assert that they will continue in endless suffering. On these matters the Scriptures, as I read them, give no decisive judgment. On p. 193, quoted above, I say: 'They give no ground for hope that the agony of the lost will ever cease; but they do not plainly and categorically assert its endless continuance.' In Dr. Petavel's books and open letter, and in the Bible, I cannot find anything which justifies 'one step further' than this.

Dr. Petavel objects, on p. 408, to my criticism that he has 'mixed together and identified two distinct issues, viz. the essential immortality of the soul and the ultimate extinction of the lost, and accepted as proof of the latter every disproof of the former.' This criticism I must leave with those who read his book. With much ability he has shown that the former doctrine has no place in the Bible; but, in my opinion, he has given no valid proof of the latter. Yet he confidently accepts it as taught there. His quotations, also, from the Fathers, while clearly proving that the writers had no conception of the essential immortality of the soul, fall far short of proving that they taught that the lost will ultimately fall into unconsciousness. This issue does not seem to have been clearly before them. For their language about the lost is, from this point of view, sometimes ambiguous. As an example, I may refer to the interesting passage quoted by

Dr. Petavel, on p. 410, in proof that Athanasius held the ultimate extinction of the lost, in which we read: 'Henceforth, being in a dying condition outside it (paradise), they abide in death and corruption.' These last words, especially the word *abide*, might be taken as asserting the permanent existence of the lost. This apparent contradiction shows the need for great caution when drawing inferences from the casual words of ancient writers about issues which were not before them. Yet Dr. Petavel quotes these writers with confidence as holding his view. This seems to me a confusion of distinct issues.

Dr. Petavel objects to my use of the word *ruin* to describe the fate of the lost. He argues (1) that 'the term is not scriptural.' But I have tried to show that it is the nearest English equivalent for the Greek word ἀπώλεια constantly used in this sense throughout the New Testament; a nearer equivalent than the renderings (A.V. and R.V.) *destruction*, *perdition*, *lost*. Surely I can go outside the English versions to find equivalents for the Greek words used in the New Testament.

He further objects (2) that the 'word would be simply a metaphor'; and quotes me as saying that metaphor 'is a most uncertain basis of doctrine.' Originally all or nearly all our words were metaphors. But, by use, many of them have gained definite meanings apart from the original metaphor. Such is the word *ruin*. We frequently talk of a man as *ruined* without any thought of a ruined building; and the word conveys at once a definite meaning. In my book, I have not once used it as a metaphor; still less have I built anything upon the metaphor. I have used it merely to convey a definite meaning. Moreover, I have carefully defined the meaning intended. So on p. 111 f.: 'The word before us conveys always the same root idea. It denotes utter and hopeless ruin, the complete failure of the maker's or owner's purpose for the ruined object; whether it ceases to exist or continues a worthless existence.' So again on p. 114: 'The word means, as we have just learnt, neither extinction of consciousness nor endless conscious torments, but simply the loss of all that makes existence worth having.'

My correspondent objects (3) that the metaphor 'is all the more "unsafe" because it is inadequate, being taken from the domain of architecture, while man belongs to the organic and to the spiritual world. An architectural ruin is inanimate.' But this objection is equally valid against magnificent metaphors of Holy Scripture, *e.g.*, Mt 16^{18}, 'I will build My Church'; Eph 2^{20-22}, 'Built upon the foundation of the apostles and prophets, Christ Jesus Himself being the head corner-stone, in whom every building, being fitted together, grows into a holy temple in the Lord, in whom also ye are being built together for a dwelling-place of God in the Spirit.' Also 1 P 2^{5-8}, and elsewhere frequently. Indeed, this architectural metaphor is a conspicuous feature of the New Testament. All metaphors are inadequate. They therefore need to be most cautiously interpreted. But they are of immense value as an intelligible means of presenting abstract truth. In my book, however, I have not made use of the metaphor in question; and I have warned my readers of the danger involved in the use of metaphor.

The objection (4) that I 'have not been able to give a proper definition of the ruin specified' has been already overturned by my definitions, quoted above, of the sense in which I used the word *ruin*.

Dr. Petavel adds (5): 'Had you attempted to define the meaning of this figure of speech, you would surely have detected that it is misleading, as suggesting a false notion of perpetuity.' The former part of this sentence is, in view of the clear definitions quoted above, which are elsewhere repeated, altogether inexplicable. It must be due to oversight. Moreover, the metaphor of a ruin does not suggest perpetuity. If a house were so damaged that it would never again be inhabited, we should call it a ruin even if we knew that within six months every brick would be removed and a new house built in its place. Similarly, to speak of souls as finally ruined, in no way suggests their endless permanence. And I have again and again said that in my opinion this is not taught in the Bible. That this is my opinion, Dr. Petavel, at the bottom of p. 409 *b*, himself admits.

Dr. Petavel brings, on p. 410, analogies from 'the universal law of decay' and from geology, and an inference (7) from the wisdom of the Creator, which suggest that lost souls will eventually cease to be. These suggestions are legitimate as matters for speculation. But they are no part of the teaching of the Bible. And, in our ignorance of the unseen world, they seem to me an altogether insufficient ground for reliable judgment about the fate of the lost.

He thinks (6) that the word *ruin* may be turned against my own position. 'When is a building utterly ruined? Is it not when "there shall not be left one stone upon another."' But the ancient temples of Egypt are utter ruins, even though many stones remain, one upon another.

My critic also, on p. 409 *a*, tries to take me up on a small detail by saying that I teach that 'the future punishment of the finally impenitent is utter and final ruin, and refuse to make any assertion about their condition.' He adds that this sentence 'seems somewhat self-contradictory; is not ruin a condition?' My meaning is made perfectly clear on pp. 123, 124: 'The words before us make no assertion about the condition of the lost, *i.e.* whether they will continue in a worthless and wretched condition, or sink into unconsciousness. For, as we have seen, the word *destruction* does not denote extinction but only the loss of all that gives worth to existence. Nor can we infer from this use of the adjective *agelasting* that the persons destroyed are themselves agelasting. For it describes not the persons destroyed but the destruction which awaits them . . . Consequently, the passage before us makes no assertion about the condition of the lost except that they will be ruined, and that their ruin will continue to the utmost limit of the writer's thought.' There is no contradiction here.

After finding fault with my use of the word *ruin*, Dr. Petavel comes, at the foot of p. 411, to his own proof that the lost will ultimately sink into unconsciousness. His chief proof is the word *destruction*. He says that their fate is 'clearly revealed in various passages referring to the ultimate destruction of the confirmed rebels; this destruction, to my mind, a synonym of the less popular word annihilation, and it *distinctly specifies* the fate of which you assert that it "is not defined in unmistakable language."'

He begins by attempting to show that I contradict myself by saying in one place that the word 'never means extinction,' and in another that it 'does not always mean to reduce to non-existence.' This apparent contradiction is easily explained. Taken by itself, and apart from its context, the word means only, as I have tried to prove, to deprive the object destroyed of whatever gives worth to existence, without further thought of what becomes of it. But sometimes the context shows that the writer uses the word in a sense more definite than, taken by itself, it conveys. For instance, in the quotation from Plato, on p. 109 of my *Last Things*, the writer is careful to make clear that by destruction he means annihilation: 'May perish and be destroyed, immediately on her release from the body issuing forth dissolved like smoke or air, and in her flight vanishing away into nothingness.' This definition gives to the word when subsequently used by Plato this more definite sense. It is all-important, especially in interpreting an ancient book, to distinguish between the sense conveyed by the word itself and the sense conveyed by the same word in some definite context.

My correspondent admits, on p. 412 *a*, 'that the word does not always mean total and final extinction.' If so, he is bound to show, when appealing to this word in proof of the final extinction of the lost, that in the passages adduced it has this definite meaning. Your readers must judge whether he has done so.

As an example of different meanings of the same word, Dr. Petavel quotes, on p. 412 *a*, the word *man* in Jn 16^{21}: 'Joy that a man is born into the world.' This is a very unfortunate example. For the strange words just quoted are due to the lack of an English equivalent to the Greek word ἄνθρωπος, which means a human being of either sex or any age. With the masculine article, it denotes a male; with the feminine, a female. Here there is no article. Accurately translated, the words mean, 'joy that a human being has been born.' The word *man* represents another Greek word, ἀνήρ.

The remainder of Dr. Petavel's argument is little more than an admission of the correctness of my assertion that the word *destroy* does not always mean annihilation. He says, on p. 412 *b*: 'In the Greek language, a man is said to be destroyed, to become as *non-existent*, when he has lost either his bodily life, or the most beloved member of his family, his fortune, his power, his reputation,' etc. So again: 'The moral character of the dissolute men alluded to by Dion Chrysostom was gone, it existed no more, and, in the writer's judgment, a man without a moral character had ceased to be a man. The same applies to Mark Antony, and to the companions of Ulysses, whom Circé had turned into swine.' But these men were not annihilated. Yet they were said to have been *destroyed*. And this last word, applied to them, is appealed to by

Dr. Petavel, when used of the lost, as proof that they will be annihilated. Similarly, on p. 413 *a*: 'The old world was not annihilated by the flood, but its outward arrangement was brought to an end, and the word used (κόσμος) chiefly calls our attention to an outward arrangement.' But the old world is said to have been *destroyed*. In short, Dr. Petavel admits that the word on which he relies has not always the meaning he gives to it when used to describe the fate of the lost; and he has done nothing to show that in this last connexion it has the special and narrower meaning he ascribes to it.

My correspondent says, on p. 413 *a*, that, if the word rendered *destroy* does not convey the idea of bringing to nought, the Greek language has no word which conveys this idea. This may be admitted. When Plato wished to convey this idea, he found it needful to define his meaning by a careful circumlocution, as I have shown in my quotation on p. 109. In practical life it is seldom needful to convey the idea of annihilation. And, when required, it is easily done, as Plato does it, by the addition of a few defining words.

The teaching of the Old Testament occupies only a small place in my exposition of the future punishment of sin, not for want of authority, but because we find there so little which adds to the plain and abundant teaching of the New Testament. On the other hand, for the meaning of the word *eternal* I have frequently quoted the Old Testament because of its frequent use there.

Dr. Petavel asks me to go with him 'one step further.' If he will show me in the Bible words describing the fate of the lost and implying clearly their final extinction, I will go with him. But such words with such clear meaning, I am, after prolonged search, unable to find. There are passages and groups of passages which, at first sight seem to teach the extinction of the lost or the ultimate extinction of evil; as there are others which describe their continued suffering without any hint of its cessation. But in neither case do the words of Holy Scripture justify confident assertion. And he who speaks in God's name is bound to go no further than the written Word clearly warrants.

At the same time, I readily admit that the advocates of what they call 'Conditional Immortality' have done good service by exposing the baselessness of the popular doctrine of the intrinsic and endless permanence of the human soul. They have also done good service by demanding a reconsideration of the whole matter; and by protesting against a theory long dominant in the Christian pulpit which, as I believe, goes far beyond the teaching of Holy Scripture.

Recent Foreign Theology.

Bruston on 'The Logia.'[1]

Professor Bruston of Toulouse, whose views on the Oxyrhynchus Fragment have been already partially laid before our readers (see The Expository Times, February 1898, p. 221), has published a tractate, which will be a useful addition to the Logia literature. He still maintains his adherence to the view of Abbé Batiffol that the transcription of the text should be in the reverse order of that adopted by Grenfell and Hunt.

This little work is supplemented by a note on three passages of the *Gospel of St. Peter*, which, in the opinion of Professor Bruston, have not been correctly given by the editors.

[1] *Les Paroles de Jésus recemment découvertes en Égypte, et Remarques sur le texte du fragment de l'Évangile de Pierre.* Par C. Bruston. Paris: Librairie Fischbacher, 1898.

Krüger's 'Nachträge.'[2]

This is a very useful appendix to Professor Krüger's work, *Geschichte d. altchrist. Litteratur in den ersten drei Jahrhunderten*, which forms one of the well-known series, 'Grundriss d. Theol. Wissenschaften.' The voluminous literature and the rapid progress of patristic studies speedily

[2] *Nachträge zu Geschichte der altchrist. Litteratur.* Von G. Krüger. Edinburgh and London: Williams & Norgate, 1897. Price 9d. net.

make any history of this kind out of date, unless it is supplemented from time to time by such appendices taking note of discussions and results in the same field. It is the object of the author to bring his work thus up to date, taking at the same time the opportunity to introduce a list of *Corrigenda*, and to deal in his preface with criticisms passed upon his original work. As there is no prospect of a second edition meanwhile, possessors of the *Geschichte* will do well to procure the *Nachträge*.

J. A. Selbie.

Maryculter.

The Works of the Abbé Le Camus.[1]

The Abbé Le Camus is a great traveller as well as a great man. He has travelled over Egypt and the lower half of Palestine, and written the record of it in a handsome volume of five hundred pages. He has also travelled over Northern Palestine, Syria, Asia Minor, and Greece, and written the record in a handsome volume of five hundred and twenty pages. And he has travelled over the Seven Churches of Asia, and written the record of it in a handsome volume of three hundred and twelve pages.

Of these three volumes, the first two are enriched with illustrations round the margin of every page; the third with numerous illustrations in the text. These illustrations are genuinely Oriental, not fanciful but true. Those in the volume on the Seven Churches are mostly reproductions of photographs. But even the margins of the other volumes, though greater liberty has been taken with them, do much more than embellish the page, they fill the mind with Eastern scenery, and convey as well as anything we have seen, that flavour of Orientalism which is much more difficult to carry away from the Holy Land than a bottle of Jordan water.

The description of the places which Abbé Le Camus visited is well written and easily read. There is enthusiasm and abundance of bold adjective; but there are no raptures of empty exclamation. The scene makes a certain definite impression, and that impression is conveyed to the reader in well-chosen accurate language. A careful examination further reveals merits that do not lie on the surface. Abbé Le Camus has an extensive knowledge of the literature of his subject, and knows when to turn it to account. Besides that, he has had special privileges granted him,—mainly, it would seem, because of his name and ecclesiastical position,—and he has thus been able on many occasions to pass beyond his predecessors' work, correcting or at least supplementing it.

The books deserve the widest circulation. Nothing but their great size will stand in the way of that. But it is just because of their size that the widest welcome should be offered them. For their space is never wasted. It is the ground they cover, and the enthusiasm with which they cover it, that makes them run to so many imposing pages. We shall keep them beside us constantly; for they are good science to refer to, as well as good literature to read.

[1] *Voyage aux Pays Bibliques*: (1) Égypte et Basse Palestine; (2) Haute Palestine, Syrie, Asie Mineure, Grèce.—*Les Sept Églises de l'Apocalypse*. Paris: Sanard et Derangeon.

Bovon's 'Morale Chrétienne.'[2]

With the second volume of the *Morale Chrétienne*, Professor Jules Bovon completes his *Étude sur L'Œuvre de la Rédemption*. The whole work is divided into three parts, and each part occupies two volumes, which are remarkably uniform in size. The first part is entitled *Théologie du Nouveau Testament*, one volume, of 550 pages, describing the Life and Teaching of Jesus; the other, of 604 pages, the Teaching of the Apostles. The second part is the *Dogmatique Chrétienne*, its volumes extending to 550 and 584 pages. The third is the *Morale Chrétienne*. Its size is slightly less, the one volume extending to 438, the other to 464 pages.

The volume before us thus completes the only systematic and adequate study of the Work of Redemption which we have had for many years. It is a credit to the Church in Switzerland, and a gain to the cause of scientific theology all the world over. For Professor Bovon's work possesses the characteristics of the most lasting and progressive study. It is believing and it is liberal. The roots have hold of the unshaken rock, but

[2] *Morale Chrétienne*. Par Jules Bovon. Lausanne: Georges Bridel et Cie. 8vo, pp. 464. 8 fr.

the branches wave freely in the unfettered air. From beginning to end it is a faithful and unquestionably very able treatise upon biblical theology and what biblical theology leads us to.

This last volume excites the keenest interest for the present of the whole work. For it handles the subjects that are most keenly debated. Dogmatic theology, even biblical theology, has to give place for the moment to Practical Theology. Our theories have been made, we are now concerned to see them go. And on all matters of conduct and life Professor Bovon speaks plainly and with authority. He has studied till he knows; and he neither wastes his own space nor tries our patience. Of course he has his attitude, and it is neither yours nor mine in every feature. But his bias is no tyrant. His book deserves the closest study; the closer and more competent, the better for the book and us.

Among the Periodicals.

'The Logia.'

In the July number of the *Revue Biblique*, Professor Cersoy of Lyon has an interesting article on the recently discovered Oxyrhynchus fragment. In the first place, he reiterates the views already expressed by him in the *Université Catholique* of 15th May last regarding the second Logion:—

ἐὰν μὴ νηστεύσητε τὸν κόσμον, οὐ μὴ εὕρητε τὴν βασιλείαν τοῦ Θεοῦ,

καὶ ἐὰν μὴ σαββατίσητε τὸ σάββατον, οὐκ ὄψεσθε τὸν πατέρα.

He believes that we have here a translation from an Aramæo-Palestinian original, of which the real sense was, 'If ye fast not the *fast*, ye shall not find the kingdom of God, and if ye "sabbatize" not the sabbath, ye shall not see the Father.' The translator he supposes to have mistaken צום, 'fast,' for עלם, 'world' (or rather in the emphatic state, צומא for עלמא), and he would emend τὸν κόσμον accordingly to τὴν νηστείαν. This emendation, he points out, removes the logical and grammatical anomaly of the words ἐὰν μὴ νηστεύσητε τὸν κόσμον, and restores the parallelism which is wanting in the Greek text. For parallels to 'fast the fast,' he cites 2 S 12^{16} (Heb., Peshiṭta, Targ. Jon., LXX) and Zec 7^{5} (LXX, Peshiṭta). In favour of an Aramaic rather than a New Hebrew original he argues that, at the date to which the Logion belongs, the Hebrew *'ôlâm*, 'world,' would have been written with *vaw* quiescent, עולם, between which and צום or צומא there is much less resemblance than between the latter and עלם or עלמא.

He then passes to the Logion:—

οὐκ ἔστιν δεκτὸς προφήτης ἐν τῇ πατρίδι αὐτοῦ, οὐδὲ ἰατρὸς ποιεῖ θεραπείας εἰς τοὺς γινώσκοντας αὐτόν.

The last expression evidently has a meaning which would be more accurately expressed by εἰς τοὺς γνωστοὺς αὐτοῦ. Here again Professor Cersoy believes the translator to have had before him one or other of the two Aramaic expressions יְדַעְוֹהִי or מְיַדְּעְוֹהִי (*peal* and *pael* participles respectively of יְדַע, 'know'; but which came to be used as substantives = 'friends,' 'acquaintances'). The translator, through ignorance, will have treated as a simple participle the word he had before him, and given it a corresponding Greek rendering. In this instance Professor Cersoy admits that there is no cogent evidence that the original was Aramaic rather than Hebrew, for יְדָעָיו might play the same rôle as either of the above Aramaic terms. But the primitive text was at least Semitic. A similar doubt, though not to the same extent (see the article in *Rev. Bibl.*) attaches to the original language from which the phrase ποιεῖ θεραπείας, 'works cures,' is translated.

Then comes the famous fifth (Harnack's and Swete's *fourth*) Logion, the first part of which is mutilated, but evidently deals with the presence of Jesus by His spirit with His disciples and with the aid He renders them everywhere. Clemen has taken the words μόνος αὐτῷ as representing the Hebrew לְבַדּוֹ; Cersoy points out that they answer equally well to the Aramaic בְּלַחּוֹדוֹהִי (frequent in the Targums); but he does not care to build any argument on this, for the reading αὐτῷ is not certain. The second part of the Logion is the much discussed—

ἔγειρον τὸν λίθον, κἀκεῖ εὑρήσεις με,
σχίσον τὸ ξύλον, κἀγὼ ἐκεῖ εἰμί.

The verb ἐγείρειν, it is pointed out, must here mean 'raise' and not 'awake.' There is no warrant for discovering a reminiscence of Hab 2^{10}, where a woe is pronounced on those who say to the stone, 'Awake!' The prophet is there dealing with idolatry, of which there is no question in the Logion. Cersoy cannot assent to the inter-

pretation of Harnack and others, who find in this saying a simple affirmation of the spiritual presence of Jesus with His followers amidst their daily toils, however common and laborious. Why should ἐκεῖ, 'there,' be = μετὰ σοῦ, 'with thee'? There is force, too, in Lock's remark that the aorists point to a single act rather than a constant occupation. Cersoy thinks it is impossible to resist the impression that what the saying has in view is the Divine immanence in all natural objects, even the most impenetrable. He finds nothing pantheistic in the notion. What is surprising is to find such a sentiment put into the mouth of Jesus. God, indeed, is everywhere; but Jesus is not everywhere bodily present in an invisible manner; and as to a presence by His spirit, this could not be predicated of irrational objects like wood and stone, unless these had any special consecration, which is not the case in the instance in question. If the saying is authentic, Jesus must have spoken of Himself from the side of His deity, as when He said πρὶν Ἀβραὰμ γενέσθαι ἐγὼ εἰμί ('Before Abraham came into being, I am'—Jn 8[58]). If this explanation be not satisfactory, one is at liberty to suspect the orthodoxy of the expression as well as that of the second Logion, seeing that the authenticity of neither is by any means established.

But now here again there is a want of parallelism and proportion between what is said of the *stone* and what is said of the *wood*. 'Raise' the one, 'cleave' the other—the Divine presence is found *in the very heart of* the wood, but only *under* the stone. What if in ἔγειρον we have a mistranslation of a Semitic word implying the idea of *penetrating*? What if חַצֵב, 'raise,' was misread for חָצַב, 'cut' or 'bore'? Such a mistake, implying a confusion between ה and ח, would be easily explicable. We thus obtain a logical and perfectly symmetrical rendering, 'Cut the stone and there thou wilt find me, cleave the wood and there I am.' In the case of this part of the Logion, the probability, according to Cersoy, is that the original text was Hebrew, not Aramaic. But he is by no means clear that the same thing is true of its first part, which concerns the spiritual presence of Jesus with His followers. The two sayings may have been originally quite unconnected, and may have been brought together by an editor who missed the point of both of them. There is no reason why the first may not have had an Aramaic source notwithstanding the Hebrew origin of the second.

Such are the simple '*observations*,' as the author modestly calls them, which Professor Cersoy submits to the consideration which their interest and acuteness will certainly procure for them.

Germany and the Textual Criticism of the New Testament.

There is one department of theological science in which England has been able to hold its own with Germany, the country to which we have to look for reliable and detailed information on so many subjects. That department is the Textual Criticism of the New Testament. Lachmann and Tischendorf are great names, but so are Tregelles and Westcott-Hort. It is generally admitted, indeed, that during recent years and until quite lately, this branch of study has neither excited the interest nor achieved the success in Germany that it has done in England. There are abundant signs, however, that any reproach that may have attached to Germany in this matter will be speedily rolled away. Of those who have contributed to bring about this change none has laboured more assiduously and successfully than Professor Nestle of Ulm, whose *Einführung in das Gr. N.T.* (1897) has been already noticed in The Expository Times (Aug. 1897, p. 505). Amongst the greatest services he has recently rendered, not only to Germany but to the whole Christian world, is the editing of the new edition of the Greek New Testament for the Bible Society of Stuttgart.[1] This, which will probably come to be known as 'Nestle's Greek New Testament,' has been very favourably noticed in several periodicals which we have seen. For instance, there is a eulogistic review of it by A. Wabnitz in the *Rev. de Théologie* for July last, and another by O. Herrigel in the *Evang-prot. Kirchenblatt*, No. 29/32, 1898. The paper by Herrigel has an independent value of its own, containing as it does an exhaustive and exact account in small compass of the history of editions of the Greek N.T., from the days of the Complutensian Polyglot and of Erasmus down to the publication of Nestle's edition. No better evidence could be found than this paper itself supplies of the growing interest of Germany in N.T. textual criticism. Herrigel naturally devotes

[1] See The Expository Times of June last, pp. 419 f.

a good deal of attention to the question of Cod. D, and the value which Nestle, Blass, and others, in opposition to Westcott-Hort, allow to that manuscript. We may expect a lengthy controversy on this subject; but whatever be the ultimate verdict pronounced by critical experts on the value of the Western text, this may safely be said, that the Stuttgart Bible Society has supplied a sorely felt want, that it has been extremely fortunate in its editor, and if the British and Foreign Bible Society is to serve the interests of N.T. study in the future, she cannot do better than co-operate with her German sister in circulating Dr. Nestle's text. In any case, it is surely not too much to hope that she will no longer continue to circulate the Textus Receptus. A generation hence it will be hard to believe that in the year 1898 the text practically of 1516, with all its *known* defects, was still scattered broadcast as *the* New Testament.

The Four Great Pauline (?) Epistles.

Professor van Manen, whose papers, entitled 'A Wave of Hypercriticism,' in THE EXPOSITORY TIMES (Feb., March, April 1898), will be remembered by our readers, returns, in the *Th. Tijdschrift* for July, to the subject of the authenticity of Romans, Corinthians, and Galatians. He renews his complaint that the objections of himself and those who hold with him have been simply rejected, not refuted, by the 'best critics' of Germany, and that in England there has been a disposition to assent, without examination, to this unfavourable verdict. Even Clemen's *Die Chronologie der paulinischen Briefe* (1893) cannot be regarded as a serious attempt at refutation, although van Manen cheerfully admits the ability of Clemen, his more than ordinary acquaintance with the work of Dutch writers, and the generally unexceptionable tone in which he carries on the discussion (van Manen, however, enters a protest against such expressions as 'die *Bestreitung* der paulinischen Briefe' and 'die *Diskreditierung* der vier grossen Paulinen').

In so far as Clemen's work can be called a 'refutation' of the views of the Dutch school (using the latter expression in a sense which none of our readers will misunderstand), there are three propositions which he maintains—(1) the general considerations which are alleged by way of objection to the old representation of the history of primitive Christianity can be easily explained away; (2) the new view which is recommended to us is inconceivable; (3) the arguments by which the latter is sought to be supported have no point.

1. The only one of the general objections dealt with by Clemen is the allegation that Paulinism, as we become acquainted with it in the four leading Epistles, presents itself as a transformation of the more or the most ancient Christian system that preceded it, as the fruit in any case of earnest and long-continued reflexion, so that we cannot think of it as arising only a few years after the crucifixion of Jesus. All that Clemen offers by way of answer to this objection is to point out that the objectors are blind to the fact which every day becomes clearer, that primitive Christianity contained within it the germs of its subsequent development, and that Paulinism itself only gradually developed to the degree which we encounter in the four leading Epistles. But van Manen, even if prepared to admit this, would not feel his position in the least damaged. We must refer the reader to the *Th. Tijdschrift*, where Clemen is charged with failing to see where the shoe pinches, as well as with ignoring what van Manen considers to be a very important contribution to the discussion by Blom.

2. Clemen maintains that the view taken by van Manen and others of the course of events that followed the crucifixion of Jesus is inconceivable. These views are alleged to have been, some of them, retracted by the writers themselves, while some are not seriously meant and *per se* are more than improbable. So be it, says van Manen, what bearing has this upon the main question of the authenticity of the leading Epistles? The new view has at least this advantage over the old, that it gives time and space for the development which even Clemen partly acknowledges to have taken place in primitive Christian faith and life and thought.

3. Finally, the summary handling which Clemen accords to individual objections is found by van Manen to be very inadequate; and he still desiderates a really thorough scientific examination of objections which are offered in no capricious but in a purely scientific spirit.

The 'Theologischer Jahresbericht.'

The first *Abtheilung* of the current issue of this extremely valuable publication appeared not long

ago. Its subject is 'Exegese,' and it embraces the literature in that department for the year 1897.

'Exegese' is a wide term, embracing not only commentaries and similar helps for the study of the books of Scripture, but works in Grammar, Lexicography, Textual Criticism, Archæology, Geography, etc. etc. It is almost incredible how exhaustive and careful the work is. Far from being a mere catalogue of books, the *Jahresbericht* always contrives to give the reader a correct notion of the contents and aim of the latter. THE EXPOSITORY TIMES appears very frequently in its pages, not one of the contributions of scholars like Cheyne, Driver, Baudissin, Jensen, Hommel, Nestle, König, etc., escaping notice; nay, even papers of far minor importance are not only noticed but their contents summarized. We cannot imagine any more useful guide to the student. The Old Testament Literature is dealt with by Professor Siegfried of Jena, the New Testament by Professor Holtzmann of Strassburg, than which no names could command greater confidence. The *Theologischer Jahresbericht* is published by Messrs. Schwetschke & Sohn, Berlin and Braunschweig, and in our own country by Messrs. Williams & Norgate, London and Edinburgh.

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The Lord's Supper under a New or an Old Aspect.

BY THE REV. E. P. BOYS-SMITH, M.A., HORDLE VICARAGE, LYMINGTON.

THE sacrament of the Lord's Supper as Jesus appointed it was a transfigured Paschal Feast; that is to say, the Passover was its starting-point. For the Paschal meal just ended was its occasion; or, if any deny that this was the actual Paschal Feast, it will be conceded that the occasion was a supper eaten in lieu of it. The Lord's words treating the bread as His body and the wine as the blood of the new covenant, are plain allusions to the Paschal sacrifice. And that the first disciples understood Him so is proved by the language they held. To cite two examples, by St. John's quotation of the Paschal law in connexion with the crucifixion, 'A bone of it shall not be broken,'[1] and by St. Paul's appeal, 'Our Passover hath been sacrificed, even Christ, wherefore let us keep the Feast.'[2] This then is beyond dispute, and the primary associations by which the Christian sacrament is connected with older Hebrew rites must undoubtedly be considered those which link it with the Passover.

But are these the only associations which connect it with the earlier religious usages of Israel? It may well be that while the leading thought in the Master's mind as He gave the form to that act of communion which He provided for His followers was this, there were other ideas associated with ancient religious practice which He meant to embody also. If so, even though they were subordinate, to recognize them is to enrich the Christian ordinance with a fuller significance. The object of the present paper is to point out such a group of associations with the past. If their presence in Jesus' thoughts that night of institution cannot be proved, may it not, at least, be deemed probable?

Scattered among the prophetic writings of the Old Testament are several allusions showing that in Israel, as in so many other races, men were accustomed to make 'offerings for the dead.' In some religious cults these offerings have obtained the greatest prominence; *e.g.* among the ancient Egyptians,[3] who laid the utmost stress upon the piety of children who brought such sacrifices to their deceased parents, it was so; among the Chinese it is so still; and the customary libations which the Romans made before the Lares and Penates afford further familiar illustration. In Israel, however, these offerings acquired no such leading importance. Owing to their general likeness to practices followed by the heathen, to their liability to superstitious abuse, and to the obliteration of ancient ideas in later times they were not regulated but discouraged by the fully developed law. But the references made to them by the prophets are enough to show they were commonly

[1] Jn 19^{36} (Ex 12^{46}). [2] 1 Co 5^{7}

[3] Cf. Page Renouf's 'Hibbert Lectures,' p. 132.

practised in Israel down to the Exile at anyrate, and some evidence of their being still in use after the Return may be adduced. This must be borne out by quotations :—

The prophet Hosea, threatening North Israel with captivity in Egypt and Assyria, declared that in the land of their exile 'They shall not pour out wine offerings to the Lord, neither shall their sacrifices be pleasing unto Him. Their bread shall be unto them as the bread of mourners; all that eat thereof shall be polluted.'[1] This meant more than merely bread eaten during the prescribed days of mourning, for not only is the 'bread of mourners' mentioned as parallel to offerings and sacrifices, which the ordinary food taken during the period of mourning would not be, but it is regarded as polluting those who eat it, not as being polluted by them, which implies that the bread stood in closer relation to the dead than did those who ate it, as offerings for the dead would, though common food eaten in days of mourning would not.

In the Deuteronomic Law relating to the presentation of first-fruits a prescribed form of profession is given for those who brought them to the sanctuary. A part of this profession runs, 'I have put away the hallowed things out of mine house. . . . I have not eaten thereof in my mourning, neither have I put away thereof being unclean, nor given thereof for the dead.'[2] The giving of offerings for the dead is plainly considered usual, and is in no way condemned although it was unlawful to take for this purpose the 'hallowed things' which were due as offerings to the Lord.

In a charge laid on Jeremiah to stand aloof from the doomed dwellers in Jerusalem, and hold no intercourse with them in their social joys or sorrows, it is said, 'Both great and small shall die in this land: they shall not be buried, neither shall men lament for them, nor cut themselves, nor make themselves bald for them: neither shall men break bread for them in mourning to comfort them for the dead; neither shall men give them the cup of consolation to drink for their father or for their mother.'[3] All the acts here cited as the ordinary observances in Jerusalem on occasions of death are acts of sacrificial communion,—the blood bond, the hair offering, and the bread and wine of fellowship notwithstanding the severance of death.

[1] Hos 9^4. [2] Dt 26^{14}. [3] Jer 16^6.

Similarly on his wife's death Ezekiel is bidden, 'Neither shalt thou mourn nor weep. Sigh, but be silent; make no mourning for the dead. Bind thine headtire upon thee, and put thy shoes upon thy feet, and cover not thy lips, and eat not the bread of men.'[4] That is to say, the prophet was to forego all those natural acts of sorrow at the death of one near and dear to him, which but for this special injunction he would have done; and in this he was to represent the distress of Jerusalem when her children should lie unburied and unwept in her streets. Of such acts eating the bread of men—to wit the 'bread of comfort' eaten as an offering for the dead—was one.

To the foregoing passages may be added two maxims from the book Ecclesiasticus :—'A gift hath grace in the sight of every living man, and for a dead man keep not back grace.' 'Good things poured upon a mouth that is closed, are as messes of meat laid upon a grave.'[5] These show that offerings for the dead were familiar enough when the proverb was coined, though it may be questioned whether Hebrew or foreign customs are in view.

Such incidental references as these to offerings for the dead establish the fact that they were the ordinary practice in Israel down to the date of the Exile at anyrate; perhaps, too, that they survived later, though possibly after their original significance was lost, even as 'wakes' and 'refections' of mourners linger on among ourselves. But in days when these rites were the general practice in Israel what was their meaning? what object had those who made offerings for the dead in view?

With many races the chief motive for such offerings was the belief that the food would nourish the life of those departed. In many barbarous lands the practice is still found of killing at the graveside of a chieftain his wives or slaves or else his horse, that they may accompany him into the unseen world and prove of service to him there as here. Food and weapons likewise were often buried with the corpse, that they might afford sustenance or defence on the long journey amid unknown needs and perils entered upon in death. And wherever continual offerings and libations were made to the departed, either in the household as among the Romans and the Chinese, or at the grave as with the old Egyptians and many others, it may be assumed that the animating

[4] Ezk $24^{17.\ 22}$. [5] Ecclus 7^{33} 30^{18}.

idea was that the dead needed food and drink like the living,—though perhaps in more sublimated forms,—and that it must be an act of piety and devotion to supply their needs. But in Israel it is not offerings of this nature that are met with. There is no evidence that such gifts were still brought at intervals for perhaps long after the dead had passed away. The ceremonies in question were connected with the death or burial. Moreover, the food and drink were not viewed as oblations for the service of the dead, but were consumed by the mourning friends in part. These were, in short, funeral feasts, in which the living were as much concerned as the dead.

Among Semitic peoples there is always some sense of a bond of fellowship as formed between any persons who share a common meal. Anciently this idea was far more widely prevalent, and had more force, the food of which all partake so that it enters into the life and tissue of each being supposed to constitute a real community of nature. Among the Arabs of to-day this is still a living belief, and hence the sacred obligations which rest upon one who has given or received hospitality, even though it be no more than a pinch of salt which has been shared. And wherever ties of foster-kindred are respected they are founded on a like belief. This is the idea which lay at the root of Hebrew sacrifice. The slaying of the victim did not constitute the sacrifice, nor even the presentation of its life-blood with the burning of some portions of its flesh: to these must be added the sacrificial feast, in which the kinsmen or the group of worshippers shared among them the other parts of the victim offered in a meal taken in common, of which the holy flesh formed the substance. The lamb or other creature offered thus became a fresh bond, on the one hand between the several worshippers, and on the other, between them collectively and the Lord, to Whom also it was given by means of fire or libation. Every sacrifice was thus an act of communion, both between men and between the Lord and men. The most sacred sacrifices involved, as a rule, the oblation of Life that there might be communion of Life; but even in the case of meat-offerings and libations of oil or wine the purpose was the same.

Now the 'offerings for the dead' practised in Israel were sacrifices in this sense, with a view to those whom death had severed from the living. They were acts of communion intended to cement again kinsmen or friends who had been parted by the veil which separates the seen from the unseen world,—to cement them together with ties of food and fellowship such as bound the living to one another.[1] They differed from other sacrifices only in this, that they had no relation to the Lord. The bond which men sought to renew in these funeral feasts was not one uniting them with Him, but one uniting them with such as had been lost to sight through death. The 'bread of comfort' and the 'cup of consolation' were received by mourners as means of restoring the broken connexion and renewing the interrupted communion with the departed in a sacrificial feast. These rites were therefore no less innocent and no less helpful for their purpose than other sacrifices to begin with. But as the original significance of sacrifice was forgotten in later times, and it came to be regarded as essentially a tribute of worship, the danger of these offerings for the dead lapsing into ancestor worship and superstition increased, and all sacrifices which were not offered to the Lord were increasingly discountenanced. Perhaps the enforcement of the law of the central sanctuary as the one acceptable place for sacrifice, even more than the dislocation of Israel's life in exile, accounts for the rapid and almost complete disappearance of these funeral feasts during the two centuries between Josiah's reform and that of Nehemiah.

Few words will be required, when once their purpose is appreciated, for showing how readily these ancient 'offerings for the dead' might find a new fulfilment in the Lord's Supper. That sacrament was instituted on the eve of the Master's death, and in full view of what the morrow was to bring. St. John's introductory words are, 'Jesus knowing that His hour was come that He should depart out of this world unto the Father';[2] while all the Synoptists place the ordinance immediately after the warning that one of the twelve would prove the traitor. What more natural than that He should appoint them at that moment, and others who should believe on Him through their word thereafter, a sacrificial service on the ancient lines which might be an act of communion between them who lived yet in this world and the Master they must lose in death? His words

[1] Cf. W. Robertson Smith's *Semites*, p. 304.

[2] Jn 13^1.

exactly accord with this intention, for He said, 'Yet a little while, and the world beholdeth Me no more; but ye behold Me: because I live, and ye shall live. In that day ye shall know that I am in My Father, and ye in Me, and I in you.'[1] What better fitted to impress the truth He laboured to bring home to them, that death was for Him not the end, but that He would rise again and be ever with His followers, than such a transfigured 'offering for the dead' as might become a continual pledge that death was no real division and the living here might reach out to the living Master gone hence? It is to be noticed, too, that the bread and wine which He employed in the Christian rite, while no more than accessories of the Passover at most, were just the elements of the ancient offerings for the dead. They lent themselves at once in this light therefore to become the 'bread of comfort' and the 'cup of consolation' received by believers in an act of communion, restoring and continuing their relation to the Master who was dead and is alive for evermore.

If it be thought that such a revival of a religious practice long since disused implies more of antiquarian feeling than the Lord Jesus would have entertained or His disciples appreciated, it may be enough to reply that almost the same objection might be urged against the ordinance of a transfigured Passover for Christian use, which is a fact acknowledged. For though the Passover was still a living institution among the Jews of the first century, while offerings for the dead were not, the fundamental idea of sacrifice as an act of communion which fitted either rite to receive a new creation at His hands, and to serve the purpose Jesus had in view, had been almost as completely obscured in the one case as forgotten in the other. But if with that pellucid insight of His into the spiritual meaning of Israel's past He seized on the central purpose of the Passover to make it the vehicle of a higher grace, is it hard to believe that He discerned also the true significance of those offerings for the dead, practised anciently and mentioned in the Scriptures, and pressed them also into service?

At anyrate this supposition affords a key to a saying which it is otherwise difficult to explain. As He gave the cup after supper Jesus said, 'Verily I say unto you, I will no more drink of the fruit of the vine, until that day when I drink it new in the kingdom of God.'[2] Considered in relation to the Paschal sacrifice just before referred to, the saying is not easily understood. Would the Paschal Lamb Himself share with believers the cup drunk at the Paschal Feast? Was the living Lord hereafter to partake with His disciples in His own life's blood? But considered in relation to the 'offerings for the dead' the saying is most natural. For the last time Jesus was sharing the cup with His followers under the conditions of intercourse which were familiar; next time they drank of it in accordance with His appointment, He in the kingdom of God, which is beyond observation, would drink of it, not as formerly, but in a new and spiritual act of communion, uniting the living with the Living despite death.

Some slight confirmation of the view put forward may perhaps be found in comparatively early Christian practice. In the fourth century the Lord's Supper was sometimes celebrated at the graveside. And in both East and West, though forbidden by repeated councils, the consecrated bread dipped in the wine was often placed in the lips of the dead. Sometimes the holy bread was buried with the dead, and Basil sanctioned this.[3] If in these times there was any lingering understanding of this sacrament as an offering of communion with the Master which bridged over death in the ancient way, it would be more naturally used when brethren had died for joining in fellowship with them likewise.

It only remains to repeat what was said to begin with. The aspect under which the Lord's Supper is here presented, as a transfigured 'offering for the dead,' does not pretend to be more than subsidiary. The Paschal aspect of the Christian rite is primary. But there seems no reason why the sacrificial feasts both of the Passover and of mourners may not alike have been present in the thoughts of the Lord Jesus, and have conspired to suggest the form He gave to that sacrament of communion in which He desired ever to associate His disciples with Himself.

[1] Jn 14^{19}.

[2] Mk 14^{25}; St. Matthew (26^{29}) says, 'drink it new with you.'

[3] Cf. *Encyclopædia Britannica*, 'Funeral Rites.'

At the Literary Table.

THE BOOKS OF THE MONTH.

THE POLYCHROME BIBLE: LEVITICUS. By S. R. Driver, D.D., and H. A. White, M.A. (*Clarke.* 8vo, pp. 116, with illustrations. 6s. net.)

It takes time to make us accustomed to a title like the Polychrome Bible; and until we are accustomed to it we will not take it seriously. It is really one of the greatest and most serious undertakings of our time. It has been planned on the grandest scale. It is being produced in magnificent style. When the whole series is ready it will form a library of most imposing appearance, and it will ever be one of the clearest signs that the nineteenth century has made strides in theology as great as those of any other science.

The fourth volume of the Polychrome Bible is *Leviticus*. It is one of the most welcome of the whole series. For not only are its authors supremely competent and reliable, but the book itself is supremely in need of editing. Leviticus has, in fact, fared badly. It has been regarded either as a mass of uninteresting and obsolete ritual, or as a quarry for incredible allegorizing. Driver and White have rescued it from the double reproach. It is a book of genuine historical and religious worth, and every chapter overflows with interest. They have simply restored it as it is. And it is most precious and stimulating.

There is little variety of colouring of course, but the translation is beyond anything yet done into English, and the notes are full and pertinent. There are four full-page plates, and four smaller illustrations.

HISTORY OF DOGMA. By Dr. Adolph Harnack. Translated By E. B. Spiers, D.D., and James Millar, B.D. (*Williams & Norgate.* 8vo, Vol. iv., pp. 353. 10s. 6d.)

This volume finishes the second of the original. The third of the original will, we are told, fill three volumes in English, making seven in all. It is a goodly space, but it is well occupied. Harnack's *History of Dogma* is one of the books that seem expensive, but are very cheap, for it will clear our shelves of many second-rate and superfluous volumes. In short, Harnack's *History of Dogma* we must have, the rest we need not have, and will probably be better without.

BOND AND FREE. By W. A. Challacombe, M.A. (*Elliot Stock.* Fcap. 8vo, pp. 84.)

Mr. Challacombe believes that it is easy to discover the way of salvation, however hard it may be to walk in it. He has himself clear thoughts of the prevalence, power, and pardon of sin, and he takes pains to express them clearly. We are therefore without excuse if we neglect so great salvation. It is a short course of useful scriptural sermons.

SERMONS ON PRAYER. By Samuel Bentley, M.A. (*Elliot Stock.* Fcap, 8vo, pp. 91.)

This is the third edition of the sermons, so they are not ordinary. They do not cover the whole doctrine of prayer, they scarcely touch the question of 'special answers.' But they are real so far as they go, and they are devout. They give little philosophy, but they constrain to much practice.

GOD AND PRAYER. By Boyd Vincent, S.T.D. (*Rivingtons.* Crown 8vo, pp. xvii, 67. 2s.)

These are the Bedell Lectures for 1895; their author is the Bishop-Coadjutor of Southern Ohio. The subject is of paramount importance, and Bishop Vincent takes it up just where its importance is most pressing. He asks three questions: How can God hear Prayer? How can God answer Prayer? Why does God not answer my Prayers? He meets these questions clearly, calmly, convincingly. Writing for doubters, he has done a great service, and done it very unassumingly.

PAUL AND HIS FRIENDS. By the Rev. Louis Albert Banks, D.D. (*Funk & Wagnalls.* Crown 8vo, pp. viii, 347. 6s.)

A volume of red-hot revival sermons, swimming in anecdote. But the title is puzzling. Not one of the sermons has more to do with Paul and his friends than with Peter and his enemies. Could the title have got on the wrong book?

TIN TACKS FOR TINY FOLKS. By Charles Edwards. (*Allenson.* Crown 8vo, pp. 183. 2s. 6d.)

If these skeletons had only brains and a heart! But *we* must still supply the brains before we can use them, and the heart to use them honestly. They are highly ingenious contrivances.

THE DEVELOPMENT OF THE CHILD. By Nathan Oppenheim. (*Macmillan.* Crown 8vo, pp. 296.)

A subject of universal and quite absorbing interest. Dr. Oppenheim treats it both scientifically and sympathetically. His chapter on Heredity and Environment is of priceless worth. If men and women would but come to know the overwhelming irresistible influence of a child's surroundings. Heredity may or may not be much; Environment is enough to be practically everything. The chapter on Religion is the most amusing and not least true or instructive for that. Dr. Oppenheim has his illusions, no doubt, like other folk, but they are not the illusions of the multitude. He is independent to a paradox. And so the book has no dull pages, with all its scientific severity.

Sermonettes on the Golden Texts.

By the Rev. J. S. Maver, M.A., Aberdeen.

I.

'Precious in the sight of the Lord is the death of His saints.'—Ps. cxvi. 15.

The dear dust, we sometimes say; and when the loved presence is taken out of our life, we lay the precious dust in the grave tenderly, tearfully. Alas! it is all we can do,—all *we* can do. Is it in that sense that the words are here used? Is it only the dust that remains to God? Nay, there is a spirit in man, and, freed from the body, it goes back to God from Whom it came.

Precious, therefore, in the sight of the Lord is the death of His saints, because *it brings them nearer to God.* How strange, indeed how absurd, this life would be if death ended all! Think of a man like Gladstone, who lived under a high sense of duty, whose life was one of prayer, who sang 'Praise to the Holiest in the height' amid the suffering of his last days; his whole life a trust in God, a serving God, a striving after God, and, finally, a longing to be free and get away to God,—just imagine all this ending in nothingness! Why, it reminds one of the famous Amblongus pie of the nonsense book. It was a pie of most elaborate construction. Particular directions were given as to the making of it, what was to be put in, and in what quantities. It was to be very carefully compounded, and most scientifically baked, and then the final instructions were to 'open the window and pitch it out as fast as possible.' Just as laughable, so to speak, is the idea of a man, trained to high thought and holy feeling and submissive will, being, at the last, simply 'cast as rubbish to the void.' But Christ hath brought life and immortality to light, and 'we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.'

Precious in the sight of the Lord is the death of His saints, because *it ends their struggle.* There is no surer thing about life here than that it is a struggle; every way you look at it. Children dream of life as a great picnic, but soon enough they get that idea knocked out of them. It's a struggle for the daily bread, a struggle against temptation, a struggle after good. If you are not a struggler, you are a straggler on life's way. That is the only alternative. Many get past the struggling stage, so far as labouring for food is concerned. They are in what is called easy circumstances. But never while here will you get beyond the need for struggle as to the higher life of the soul. The road is uphill all the way, and you must wrestle on towards heaven. But it is just this struggling that makes us, and gives us a character worth taking into the next world. It is told of the mother of Mr. Balfour, the present leader of the House of Commons, that, on one occasion, when her sons were going to play in a football match, some friend advised her to keep them from going because of the danger. 'Would you have me spoil a character?' was the mother's reply. She herself was anxious about them, and didn't like their playing; but to keep them back from joining their comrades merely because of any risk, she felt, would do more harm than good. All the same, you may be sure, it would be a relief to her to see them safe home again after it was all over. And so God does not separate us from the need for struggle here, and the risks

attending it. We have to face them all. He wants us to gain and acquire character through a well-fought fight. But will not He too be pleased, —relieved, might we say?—when all the struggle is safely over, and death brings His children home?

Precious in the sight of the Lord is the death of His saints, because *it ends their ignorance*. The longer we live, the more we know our own ignorance here. And sometimes our ignorance is very pathetic. It is said, for instance, and with a good deal of truth, that most people who do any good in the world die without knowing it. That is very hard. Surely such, above all, deserve to know at least the good they have done. But often not till they are gone is the value of their work realized. They may have thought they were failures, they may have longed to be taken away as useless; and yet, when they are gone, others rise up and call them blessed. 'Ah!' we say, 'if they had only known, if they had only had the satisfaction of knowing that while they were with us!' But do you not think they know now? We may be sure that death ends their ignorance as to that, and as to many of the things that men here have for ages desired to look into.

Now, if these be some among the many reasons that make their death precious in the sight of the Lord, let us, young and old, seek to be numbered among the saints, among those consecrated, body, soul, and spirit, to the Lord, among those who sanctify in their hearts Christ as Lord; and then we need not fear, and we shall not fear, when the Lord's time comes, to go down 'the well-trodden path to the grave.'

II.

'They also have erred through wine, and through strong drink are out of the way.'—Isa. xxviii. 7.

The writer lived for some time in a country where there are very peculiar views as to the drink question. What would you think of a thanksgiving service in a church for the repeal of a tax on brandy? That actually happened, about ten years ago, in a Dutch church in South Africa. Farming was in a low condition, and the farmers blamed the heavy brandy-tax as one of the causes of their difficulties. The Government of the time, to keep themselves in power, being largely dependent on the Dutch vote, agreed to take it off, and, to this day, there is no tax on the brandy made there. Shortly afterwards, a special service was held, one week-day, in a church near Cape Town, to give thanks to Almighty God for the repeal of the brandy-tax! Surely we might apply the words of the text, in one sense at least, to ministers and people, and say, 'They have erred through wine, and through strong drink are out of the way.' And yet the Dutch are a God-fearing race, which, in a way, that very service only illustrates, and they are great regarders of their Bible. You see, however, that it is not enough to have the Bible, but we need to have the Bible rightly interpreted. The Dutch keep very much by the Old Testament, and if you try to live up to all that is in the Old Testament, you will land yourself in a very peculiar position as to many things. No, the Bible is not our master; it is 'the record of a spirit that ought to master us far more completely than it did those of the olden time.'

Now, if you exaggerate a statement, you weaken it, but surely it is no exaggeration to say, of strong drink, that it is a greater cause of misery and crime than all others put together. What multitudes it has led to err and to be out of the way, in every sense of the words, — bodily, mentally, and spiritually! You have seen a helpless fool, staggering and reeling to and fro. Mentally, too, he is in a blurred and dazed condition; and, spiritually, 'let no such man be trusted.' And it is curious, and a very solemn consideration, how, from their intimate connexion, body and spirit react, the one upon the other, when any sinful indulgence is yielded to. The body affects the spirit, and the spirit again the body. There was Coleridge, for instance,—a man of wonderful mind, but with a deadly flaw in his character, from indulgence in a drug, — 'an archangel slightly damaged,' as Charles Lamb called him,—alas! very materially damaged. One, who knew him, says, 'I observed that he continually crossed me on the way by shifting from one side of the footpath to the other. This struck me as an odd movement, but I did not connect it with any instability of purpose, as I have done since.' This description of the poet's undulating walk just coincides with his character. He erred and was out of the way in his spiritual nature, and so it revealed itself outwardly in a shambling, shifting walk.

A friend told me that she once crossed the

ocean in the same steamer with General Gordon. At table he seldom talked, and seemed shy, but you could tell, she said, from his very tread, as he walked on deck, that there was decision in his character. There was a directness in his walk, and a peculiar firmness of step, that indicated the spirit of the man who in every sense was straight in the way.

Still, let us not too readily sit in judgment upon our fellow-creatures. Some, from their very nature, are more liable to err and stumble than others. Some have a fierce struggle against their temptation, a struggle in which grace alone can enable them to conquer. Let us be stern enough in our judgment of self, but gentle and hesitating in our judgment of others.

> What's done we partly may compute,
> We know not what's resisted.

God help them, and God save us all from ever coming to such a pass!

A remarkable musical genius, the composer of 'St. Kilda,' a psalm tune well-known in Scottish churches, was one to whom the words of the text applied. Again and again did his friends try to uplift him, and many a hard struggle did he make himself. Ultimately, I believe, he succeeded, but by that time his life was a wreck. On his tombstone, subscribed for by friends, in the cemetery at Aberdeen, are written the notes of his best-known tune, the plaintive 'St. Kilda,' and underneath them are the first lines of the metrical version of the 51st Psalm—

> After Thy loving kindness, Lord,
> Have mercy upon me;
> For Thy compassions great, blot out
> All mine iniquity.

III.

'If thou seek Him, He will be found of thee; but if thou forsake Him, He will cast thee off for ever.'—1 CHRON. xxviii. 9.

WHATEVER you seek you find. That holds good in study, in business, in religion, in everything. If you do not get all you seek, you will find to some extent, at least, in the line of your search. 'Bode a silk gown,' according to the Scotch proverb, 'and you'll get a sleeve o't.' Here is Nansen goes in search of the North Pole. No doubt about his earnestness in the matter. He was no mere fireside traveller. Three years given to the planning, three to the preparation, and three to the execution. Well, he has not reached it yet, but at least he has got farther north than any other man. Or, look at Disraeli,—howled down when he made his first speech in the House of Commons. He had to give in, but, as he sat down, he said, 'The time will come when you *shall* hear me.' And it did. By and by, instead of being shouted down, members would come rushing in from all parts of the House, when the word went round that Disraeli was up. Really, we would need to be very careful what we seek, just for this reason, that we shall find it; very careful that we are seeking what will do us good, and not harm. You know the common saying, 'He who seeks what he should not, finds what he would not.'

Equally true is it that, if we are earnest seekers after God, we shall find Him in a measure that will give satisfaction to our souls. And how are we to seek Him? It is said in Job, 'Canst thou by searching find out God?' No, we can't do much with our little minds by mere research. But, if we cannot find out by searching, we may by following. Follow Jesus, follow in His footsteps day by day, and that will lead you assuredly to the presence and the peace of God.

But there is another side also set forth in the text, 'If thou forsake Him, He will cast thee off for ever.' Perhaps someone may say, 'Oh, but it hasn't come to that with me. I may not be seeking God with all my heart, as I should, but, at anyrate, I am not just in the position of having forsaken Him. There's a long distance between seeking and forsaking' Is there? You are mistaken if you think so. It is only a step from the one to the other in matters of love. There is no middle position there. 'I'd rather be a toad,' says Shakespeare, 'and live upon the vapours of a dungeon, than only keep a corner in the heart I love.' Love cannot be satisfied with corners. And it is just because He loves us that God will not be satisfied either with a corner of our heart. Nor shall we ourselves be satisfied till we have given Him our whole heart. There might be a distance between seeking and forsaking in most other things,—in business, say, or even in friendship,—but, in love, not to seek heartily, constantly and completely, *is* to forsake. Better cold than lukewarm there.

And then comes that awful statement, 'Cast off

for ever,' which is just in line with the first part of the text. As you get in accordance with your seeking, so you get in accordance with your forsaking. It is a sad state to be in, to be without God in the world; but what will it be to be without God in the world to come,—cast off for ever!

IV.

'No good thing will He withhold from them that walk uprightly.'—Ps. lxxxiv. 11.

It all depends on what you mean by a good thing. It does not follow, for instance, that a thing is good simply because it has a good name. Mankind is governed very much by names, and some very bad and hurtful things go by a good name in the world. Missionaries tell us that the Chinese are fond of giving grand names to the most insignificant-looking places. When you hear of the 'Hall of Continual Virtue,' or the 'Hall of the Five Happinesses,' you think of some palatial building, and are surprised to find only a little recess off the pavement, six feet by six, or thereby. There is much in a pleasant name when we can get it, even though the name makes no difference whatever to the thing named. The old name for the Cape of Good Hope was the Cape of Storms, but everybody would prefer the later name, though it does not lessen by an inch the height of the stormy waves. The Irish speak of the fairies as 'the good people'; not that they have much confidence in their goodness, but because they think it judicious to speak of them in that way.

Now, God's good things are very varied in their names. Some have the best and most beautiful of names. Others again, nominally, are not so attractive. What a lovely name was that which Jesus gave His disciples when he said, 'Henceforth I call you not servants, but I have called you friends!' They were raised to a higher level, and not merely got orders as servants, but confidences as friends. Who would presume, however, to call himself by that name? We leave it to the Saviour to speak in that way in His condescending love. We would only venture to take the humbler title, and may well be proud, like St. Paul, to call ourselves servants, if we can do so in truth. But I find that Jesus speaks, in another place, of a yoke. That is not such an attractive name. There is no doubt, however, about its being a good thing, if it be Christ's yoke. It is through the taking of that yoke upon us that we shall find rest unto our souls.

I suppose, if we were asked as to the characteristics of a good thing, most of us would say that a very important one must be that it lasts. Well, that is true, above all, of God's good things. They last. Time has been called 'the prince of honest fellows,' for he brings out the real value of things in the long-run; and time has proved the value of the gospel, and the blessings that come to us through it. 'Why do I not like that story so well to-day as yesterday?' said a little girl, when her mother told her the same story a second time. It is mostly the way, however. The interest fades with repetition. But the old, old story of Jesus and His love gets more precious and fascinating the longer we live, and the more we think about it. Sometimes we wonder what will be the good things of the next world, the good things that God has in store; for, you see, they have to last such a long time there, they have to last and satisfy us to all eternity. But that is a secret that will be kept till the time comes. Let us only be sure of this, the Lord can provide, and the Lord will provide.

And to whom is the promise of the text made? To 'them that walk uprightly.' There is a great simplicity often about the Bible phrases. What could be simpler than these words, and yet what could better describe our spiritual requirements? There is something noble in the erect posture. Only man can stand erect. I have seen the remark somewhere, in connexion with the woman who was bowed together, and could in no wise lift herself up, and whom Jesus made straight, that there are souls that are bowed together as well as bodies. Yes, many a bent body is the home of a straight and erect soul, as many an upright body has within a soul that is grovelling and debased. The body does get bent as age creeps on, but the power of Christ can still make straight and keep straight the soul. No debility of age need set in there. And thus, walking uprightly, we shall find God's promise largely true in our experience, even amid loss, and we shall grow in the confidence that, as to the future—

> There is never a longing the heart can feel
> But a blessing shall fill it yet.

Contributions and Comments.

The Printed Editions of the Peshitta of the Old Testament.

THERE are three editions of the Old Testament in Syriac which need to be considered at the present day. They are—(1) the *Editio Princeps* of 1645; (2) Lee's edition of 1823; and (3), last but not least, the Nestorian edition of 1852.

1. The *Editio Princeps* was prepared by Gabriel Sionita for the great Paris Polyglot of 1645. The text was fully pointed, mainly with 'Greek' vowels. The volume is perhaps the most beautiful in type and the heaviest in weight in the world. Fortunately for those whose arms are not strong, this text (with its vowels) was reprinted in the less ponderous volumes of Walton's London Polyglot in 1657. As perhaps the majority of scholars know the reprint better than the original, I cite this text as *GW* and not as *G* simply.

It was by some singular irony of fate that Gabriel used, as the main authority for his text, that MS. which seems to be the worst of all known MSS of the Peshitta. Cod. z (Bibl. Nat. Syriaques 6) stands self-condemned by reason of the editorial corrections and additions which it contains. The additions seem to be newly translated from the Hebrew, or else brought in from some parallel place in the Syriac. The corrections are often assimilations to our present Hebrew text. Such additions and corrections can have very little authority.

But Cod. z must also be condemned when compared with other MSS. It persistently disagrees with the oldest MSS to which we have access. Of course it is *possible* that Cod. z is the one surviving representative of an otherwise lost family of ancient lineage; but such a hypothesis is of necessity incapable of proof. The two *facts* upon which we have to go are—(1) that Cod. z is a MS. of century xvii., and (2) that it differs widely in text from MSS *known to be ancient.*

Gabriel's chief MS. being of such a character, the text printed from it proves quite unsatisfactory. *GW* varies from the oldest MSS (1) in agreeing with the Hebrew where they disagree, (2) in disagreeing with the Hebrew where they agree, (3) in omitting many clauses and some passages of length which they contain, (4) in giving later where they give classical forms of words.

2. In 1823 Lee brought out for the British and Foreign Bible Society a quarto edition of the canonical Books of the Old Testament (*L*). Very few vowel-points were retained, and those chiefly with proper names.

Lee had a great opportunity, nor was he altogether unworthy of it. He had access to 'B,' the 'Buchanan Bible' (Camb. Univ. Oo. i. 1, 2) of century xii.; to 'p' (Bodleian Poc., 391); to 'u' (Bodleian, 141); and to 'e' (Brit. Mus. Egerton, 704), the last three of century xvii. These four MSS contain each nearly the whole Old Testament. Lee also had within reach 'C' (Camb. Univ. Ll. 2. 4, written at Edessa, 1173 A.D.) for the Prophets, and Gloster Ridley's MS. of the Pentateuch, preserved at New College, Oxford. In addition to these, there were known to him some MSS of detached books, late in date, but important as being of Nestorian origin, which had recently been deposited in the Cambridge University Library by Dr. Claudius Buchanan. Lastly, Lee knew that the Arabic version and the Scholia of Barhebræus were of value for the criticism of the Peshitta, and some use of these helps he actually made.

The final result of Lee's labours is disappointing when compared with the wealth of material at his disposal. In the first place, too large a number of misprints were allowed to slip in.[1] In the second place, Lee rated too highly the authority of Barhebræus and accepted some readings which have not been found in the ancient MSS, but seem to be simply emendations of the learned Syrian Father from Hebrew, Greek, and other sources. This is specially to be noted in the Psalms, *e.g.* in $38^{13\,(bis)}$ and $39^{3.\,4\,(bis)}$, places in which *L* and Barhebræus stand alone, so far as I can discover, against the Cod. Ambrosianus and all other early MSS, including those of Nestorian origin. (Comp. Rahlfs, *ZATW*, 1889, pp. 166 ff.).

The great blemish of *L*, however, is want of thoroughness. Thus, in the Prophets, many readings of the *Princeps* are allowed to stand which could have been corrected immediately from Thorndyke's collations of C, p, u, in vol. vi. of

[1] See Ps 5^4 7^{10} 17^5 53^2 $118[119]^{162}$, Is 11^{13} 14^1 22^{16}.

the London Polyglot. Nothing was needed but a verification. The result is that *L* contains a large number of readings which have practically *no MS. authority* behind them. This I have found to be the case not only in Chronicles, but also in Psalms, in Isaiah, and in Ezekiel. Rahlfs is not far wrong in saying that *L* is essentially a reprint of *GW*.

3. In 1852 appeared the Urumia edition (*U*), the work of the American missionary, Dr. Justin Perkins. It is a rather heavy quarto, printed in two columns, of which one contains the Peshitta and the other a version made into modern Syriac from the Hebrew. The Peshitta is fully pointed, and is as regards text a great advance on *L*.

It must, however, be remembered that *U* is *not independent* of *L*. Some books, *e.g.* Chronicles and Ezra-Nehemiah, were little read among the Nestorians; and of Chronicles, at anyrate, Dr. Perkins does not seem to have obtained a MS. The result is that Chronicles is simply reprinted in *U* from *L* in Nestorian characters and furnished with Nestorian vowels. The same is true probably of some other books.

But the text of *U* retains many of the imperfections of *L* even in books for which Dr. Perkins certainly used Nestorian MSS. The text of the three Major Prophets in *U* contains many improvements on *L*, but it is marred by the retention of readings which are almost devoid of MS. authority. Thus in Is 16[1] *U* follows *L* (ultimately *GW*) in reading אשדר ('I will send') for שדרו or שדר ('send ye'). Thus the printed texts with one consent suggest that the Peshitta agrees with the ἀποστελῶ of the LXX against the שלחו of the Hebrew. The reverse, however, seems to be the case. I have examined ten MSS at this passage with the following result:—

(1) For אשדר (= ἀποστελῶ, LXX)—

One West-Syrian MS. (*z*) of century xvii.

(Even in this MS. the agreement with LXX seems to be fortuitous, the initial א of אשדר being an accidental repetition of the final א of דארעא, the preceding word).

(2) For שדרו (שדר)—

Two MSS	(A, D)	of century	vi.
One MS.	(F)	,, ,,	ix.
,, ,,	(S)	,, ,,	x.–xii.
Two MSS	(B, C)	,, ,,	xii.
One MS.	(k)	,, ,,	xv.
Two MSS	(p, u)	,, ,,	xvii.

(Of the above S and k are Nestorian, the rest are West-Syrian. A = Cod. Ambrosianus, at Milan. D = Brit. Mus. Add. 14,432. F = Laurent. Orient. 58, at Florence. S = Sachau. 201, at Berlin. k = Camb. Univ. Add. 1965.)

The best part of *U* is no doubt the Psalter. The text is full of readings which are to be found in Nestorian and in early West-Syrian MSS but are absent from the late West-Syrian codices. Indeed, my own collation of MSS leads me to think that for the Psalter at least *U* leaves little to be done except by conjectural emendation. The text is not perfect, but it seems to be almost as near perfection as that of the best MSS. I should add that the Psalter, published for the *Archbishop's Mission to the Assyrian Christians*, deserves, in general, the same praise, though unfortunately it is marred by some modern spellings.

4. A word remains to be said of the prospects of a revised edition of the Peshitta of the Old Testament.

(*a*) The amount and the nature of MS. material are alike favourable for a revision. The case of the Peshitta differs from that of the Hebrew Massoretic text in that the MSS are not of one family only, but fall into two important groups, the larger of which comprises the West-Syrian MSS, the smaller the Nestorian. Of these, the latter seem the more valuable. The Western group contains older MSS, but the Nestorian codices are probably more valuable, for they show fewer signs of a revision of the Syriac from Hebrew and Greek sources, which seems to have gone on for some centuries, culminating in the text of Cod. F.

Now the agreement of the Western group with the Nestorian is *generally* to be taken as decisive in giving us the reading which was most widely current towards the end of the fifth century before the formal separation of the Nestorians from the Western Syriac-speaking Church. I say 'generally,' because I think that Rahlfs, in his most important article (*ZATW*, 1889, pp. 163–64), has overstated the fact in saying that mutual influence of the two groups of MSS is practically to be counted *nil* ('so gut wie ausgeschlossen'). My own impression is (1) that some MSS written at Edessa (*e.g.* C of the Prophets and E[1] of the Psalms) exhibit a mixed text; (2) that such a MS. as Cod. s[2] draws its text ultimately from West-

[1] Brit. Mus. Add. 17,109.

[2] Berlin, Sachau. 90.

Syrian sources, for the books which it contains had some currency in the West, but hardly any in Nestorian circles. However this may be, we may say that *the agreement of typically Nestorian MSS with typically Western MSS in books freely received by Nestorians and West-Syrians alike* is the best guarantee we are likely to obtain for the genuineness of any reading of the Peshitta.

(*b*) In general, it may be said that the number of good MSS is large. The British Museum, of course, stands supreme with its collection, for besides a Pentateuch of the fifth century, and sixth century MSS of the Psalms, Isaiah, and other important books, it possesses a mass of good MSS (Nestorian and West-Syrian), covering nearly the whole of the Old Testament and the Apocrypha. Italy has the great Codex Ambrosianus of the whole Old Testament, now made common property by photo-lithography. Berlin has two important Nestorian MSS. Cambridge has a collection of Nestorian MSS, two of importance, together with a good Edessene MS. of the Prophets and the great Buchanan Bible containing the Old and New Testaments with the Apocrypha, but sadly injured by time and by the climate of India. (This MS. was sent out to the Syriac-speaking Christians on the Malabar coast perhaps in the seventeenth century. It was written in the twelfth.)

(*c*) The labour before the next editor of the Peshitta will therefore be very great, but the gain should be worth all the labour which can be bestowed. At the same time I must confess my opinion (based on my own collations) that when all is done, when the best MSS have been used to the full, many readings will remain which will bear the appearance of corruptions of the original. We shall not obtain a perfect Peshitta, but we shall obtain one in which all the books will reach the high level obtained by the Psalter in *U*.

W. E. Barnes.

Cambridge.

John ii. 4.

Dies diem docet.

On pp. 331–332 I pointed out that already Luther explained the difficult τί ἐμοὶ καὶ σοί, not *quid mihi tecum*, but *quid mihi et tibi in hac re*. From the new book of Blass (*Philology of the Gospels*; London: Macmillan, 1898), I learn that already Nonnus in his metrical paraphrase of the Gospels, has so—

Τί ἐμοί, γύναι, ἢὲ σοὶ αὐτῇ.

In the strength of this authority Blass proposes to change καὶ of the Gospel into ἤ, and says: 'I am sure most readers will be of my opinion, and prefer ἤ to καὶ, although there is but one witness of the former, and quite an obscure one.' I am not quite as sure of this; but that it is worth considering, I repeat now with more emphasis than in April.

Eb. Nestle.

Ulm.

'The Palestinian Syriac Version.'

Professor Nestle's notice in The Expository Times for August of my publication, entitled *The Palestinian Syriac Version of the Holy Scriptures*, contains several remarks to which I am bound to take exception.

1. Towards the end of his notice (p. 511, col. 2), Professor Nestle takes me to task for having supposed that the Palestinian Syriac בבנינשא צביונך in the *Gloria in excelsis* is based on a Greek text where σου stood after εὐδοκία; but such a supposition is emphatically one which I did not advance, as anyone reading my notes (p. 46, *Liturgy of the Nile*, Nutt; and pp. 17, 18, *Palestinian Syriac Version*, can easily see. In attacking my position in connexion with this verse, one should have expected a scholar of Professor Nestle's reputation to have objected to my view of a dependance on the Harklensian Version, on the ground that צבינא (or צביונא), without the שפרות (= εὐ . . .) being used in the sense of εὐδοκία elsewhere, and that it, therefore, need not be referred to the translation of Thomas of Harkel. But even so, it is much more natural to suppose that the Palestinian Syriac of my text (בבנינשא צביונך, with the suffix, 2nd pers. sing.) was meant to represent (erroneously, as I had clearly said) 'amongst men thy will [be done],' than Professor Nestle's, 'among men the good will,' taking '*thy* good will' to stand for '*the* good will.'

2. Professor Nestle further says that 'the little bit from Kings comes nearest to the recension of Lucian, despite of the assertion of the editor.' To this I reply that my textual proofs against affinity with Lucian are clearly stated on p. 38 of

my *Palestinian Syriac Version*. Until, therefore, Professor Nestle has either disproved the correctness of my remarks or adduced some weightier reason in favour of Lucian's text, my position must remain unaltered. I should also remark that Messrs. F. C. Burkitt and J. F. Stenning have, in the *Athenæum* for 28th March, 1896, unreservedly acknowledged that the verses from 3 K ii. 10*b*–15*a*, which they had referred to the recension of Lucian (*Biblical and Patristic Relics of the Palestinian Syriac Literature*, 1896, pp. 31–36), are also found in the Vatican text of the LXX at another point (3 K ii. 35*c*–36), and that 'the text there corresponds yet more closely to the Palestinian Syriac Version.' The link which appeared to connect the Palestinian Syriac Version with Lucian is thus much weakened, if not altogether broken.

3. Professor Nestle also says that 'the notes of the editor on this point (the *Gloria in excelsis*) and others show that he is not sufficiently acquainted as yet with the peculiarities of this dialect.' My answer to this accusation is, that even if scholars were agreed on the entire correctness of Professor Nestle's own view on these peculiarities, as indicated in his notes to Mrs. Lewis' edition of the *Palestinian Syriac Lectionary*, he ought to have seen from the date of my preface (October 1896) that I had finished my work long before Mrs. Lewis' publication appeared, and that I could, therefore, not be aware of the new light that the *Lectionary* might throw on the subject. That scholars are, however, not agreed on the correctness of much that Professor Nestle said in that publication, can be seen from the review of it which appeared in THE EXPOSITORY TIMES for January 1896 (pp. 190–192); and it will, I think, be acknowledged that I have, on my part, a right to affirm that Professor Nestle's remarks on my publication are hasty and unjust.

G. MARGOLIOUTH.

British Museum.

Isaiah xliv. 12, 13.

ANY attempt to throw new light upon an obscure passage deserves recognition. Mr. Strauss is to be commended, therefore, for his effort (THE EXPOSITORY TIMES, June, p. 425) to explain the difficulty contained in Is $44^{12.\,13}$. At the same time, every such attempt must be tested by other exegetes, and I now avail myself of this right to subject Mr. Strauss' proposal to examination.

1. The traditional חָרַשׁ may stand for either of two forms. (*a*) It may be the 3rd sing. perfect, for this חָרַשׁ may be the finite verb of the participle חֹרֵשׁ (Gn 4^{22}, 1 K 7^{14}), etc. (*b*) The same form, חָרָשׁ, may be also the construct state of the noun חָרָשׁ. It is so unquestionably in Ex 28^{11}, and it has an exact analogue in פָּרַשׁ of Ezk 26^{10}.

2. Mr. Strauss takes חָרַשׁ to be a verbal form. But this explanation raises the following difficulties:—

(*a*) In v.^{11} it is proclaimed that the artificers (חָרָשִׁים) are to assemble all of them (כֻּלָּם). Is it not most natural that this should be followed by an explanation in which *the special groups* of this totality are enumerated?

(*b*) If חָרַשׁ is to be taken as a verb, not a little difficulty is caused by the use of the *singular* number. Of course plural subjects are often construed with a sing. verb. An instance of this distributive singular is נִגְּשָׁיו מְעוֹלֵל, Is 3^{12} (see all the instances in my *Syntax*, § 348, s–z). Again, the 3rd sing. חָרַשׁ might represent the indefinite subject 'one,' which is expressed by the third person both of the plural and the singular (*Syntax*, § 324, c, g). Notwithstanding, the 3rd sing., חָרַשׁ, in Is $44^{12.\,13}$, would be surprising, because here the subject is not directly construed with the singular. A form of expression like זֶה חָרַשׁ וג׳ and זֶה חָרְשׁוּ וג׳ would rather have been expected.

(*c*) It is unnatural in the context of the passage to go back to the *making* of a cutting instrument (עָצַד = عضد, *resecuit*, מַעֲצָד = *mi'ḍadun*, instrumentum ensiforme, quo arbores caeduntur). What we naturally look for in this context is the *use* of a tool, by which not only trees (Jer 10^{3}) but also large pieces of metal (Is 44^{12}) can be cut into smaller parts.

(*d*) What is supposed to be the object of וּפָעַל? If the previous reference is to the *making* of a מַעֲצָד, this tool just made must be the object of the immediately following act (וּפָעַל). Nay, even the pronoun contained in יְצָרֵהוּ must refer back to the tool whose *making* was expressly mentioned before. This objection affects not only the explanation proposed by Mr. Strauss (see below).

(*e*) Likewise the parallel חָרַשׁ עֵצִים of v.[13] is in two ways opposed to the assumption that חָרַשׁ is the 3rd pers. singular. For then v.[13] would begin with the expression 'one worked in wood,' since חָרַשׁ is not simply 'cut,' as Mr. Strauss says, but 'cut in' or 'work in' (cf. Brown-Driver-Briggs, *Heb. Lex.*, p. 360[b]). This *general* expression, 'one worked in wood,' would thus stand immediately before the *special* act, נָטָה קָו, 'one stretched out a line.' Besides, the plur. עֵצִים is not what we should expect, if חָרַשׁ is to be taken as a *verb*. But the *noun* חָרָשׁ could more readily be coupled with the plural of the material, for the *noun* denotes an abiding quality or an oft repeated act. As a matter of fact חָרָשֵׁי is indeed usually coupled with the sing., עֵץ, אֶבֶן, etc. (2 S 5[11], 2 K 12[12], 1 Ch 22[15], 2 Ch 24[12]), but it is found also with the plur. עֵצִים (1 Ch 14[1]; cf. חָרָשֵׁי צִירִים, Is 45[16]).

3. Accordingly, the form חָרַשׁ of Is 44[12. 13] has all along been rightly taken as a *noun*. Even the Targum does not take חָרַשׁ as a verb (as is stated by Nägelsbach, *ad loc.*), but reproduces חָרַשׁ of v.[12] by נַפָּחָא 'sufflator-Schmied' (Levy, *Targumwörterbuch*, *s.v.*), and חָרַשׁ עֵצִים of v.[13] by נַגָּר אָעִים. Also, Rashi, *e.g.*, offered the explanation, חרש של ברזל. David Kimchi said, חרש סמוך לברזל כי הריש פתוחה. (Of course the *Pathach* of the ר is no guarantee of the presence of the *status constructus*.) It is perhaps less known that also W. Reich, in his book, *Das prophet. Schriftthum*, i. Bd. (1892), 'Jesaja,' p. 185, translated, 'Es arbeitet der Künstler in Eisen.'

4. But the last question is, How is Is 44[12a], supposing it contains the *noun* חָרַשׁ, to be explained? In answering this question, I will not examine all the conjectures that have been offered regarding the passage, but will consider Is 44[12a] from three points of view.

(*a*) *What is the sense intended by the Massoretic text?*—(α) Rashi says nothing about this, but simply adds to the above cited words the following: 'מעצד, *i.e.* one of the tools of the smith; ופעל, namely הפסל.' In *Michlal Jophi*, also, nothing more is attempted than a lexical explanation of מַעֲצָד and מַקָּבוֹת. Further, David Kimchi indicated the syntactical relation of חָרַשׁ בַּרְזֶל and מַעֲצָד, when he said, 'Whoever the worker in iron (אומן ברזל) is, he makes a מעצד.' But above (2 *c*) it has been pointed out that in the context before us it is not natural to go back to the *making* of a cutting tool. For this reason Gesenius, in his commentary (*ad loc.*), suggested, without probability, that in the noun חָרַשׁ the verb חָרַשׁ is latent, and that the translation ought to be, 'der Schmied verfertigt eine Axt.'

(β) Natural in the context would be some such form of expression as, 'A worker in iron has grasped *or* plied a chisel (or the like).' In this way מַעֲצָד would be supplemented by a verb *suggested by the context*, as, *e.g.*, ליהוה, 'for Jahweh,' of Jg 7[18b], is to be supplemented by 'let us fight' (cf., further, my *Syntax*, § 354 a, b). Then וּפָעַל might designate a parallel act, like וְשָׁלַח after בֵּרַךְ in Gn 28[6] (see many other examples in my *Syntax*, § 370 d, e). But this explanation also has great difficulties of its own.

(γ) Or is מַעֲצָד an appositional explanation of בַּרְזֶל? Duhm (*Handcommentar*, *ad loc.*) suggests that מַעֲצָד was introduced as 'a gloss to בַּרְזֶל by a reader, who, like the LXX (see below), took בַּרְזֶל as an accusative to יָחַד.' This is possible, and the Massoretes may have retained this gloss. But in *their own* text, in which יָחַד is rightly separated from v.[12], they *cannot* have regarded מַעֲצָד as a gloss. Moreover, Duhm does not notice the ו before פָּעַל, but simply translates, 'der Meister in Eisen (Axt) arbeitet mit der Kohlengluth.'

(δ) Is (מַעֲצָד) חָרַשׁ בַּרְזֶל regarded as a so-called *casus pendens* and וּפָעַל as the perf. consecutive of the apodosis (Driver, *Heb. Tenses*[3], § 123 α)? As a matter of fact one does find the *casus pendens* followed by the perf. consecutive in a frequentative sense, וְהִרְעוּ, 1 S 17[20b], וְהָיָה, 2 Ch 13[9]. (see, further, my *Syntax*, § 367 β, δ). But it seems to me precarious to assign וּפָעַל of Is 44[12] to this category. For, while the following יְצָרֵהוּ might be coupled with the frequentative וּפָעַל, the וַיְפַעֲלֵהוּ, which follows יְצָרֵהוּ, is opposed to the view that וּפָעַל is meant to be a frequentative perf. consecutive. Thus all attempts to apply the laws of Hebrew linguistic usage to the Massor. text of Is 44[12] are attended with difficulties.

(*b*) *Is it possible, from the consonantal elements which the Hebrew text*, i.e. *the Hebræus, exhibits, to*

gain a satisfactory sense?—(α) In O.T. Hebrew the adverbial use of the accusative is noteworthy, especially in such expressions as יִרְחֲצוּ־מַיִם, Ex 30[20] (A.V., 'They shall wash *with* water'). Compare, further, *e.g.* וּמַרְאֶה וְלֹא בְחִידֹת, Nu 12[8], where, in the case of two parallel words, *b* (ב) is wanting before *m* (מַרְאֶה). A series of such instances is collected in my *Syntax*, § 330 m. This phenomenon may be due to the phonetic similarity of *b* and *m*; cf., *e.g.*, Dibon of Nu 21[30], etc., with Dimon of Is 15[9], or Dibon of Neh 11[25] with Dimona of Jos 15[22]. This similarity of *b* and *m* is also the source of the parallelism between *bêth* of 2 S 23[24] and *mibbêth* of 1 Ch 11[26]. Perhaps the difficult רְחֹקִים of Ps 56[1] is to be explained in the same way. After the *m* of the preceding *'ĕlem*, the similar sound of *b* would not be heard, and thus רְחֹקִים might lose its initial *b*. In face of these phenomena, the view appears to me possible that in Is 44[12] *ma'aṣad* involves an initial *b*, and that in any case it may be taken as an adverbial accusative of the instrument (cf. my *Syntax*, § 330 m, 330 u, v, and the σκεπάρνῳ of the LXX, and the *b* of the corresponding ܒܨܘܦܐ; *'eśphâ* = 'axe' in Brockelmann's *Lex. Syr.*, *s.v.*). Further, the ו which follows מַעֲצַד, might be the possessive *ô*. Also, the verb פָּעַל might have for its object the previously mentioned 'iron,' which would be the self-evident object of the activity of a worker in iron (cf. the absence of the so-called logical object, *e.g.* after יָשַׁב of Ps 68[17b], and the εἰργάσατο αὐτό of the LXX). Finally, יְצָרֵהוּ might for several reasons have a past sense, being partly an *imperfectum concomitans*, which in a context dealing with the past expresses a by-action (cf. my *Syntax*, § 152–154), and partly an asyndetic imperfect consecutive, such as I have described in § 368 f, h. In this way with much probability the Hebrew consonants of Is 44[12a] yield the sense, 'The worker in iron worked it with his instrument of cutting, with the coals and with the hammer he fashioned it.'

(β) Grätz, in his *Emendationes Veteris Testamenti* (1892 ff.), as I observe, has already proposed the reading בְּמַעֲצַד, but has offered no reasons for his proposal. Further, he has altered וּפָעַל into the imperf. יִפְעַל. Both of his proposals are accepted by Kittel in his *Jesaja-Commentar* (1898), *ad loc.* But the second of the changes made by Grätz I cannot regard as correct, for, to mention only one consideration, the perf. פָּעַל of v.[12a] has its parallel in the perf. נָטָה of v.[13a].

(γ) Klostermann, in his *Deuterojesaia* (1893), translates Is 44[12a] thus: 'Der Eisenbildner wie strengte er sich an! Er schaffte bei Kohlengluth, und in Höhlungen brachte er ihn zum Stehen.' He considers that in the מ of מעצד the word מה may be found. But it is precarious to explain a difficult text by seeking in it such a rare phenomenon as we find in מַתְלָאָה (Mal 1[13]), etc. (See all the instances in my *Lehrgebäude*, ii. 526.) Still more hazardous is the assumption that עצד is a corruption of עצב. Further, Klostermann makes of וּפָעַל an asyndetic imperf. יִפְעַל. In support of this alteration of the text, he says, 'The Versions have no "and."' In the case of the Targum this, however, is not quite certain. It runs וְנָפַח נוּר בְּשִׁיחוּרִין, *i.e.* 'et sufflavit ignem in carbonibus.' That is to say, the Targum, like the Hebrew, attaches the clause containing 'in carbonibus' (בְּפֶחָם) to the preceding clause by 'and.' Again, the other ancient Versions have not translated Is 44[12a] exactly word for word. Besides, Klostermann rejects ἔτρησεν of Cod. A and gives the preference to ἔστησεν of B, which he makes the basis of his alteration of the very probable יְצָרֵהוּ, 'fashioned it.' Proceeding on the same ground, Klostermann also digs 'Höhlungen' (מקבות), ignoring מַקֶּבָה, 'hammer,' of Jg 4[21], as well as מַקָּבוֹת, 'hammers,' of the similar passages, 1 K 6[7], Jer 10[4], and recalling only מַקֶּבֶת, 'hole,' of Is 51[1]. And who is the 'ihn' whom Klostermann makes to stand in these 'Höhlungen'? It must refer to the artificial god. But such a reference would have to go a long way back, for even in Klostermann's text the 'god' has been last mentioned in v.[10a]. Hence it is not at all probable that Klostermann by his conjectures has recovered the original form of Is 44[12a].

(*c*) *Does the language of the LXX and of other ancient Versions lead us to the discovery of a more probable text for* Is 44[12a]? — This question is answered in the affirmative by Driver (*Tenses*[3], p. 151[1]), Cheyne (*Isaiah*[3]), Delitzsch, Nägelsbach, Bredenkamp, v. Orelli, Kautzsch (*Uebersetzung d. A.T.*).

The LXX runs ὅτι ὤξυνε (Pesh. ܘܚܠܦ) τέκτων σίδηρον, σκεπάρνῳ εἰργάσατο αὐτὸ καὶ ἐν-

τερέτρῳ ἔτρησεν (ἔστησεν) αὐτό. The causal conjunction, ὅτι, has been added by the Greek translator. The ὤξυνε was probably due to a repetition of the preceding יָחַד. The latter is rendered also in the LXX by ἅμα at the end of v.[11], where this adverb rightly stands, being the natural parallel to the preceding 'all of them' (πάντες). It is not likely that ὤξυνε arose from a lost חָדַד (Delitzsch) or חֻדַּד (Cheyne, *Isaiah*, ii. 162). But now what judgment are we to form of the value of the form which Is 44[12a] bears in the LXX?

To begin with, it is by no means probable that the sarcastic detailed account in Is 44[12ff.] began with a conjunction. The spirit of so lifelike a picture would best express itself asyndetically. Further, the sentence in all probability began by naming the first group of artificers. In the parallel sentence (v.[13a]), in like manner, there is no verb before חָרַשׁ עֵצִים. Again, the writer would not have been more likely to look back to the *sharpening* of a cutting instrument than to the making of it. (See above 2 *c* and 4 *a α*). For if the cutting tool were mentioned as the object of the sharpening (cf. Cheyne, 'The smith sharpeneth an axe'), this tool just named would also be the natural object of the following act of the smith. The necessity of this is rendered very apparent by Kautzsch's translation, 'der Eisenschmied schärft einen Meissel und fertigt es [das Götterbild] mit Glühkohle.' This insertion of 'es [das Götterbild]' is very unnatural. Hence ὤξυνε must not be made the basis of the alteration of the Hebrew text of Is 44[12a]. But, on the other hand, at least in his choice of tenses, the Greek translator has followed the right path. For it was the intention of the speaker to characterize the parts played by the different workmen, whereby they bring upon themselves their future shame (v.[11b]). In favour of this view are also וַיִּפְעָלֻהוּ, שָׁתָה, נָטָה, etc. These verbal forms may be compared with the *Aoristus gnomicus*. Hence the Syriac, the Arabic, and Jerome (except that he has *bibet* for שָׁתָה) have rightly followed the LXX in the choice of tense. The present tense, which is usually adopted by the more recent expounders of Is 44[12ff.], does not take account of the difference between the יִבְשֶׁה of v.[11b] and the פָּעַל, etc., of v.[12ff.].

Ed. König.

Rostock.

Matthias = Bartholomew.

The Syriac translation of the Church History of Eusebius, which has been published at last by N. McLean for the Cambridge University Press, contains a statement about the Apostle Matthias which will be a great surprise for most readers.

The twelfth chapter of the first book treats of the disciples of our Lord. Eusebius tells that a 'catalogue of the seventy disciples' of Christ is nowhere found, but that several men are said to have been of their number: Barnabas, Sosthenes, the Kepha of Gal 2[11], whom Clemens of Alexandria thinks a different person from the Apostle Kepha = Petrus. Then he goes on to say that also *Matthias* (Ματθίαν), who, instead of Juda, was numbered with the apostles, and he who was with him honoured to share the lot (*i.e.* Barsabas Justus), have been called among the seventy, as tradition goes (κατέχει λόγος). Now instead of Matthias the Syriac text has *Tolmai* (תולמי), that is, Bartholomew. This can be no misspelling. For the chief manuscript of this translation is very old, being written 462 A.D.; and the reading is confirmed by the Armenian translation, which is older still. Finally, it occurs again in the second book of Eusebius, chap. i. There he is to speak on the work of the apostles after the Ascension, and begins with the fact that at the very first, instead of the traitor, Matthias was chosen into the apostleship, and, referring to the former passage, he adds that he was one of the disciples of the Lord (ὡς δεδήλωται). Now, here again the Syriac text has *Tolmai*, the Armenian *Bartholomew*. And thus a third and a fourth time, book iii. chaps. 25 and 29, wherever Matthias is mentioned in the Greek text of Eusebius. How is this to be explained? Was there in the regions where, and at the time when, this Syriac version of Eusebius was made, any tradition that Matthias was also called Tolmai, or rather Bar-Tolmai, *i.e.* the son of Tolmai? By a similar supposition it is tried generally to prove the identity of Nathanael (in the Gospel of John), and Bar-Tholomew (in the Synoptic Gospels). John is said to give his proper name, the other to design him after his father. But then we must distinguish two Bartholomews, the one who belonged originally to the twelve, and the other, who was first one of the seventy and is known to us by his personal name, *Matthias*. For this distinction, which is made, in fact, among the Armenians, readers may

be referred to a tract of Aucher, published by Mösinger (Salisburgi, 1877): 'Vita et martyrium sancti Bartholomaei Apostoli ex sinceris fontibus Armeniacis in linguam latinam conversa,' partially excerpted in Nilles, *Calendarium manuale utriusque ecclesiae*, i. 256–259. There is another tradition among the Syrians, that the original name of the Apostle Bartholomew was *Jesus*, and that the disciples did not call him by his own name because of the name of the Master, but called him after his father (the same case as with Barabbas of the Passion, who is also said to have been called originally Jesus).

In the new *Bible Dictionary* the article 'Bartholomew' mentions but the supposed identity of Bartholomew and Nathanael. May I dare the suggestion that articles on biblical persons ought not to be restricted to the repetition of the biblical statements which are known to most readers, but ought to contain also what is known or told about these persons in those sources which are inaccessible to the general reader?

EB. NESTLE.

Ulm.

P.S.—The same strange substitution of another name occurs in the second book for that of the Prophet *Agabus*, in chaps. 3^4 and 8^1. In both passages Ἄγαβος is called אגא in the Syriac version (p. 67, 18 and 74, 13 in the edition of McLean). Bedjan (pp. 88 and 98) spells it both times אגָא. In the *Thesaurus Syriacus* (p. 33) no name of this form is to be found; but in the *Acta Martyrum* as published by Bedjan (J. i. p. 53, l. 15), an אגָא is mentioned as one of the disciples of *Maris*, the apostle of Nisibis, and another אגא in the Syriac Codex Ambrosianus in the inscription of Ps 105 ('as אגא and זופרי came and made David king at Hebron'); again, Dalman has אגָא or אגָא as personal name in his ערוך החדש (1897, p. 6). Is it another form for אדי, *Addai*, the well-known apostle of Edessa, who is said to have been one of the twelve apostles (= Θαδδαῖος)? The common Syriac Bible Version has Ἄγαβος in both passages of Acts where he is mentioned (11^{28} and 21^{10}); the less can we understand how the Syriac translator of Eusebius could change this name into אגא. Was it *in maiorem gloriam ecclesiae Edessenae*? Who is able to solve the riddle? אגא is mentioned in the *Thesaurus Syriacus* from Bar Bahlul as a Syriac name for the plant *colchicum ephemerum*, *hermodactylus* or *iris tuberosa*; but I cannot find from this a way to ἄγαβος. Duval's Bar Bahlul has אגָא as a personal name.

Ada (or Addai) for *Agabus* occurs in the Syriac Eusebius a third time, viz. V. 17, 3. I will be excused for not having noticed this at once. For this passage is *missing* in the Index of Valesius (1746, p. 201), as well as in that of the Oxford Eusebius (by Burton-Bright, 1872, p. 160), and it is wrongly given (as I. 17, 3, coming before II, 3, 4) in the Index of Dindorf. It is the more apparent, that there is method in this substitution of names.

EB. NESTLE.

Ulm.

Supplementary Note on Belili (Belial).

IT is of interest in every way to be able to prove the occurrence of the name of the female deity *Belîli* as early as the Ḥammurabi epoch (the time of Abraham), in which it is well known that there are so many traces of Western Semitic influence. The female personal name, belonging to the New Babylonian (Nebuchadnezzar's) era, *Belîlîtu*, now finds its congener in the male personal name *Be-li-la-nu-um* (*Belilânum*), found on a contract tablet of Ḥammurabi's reign (Bu. 91-5-9, 712, line 18, *Cuneiform Texts from Babylonian Tablets*, pt. iv. plate 25). Thus it is certain that at that early date the goddess *Belîli* was already an object of veneration in Babylonia. Further, the syllable *-ânum* in the compound points to the *Arabian* origin of *Belilânum*.

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The Word ΑΓΑΠΗ.

IN such investigations as those of Dr. Deissmann, reported by Professor Banks in the last number of THE EXPOSITORY TIMES, strict accuracy is peculiarly important. Words which depend on a restoration ought to be carefully distinguished from words which have been read on the papyrus: the former class of words are more or less conjectural. Professor Banks, on p. 501, reports Deissmann's words as if the word ἀγάπη occurred indubitably on a papyrus at Paris. He omits to mention that it is a conjectural restoration, and he has not observed that in his *Neue Bibelstudien* (p. 26 f.), Deissmann himself abandons the reading on the authority of a re-examination of the papyrus by M. Pierret, Keeper of the Egyptian Antiquities

in the Louvre. The point, small in itself, is so instructive as regards method, that we may linger a moment over it.

Deissmann, from the first, frankly mentioned that the word was a restoration, and he printed the full text τ[ὴν] ἀγά[π]ην. But he said that the restoration ἀγα[π]ήν is certain: 'the supposition is excluded that the lost letter could be any except π.' If he had been more practised in the deciphering of such documents, he would not have fallen into the error, which he here commits: he fails to observe that there is a gap before αγα as well as after it. As soon as one observes this double gap, one realizes that the restoration is far from being so certain as Deissmann supposes. This was at once perceived by Professor Blass in his review of Deissmann's *Bibelstudien* in *Theol. Littztg.* 1895, p. 488: he looked at the facsimile of the papyrus, and read ταραχήν instead of ἀγάπην. Thereupon M. Pierret, being consulted, reported that *on ne trouve aucune trace du mot* ἀγάπην, *mais seulement la vraisemblance d'une lecture* ταραχήν.

It is unfortunate that confessed errors should be set before a wide public as certain truths; and hence this note may be worth the space it takes up and the attention of the numerous readers of THE EXPOSITORY TIMES.

In his *Neue Bibelstudien* (p. 27) Dr. Deissmann goes on to prove, by a new line of argument, that the word ἀγάπη, which occurs first in the Septuagint, was familiar to the translators as existing in the popular Greek speech of the Alexandrians. He points out, on the authority of the American Professor Thayer's *Lexicon*, that ἀγάπη is used once by Philo (contrary to the assertion of all the chief German authorities that ἀγάπη is not found either in Philo or in Josephus). He declares that it is impossible to prove that Philo borrowed the word from the Septuagint; and he, therefore, assumes that both Philo and the translators found the word in the Græco-Alexandrian dialect! This proof is about as strong as the former discarded proof from the Paris papyrus.

This example may serve to show how necessary both sound reasoning and strict accuracy are, if onward steps are to be made in the path of knowledge. If these qualities are not applied everywhere and at all times, the apparent progress is likely to turn out mere error. There is far too great a tendency among theological scholars in England to assume that every statement on such subjects which appears in a German dissertation is correct and final. I am not arguing that the word ἀγάπη was not used in the Alexandrian Greek. I am quite on Dr. Deissmann's side in the general question. But proofs must be trustworthy in each single case; and the history of ἀγάπη, as common noun and as personal name (*Cit. and Bish. of Phr.* i. p. 492), is peculiarly interesting.

Let me, however, not conclude this note without acknowledging fully the great importance and value of Deissmann's work, and the rarity of faults like these in it. He has opened up a new and most fruitful path of study, and has made many useful and illuminative observations; and the readers of THE EXPOSITORY TIMES have reason to be grateful to Professor Banks for directing attention to Deissmann's work.

W. M. RAMSAY.

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Entre Nous.

ONE of the few articles in the *Dictionary* that are signed by two names is the article on the 'Day of Atonement.' It is signed by Dr. Driver and the Rev. Henry A. White. This combination of scholarship,—the younger man supplying the research, the older the maturity of judgment,—might be tried more frequently than it is. The same scholars have tried it in the latest volume of The Polychrome Bible,' with unmistakable success. But they will never try it more. For, from Marburg, we have just had word of Mr. White's sudden death there. He was a young man. In Sir Thomas Browne's quaint phrase, 'he esteemed it enough to approach the years of his Saviour, who so ordered His own human state as not to be old upon earth.' And the work he has left is not considerable in bulk. But it is of the finest quality. He wrote for the *Dictionary* the article on 'David,'—an excellent article, says the best authority,—and other important biographies. But he also did the small personal names which occur in Maccabees, and he gave his scholarship and his time ungrudgingly to them. He was an ideal contributor. Never late, his work was always finished both in accuracy and in style; and he read his proofs with the utmost care. We shall miss him greatly. The scholarship of England is poorer for the loss of him.

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